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# BARNES'S BIBLE ENCYCLOPEDIA

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BIOGRAPHICAL, GEOGRAPHICAL,  
HISTORICAL, AND DOCTRINAL

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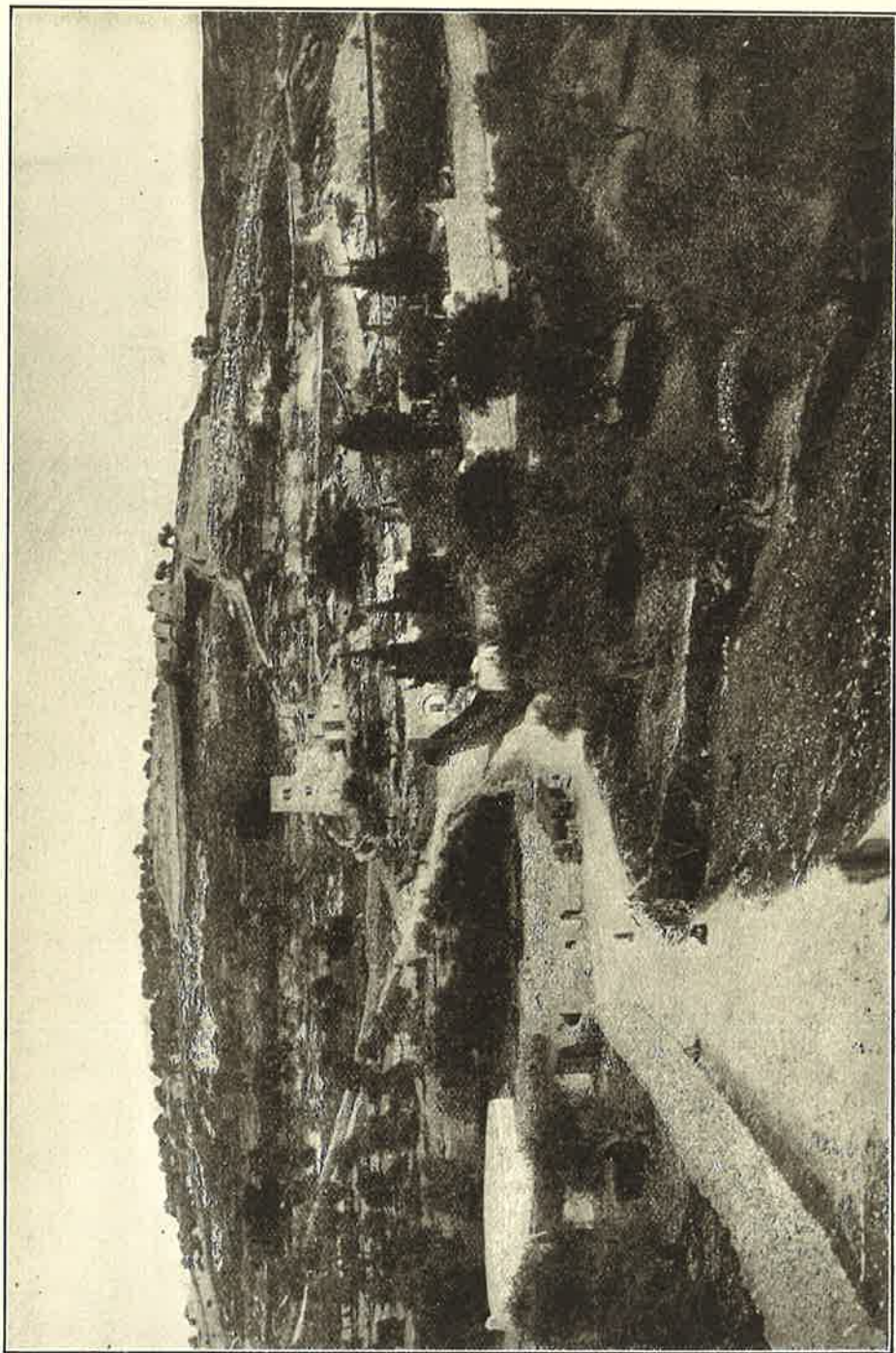
Rev. CHARLES RANDALL BARNES, A.B., A.M., D.D.  
(New York University)

ILLUSTRATED BY NEARLY FOUR HUNDRED ENGRAVINGS,  
MAPS, CHARTS, ETC.

VOL. I

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GETHSEMANE AND THE MOUNT OF OLIVES.

## INTRODUCTION.

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THE present is emphatically an age of Bible study. Not only is this true of the theological school, college, and the preparatory institutes, but of very many of the people in their homes. Nor is such study confined to the Theology of Scripture ; it includes the fields of Geography, History, Ethnology, and Archæology. There has never been a time when so much material has been available for the illustration and vindication of that wonderful book. From library, monastery, ancient tomb, and ruined city the diligent searcher has brought forth long-hidden lore. Very much of this information has been made available to the Bible student by special treatise and magazine and newspaper article.

The present is also the age of the encyclopedia, in which all this varied information may be preserved and arranged for ready reference. The encyclopedia is a *convenience* to the professional student ; but to the general Bible-studying public it is a *necessity*, since his library is usually limited and his time pretty fully occupied. It has been the aim of the editor to present the *results* rather than the *processes* of study, giving material carefully prepared and instantly available. This work is presented to the public with the firm conviction that it will greatly aid all classes of Bible students.

A good encyclopedia must possess the following features :

I. FULLNESS AND ACCURACY. Every topic should be treated with fullness and accuracy, all reliable information respecting it being recorded. The range of strictly Bible topics in this encyclopedia is as extensive as that of any other, even though the number of volumes may be much larger.

To secure accuracy the works of distinguished and recent writers have been consulted by the editor, and specialists in different lines have been happily secured. Among these may be mentioned Professor J. F. McCurdy, Ph.D., LL.D., of Toronto, Canada ; Professor H. A. Buttz, D.D. ; Rev. George E. Post, M.D., of Beirut, Syria, an authority on Eastern lands and customs ; Rev. A. H. Tuttle, D.D. ; W. Haskell, of Yale University ; the

## INTRODUCTION

distinguished Assyrian scholar, Rev. R. W. Rogers, Ph.D., F.R.G.S.; Rev. S. L. Bowman, D.D.; Professor D. S. Martin, formerly of Barnard College, New York City; and Rev. E. McChesney, D.D.

II. EASE OF REFERENCE. Frequently one consults an encyclopedia to find information on only a single point, and does not care or has not time to read an entire article. To aid in this matter of ready reference a systematic and uniform division of articles has been adopted. Thus a person consulting the article "Isaac" will find the following divisions: Name and Family, Personal History, Character, Note (in which special attention is called to difficulties of interpretation, alleged discrepancies, etc.). The same divisions will be found in all biographical articles. Whenever the editor has found a figurative use of a word in the Bible such use has been given in the last division of the article, viz., Figurative. Thus anyone consulting this encyclopedia will find the divisions following the same order in all the articles and indicated by prominent type.

III. PROPER CONDENSATION. While a Bible encyclopedia is desired that is small in size and comparatively inexpensive, it should be equally accurate with those more costly and cumbersome. It must not suffer by a too rigid condensation. While an equally extensive field has to be traversed as by editors of the larger encyclopedias, space must be carefully economized. This has been accomplished by avoiding mere discussion and the repetition in several articles of the same material. But the material is made available by cross references.

IV. ILLUSTRATIONS. The large amount of valuable material and the need of economizing space have led the editor to be careful in the selection of illustrations. Cuts have been used not for padding, but only as they serve to illustrate the text. Of these there are over three hundred, besides the full-page illustrations. The cuts illustrating the article "The Jewish Tabernacle" were made from photographs of the model erected under the supervision of the editor.

V. CONSECUTIVE STUDY. In addition to the above features the editor has provided, where it seems desirable, for consecutive study of different subjects. It frequently happens that a person wishes to gain a comprehensive knowledge of a general subject; for example, Music. Under the usual arrangement of encyclopedias it would be necessary to hunt up every item, as

## INTRODUCTION

each instrument and the several musical terms. Ability to do this presupposes possession of the very information sought. In this work grouping of subarticles under a general head has been adopted. Thus under "Music" is discussed Vocal Music and its History; followed by Instrumental Music, its various types, and Instruments; after which, in alphabetical succession, are given the Musical terms of the Bible. In addition all these terms are given in their proper alphabetical place, with the reference, "See Music." Similarly have been treated the general topics of the Animal, Mineral, and Vegetable Kingdoms, Armor, Diseases, Dress, Festivals, Handicrafts, Laws (Mosaic), Sacrifices, etc. Persuaded of the value of these features, and believing that he has in a good degree made them prominent in this work, the editor submits the results of his labors to those whose prayer has been voiced by the psalmist, "Make me to understand the way of the precepts; so shall I talk of thy wondrous works" (Psa. 119:27).

CHARLES RANDALL BARNES.

NEW YORK, September 1, 1903.

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# BARNES'S

## BIBLE ENCYCLOPEDIA.

### A'ARON, or AR'ON.—1. Name and Fam-

ily. (Heb. אֲהֲרֹן, *ā-har-one'*, *mountaineer*, or *enhtener*.) The brother of Moses. Aaron was the eldest son of the Levite Amram by Jochebed (Exod. 6:20; Num. 26:59). He was three years younger than Moses (Exod. 7:7), and was born B. C. about 1293.

**2. Personal History.** Of Aaron's early life we know nothing. The first mention made of him is in the narrative of the Burning Bush (Exod. 3:1-4), in which Moses is reminded of Aaron's readiness of speech, and could, therefore, properly act as his spokesman. Aaron had married a woman of the tribe of Judah, named Elisheba, by whom he had four sons—Nadab, Abihu, Eleazar, and Ithamar (Exod. 6:23). (1) **Moses's assistant.** Instructed by God, Aaron went into the wilderness to meet Moses, now on his way to Egypt, and with him in Horeb (Exod. 4:27), B. C. 1210. Turning to Goshen, Aaron introduced Moses to the elders of Israel, and acquainted them with his mission (Exod. 4:29, 30). In all their interviews with Pharaoh, Aaron acted as spokesman, and was the actual instrument of working most of the miracles (Exod. 7:9, sq.). After the passage of the Red Sea we have several notices of Aaron during the journey to Sinai (Exod. 16:6-10, 17:3, 24:1, 25:9, 28:35, 31:13, 35:1, 38:1, 39:1, 40:1, 40:34). While the battle raged between Israel and Amalek, Aaron, with Hur, sustained the weary hands of Moses, which held the official rod, the lifting of which secured victory for Israel (Exod. 17:9-13). With the elders of Israel he assisted at the reception of Jethro, Moses's father-in-law (Exod. 18:12). When Moses ascended Mount Sinai to receive the tables of the law (Exod. 24:1-8), Aaron and his sons—Nadab and Abihu—and twenty of the elders accompanied him part of the way, and were permitted to behold the symbol of the divine presence (Exod. 24:1, 2, 9-11).

**Golden calf.** During the absence of Moses in the mount the people demanded of Aaron a visible image of their God. Either through fear, ignorance, or a desire to please, Aaron complied with their request. From the ornaments of gold which they freely offered he cast the figure of a calf (a young bull), copied from the Egyptian Apis. To the meaning of this image as a symbol of the true God, Aaron proclaimed a feast to Jehovah

for the following day. The reappearance of Moses confounded the multitude, who were severely punished for their sin. Aaron tried to excuse himself by casting the whole blame upon the people, but was sternly rebuked by his brother (Exod. 32), through whose intercession, however, he received the divine forgiveness (Deut. 9:19, 20).

(3) **High priest.** In the ecclesiastical establishment Aaron was high priest, and his sons and descendants priests; and the whole tribe of Levi was set apart as the sacerdotal caste. After the tabernacle was completed, and every preparation made for service, Aaron and his sons were consecrated by Moses (Lev. 8:6), B. C. 1209. A sad affliction soon came to him in the conduct of Nadab and Abihu, and their untimely end; although Aaron and his surviving sons—Eleazar and Ithamar—being priests, were forbidden to manifest the usual signs of mourning (Lev. 10:1-7).

(4) **Aaron and Miriam.** Aaron joined Miriam in her invidious conduct against Moses. They were jealous of his exalted position, and Miriam found an opportunity for the expression of her discontent in the marriage of Moses with a Cushite woman. She was smitten with leprosy, which was removed, and forgiveness secured for her and Aaron, through the intercession of Moses (Num. 12:1, sq.). (5) **Rebellion of Korah.** Later a conspiracy was formed against Aaron and Moses led by Korah, of the tribe of Levi, and Dathan and Abiram, Reubenites. This resulted in the destruction of the conspirators at the hand of God. On the morrow the people gathered and murmured against Moses and Aaron, saying, "Ye have killed the people of the Lord." A plague broke out among the people, which was stopped by the intercession of Aaron. "The true vindication of Aaron's priesthood was, not so much the death of Korah by the fire of the Lord, as the efficacy of his offering of incense to stay the plague, by which he was seen to be accepted as an intercessor for his people" (Num. 16:1, sq.). As a further evidence of Aaron's divine appointment, the chiefs of the various tribes were required to deposit their staves (rods) with Aaron's in the tabernacle. In the morning it was found that Aaron's rod had budded, blossomed, and yielded almonds, while the others remained as they were. The rod was preserved "for a token

against the rebels" (Num. 17:1, sq.). (6) **At Meribah**. When Moses sinned at Meribah, and rebuked the people for their complaining, Aaron shared his wrongdoing, and on this account was not permitted to enter the Promised Land (Num. 20:8-13, 24). (7) **Death**. Aaron died soon after. When Israel reached Mount Hor the divine command came that Aaron, his brother Moses, and Eleazar, his son, should ascend the mountain in view of all the people; and that he should there transfer his priestly robes to Eleazar. "And Aaron died there in the top of the mount" (Num. 20:23-28), aged one hundred and twenty-three years (Num. 33:39), and the people mourned for him thirty days, B. C. 1170.

**3. Character.** A man of ready speech, Aaron seems to have been wanting in steady self-reliance, and was, therefore, fitted to be an adjutant only. Thrown at Sinai, for a moment, on his own responsibility, he failed; not from any direct unbelief on his own part, but from a weak inability to withstand the demand of the people for visible "gods to go before them." He manifested a firm, constant devotion to his brother, only disturbed by his joining Miriam in her murmuring against Moses. Leaning, as he seems to have done, wholly on Moses, it is not strange that he should have shared his sin at Meribah.

**4. Figurative.** "Aaron was a type of Christ, not in his personal, but in his official, character: (1) As high priest, offering sacrifice; (2) In entering into the holy place on the great day of atonement, and acting as intercessor; (3) In being anointed with the holy oil by *effusion*, which was prefigurative of the Holy Spirit with which our Lord was endowed; (4) In bearing the names of all the tribes of Israel upon his breast and shoulders, thus presenting them always before God, and representing them to him; (5) In being the medium of their inquiring of God by Urim and Thummim, and of the communication of his will to them" (M'C. and S., *Cyclopædia*).

**A'ARONITE**, descendants of Aaron, and therefore priests, who to the number of three thousand seven hundred fighting men under Jehoiada joined David at Hebron (1 Chron. 12:27). Later we find that their leader was Zadok (1 Chron. 27:17).

**AB** (Heb. אב, *awb*, probably from *aw-bab'*, to be fruitful), the Chaldee name of the fifth ecclesiastical and the eleventh civil month of the Jewish year. It was introduced after the Babylonish captivity, and is not mentioned in Scripture, in which it is known as the *fifth* month (Num. 33:38).

**AB** (Heb. אב, *awb*, father), the first member of several Hebrew compound names, e. g., Absalom, etc. It is used to designate some quality or circumstance of the person named; e. g., Absalom means *father of peace*.

**ABAD'DON** (Gr. Ἀβδὸν, *ab-ad-dōhn'*, destruction), the angel of the bottomless pit (Rev. 9:11), and corresponding to Apollyon (Ἀπολλύων), destroyer. The word *abaddon* means destruction (Job 31:12), or the place of destruction, i. e., Hades or the region of the dead (Job 26:6; 28:22; Prov. 15:11).

**ABAG'THA** (Heb. אבגתא, *ab-ag-thaw'*, given by fortune), one of the seven chief eunuchs of Xerxes, who were commanded by the king to bring Queen Vashti into the royal presence (Est. 1:10), B. C. after 529.

**ABA'NA** (Heb. אבנא, *ab-aw-naw'*, stone), one of the rivers of Damascus (2 Kings 5:12). It is, no doubt, the present *Barada* or *Barady*, which has its source in Anti-Libanus, and flows through the city of Damascus; thence after fifty miles it is lost in the marshy lake Bahret el-Kibliyeh. Porter says that one hundred and fifty thousand souls are dependent upon this river, and four hundred villages. It was one of the rivers which Naaman would have washed in rather than the river Jordan (marg. *Amana*). Greek, Chrysorrhoas.

**ABANDON.** See GLOSSARY.

**AB'ARIM** (Heb. אבירי, *ab-aw-reem'*, strong gions beyond), a mountain chain S. E. of the Dead Sea, and of which Pisgah is a part, Mount Nebo (Deut. 3:27; 32:49). Israel had its encampment in the mountains of Abarim (Num. 33:47, 48).

**AB'BA** (Gr. Ἀββᾶ, *ab-bah'*, the father), a customary title of God in prayer (Mark 14:36; Rom. 8:15; Gal. 4:6). It was in common use among the mixed Aramæan dialect of Palestine, and was used by children in addressing their father. It answers to our *papa*. The right to call God "Father" in a special and appropriate sense pertains to all who have received the testimony of the Spirit to their forgiveness. See ADOPTED.

**AB'DA** (Heb. עבדא, *ab-daw'*, the servant, i. e., of God).

1. The father of Adoniram, which latter was an officer of the tribute under Solomon (1 Kings 4:6), B. C. about 960.

2. The son of Shammua, and a Levite of the family of Jeduthun, resident in Jerusalem at the exile (Neh. 11:17), B. C. after 444. Elsewhere (1 Chron. 9:16) he is called Obadiah, son of Shemaiah.

**AB'DEEL** (Heb. עבדאל, *ab-deh-ale'*, servant of God), the father of Shelemaiah, which latter was one of those appointed to apprehend Jeremiah (Jer. 36:26), B. C. before 606.

**AB'DI** (Heb. עבדי, *ab-dee'*, my servant).

1. A Levite, and grandfather of Ethan; latter was one of the singers appointed by David for the sacred service (1 Chron. 6:44).

2. A Levite, in the reign of Hezekiah, father of Kish (2 Chron. 29:12).

3. One of the sons of Elam, who put away Gentile wife after the return from Babylon (Ezra 10:26), B. C. 456.

**AB'DIEL** (Heb. עבדיאל, *ab-dee-ale'*, servant of God), son of Guni and father of Ahi, one of the Gadites resident in Gilead (1 Chron. 6:15).

**AB'DON** (Heb. עבדון, *ab-dohn'*, servile).

1. The son of Hillel, a Pirathonite, of the tribe of Ephraim. He ruled Israel for eight years, B. C. about 1120-1112. The only other fact respecting him is that he had forty sons and th



phews (marg. sons' sons), who rode on young asses—a mark of their consequence. Upon his death he was buried in Pirathon (Judg. 12:13-15).

2. A son of Shashak, and one of the chief Beniamites dwelling in Jerusalem (1 Chron. 8:23), B. C. before 1200.

3. The firstborn of Gibeon, a Benjamite and resident at Jerusalem (1 Chron. 8:30; 9:36), B. C. before 1200.

4. The son of Micah, and one of those sent by King Josiah to Huldah to inquire concerning the recently discovered books (2 Chron. 34:20, sq.), B. C. about 624. In 2 Kings 22:12, he is called Huldah.

**ABED'-NEGO** (Heb. אֲבֵד־נֶגוֹ, *ab-ade' neg-o'*, *want of Nego*, i. e., of Nebo, or the Chaldaic deity), the Chaldee name given to Azariah by the king of Babylon's officer. Azariah was one of the three Jewish youths who, with Daniel, were selected by Ashpenaz (master of the eunuchs) to be educated in the language and wisdom of the Chaldeans (Dan. 1:3, sq.). With his two friends, Mithradath and Meshach, he was cast into the fiery furnace for refusing to worship the golden statue set up by Nebuchadnezzar, but was miraculously preserved (Dan. 3), B. C. about 606.

**ABEL, 1.** (Heb. אֶבֶל, *hel'-bel*, *a breath*.) The second son of Adam and Eve, B. C. perhaps 4003. He was a keeper of sheep, and in the worship of the Creator offered "of the firstlings of his flock and of the fat thereof." Cain, who was a husbandman, "brought of the fruit of the ground." The Lord had respect unto Abel and to his offering; "whereupon Cain became greatly enraged at his brother, and eventually slew him (Gen. 4:1-8). The superiority of Abel's sacrifice ascribed by the apostle Paul to faith (Heb. 11:4). And as faith implies a previous revelation, it is probable that there was some command of God, in reference to the rite of sacrifice, which Abel complied and which Cain disobeyed. There are three references to Abel in the New Testament. Our Saviour calls him "righteous" (Matt. 23:35; comp. 1 John 3:12). In Heb. 12:24, it is written that "the blood of sprinkling speaks of better things than that of Abel."

**ABEL, 2.** (Heb. אֶבֶל, *aw-bale'*, *a grassy place, meadow*.)

1. A word used as a prefix in a number of names (2 Sam. 20:14, 18). See ABEL-BETH-MAACHAH.

2. A great stone (1 Sam. 6:18) near Beth-mesh, upon which the Philistines set the ark when they returned it to Israel.

**ABEL-BETH-MA'ACHAH** (Heb. אֶבֶל בֵּית מַאֲכָה, *aw-bale' bayth-ma-a-kaw'*, *meadow the house of oppression*) (2 Sam. 20:14, 15; Kings 15:20; 2 Kings 15:29), a place in the north of Palestine, near the waters of Merom, identified with Abil-el-Kumh. In 2 Sam. 20:14, 18, it is called simply Abel. It was a place of importance, a metropolis, and called a "mother in Israel" (2 Sam. 20:19). It was besieged by Joab, Abimelech, and Tiglath-pileser (2 Sam. 20:14; Kings 15:20; 2 Kings 15:29).

**A'BEL-MA'IM** (Heb. אֶבֶל מַיִם, *aw-bale' mah'-yim*, *meadow of water*), the name by which Abel-beth-maachah is called in 2 Chron. 16:4.

**A'BEL-MEHO'LAH** (Heb. אֶבֶל מְהוּלָה, *aw-bale' mekh-o-law'*, *meadow of dancing*), a place in the Jordan valley, and the home of Elisha (1 Kings 19:16; Judg. 7:22). It was in the tribe of Issachar. It has been described as a "rich meadow land extending four miles S. of Beth-shean; moist and luxuriant."

**A'BEL-MIZ'RAIM** (Heb. אֶבֶל מִצְרַיִם, *aw-bale' mits-rah'-yim*, *meadow of Egypt*), the scene of the mourning of Egypt over Jacob (Gen. 50:11). It is located W. of the Jordan, according to Thomson. Another authority places it in the plain of Jericho, between that city and the Jordan.

**A'BEL-SHIT'TIM** (Heb. אֶבֶל שִׁטִּים, *aw-bale' shit-teem'*, *meadow of acacias*), the last halting place of Israel (Num. 33:49). Called simply Shittim (Num. 25:1; Josh. 2:1; Mic. 6:5). The scene of Israel's gross idolatry and the consequent death of twenty-four thousand by plague.

**A'BEZ** (Heb. אֶבֶז, *ek'-bez*; *to gleam, conspicuous*, Josh. 19:20), in Issachar, in the N. of the plain of Esdraelon.

**A'BI** (Heb. אָבִי, *ab-ee'*, *my father*), the daughter of Zachariah and mother of King Hezekiah (2 Kings 18:2). The fuller form of the name, Abijah, is given in 2 Chron. 29:1.

**A'BI-** (Heb. אָבִי, *ab-ee'*, an old construct form of *father of*) forms the first part of several Hebrew proper names.

**ABI'A**, another form of ABIAH (q. v.).

1. The name given in 1 Chron. 8:10 to the son of Rehoboam, king of Judah.

2. (Gr. Ἀβιά, *ab-ee-ah'*.) A priest in the time of David (Luke 1:5), called Abijah (1 Chron. 24:10).

**ABI'AH**, another mode of anglicizing ABIAH (q. v.).

1. The second son of Samuel, appointed with Joel, his elder brother, judge of Beer-sheba, by his father. The brothers "turned aside after lucre, and took bribes, and perverted judgment." By reason of their conduct Israel demanded of Samuel a king (1 Sam. 8:2, sq.; 1 Chron. 6:28), B. C. before 1030.

2. The wife of Hezron and mother of Ashur (1 Chron. 2:24).

3. One of the sons of Becher, the son of Benjamin (1 Chron. 7:8).

**A'BI-AL'BON** (Heb. אָבִי-אֶלְבֹן, *ab-ee'-al-bone'*, *father of strength, valiant*), one of David's mighty men (2 Sam. 23:31), called in the parallel passage (1 Chron. 11:32) by the equivalent name ABIEL (q. v.).

**ABI'ASAPH** (Heb. אָבִי-אַסָף, *ab-ee-aw-sawf'*, *father of gathering*), the last-mentioned (Exod. 6:24) of the sons of Korah, the Levite, B. C. 1210. His identity with ENIASAPH (q. v.) (1 Chron. 6:23, 37) is a matter of much uncertainty and difference of opinion. The probability is that they are different persons.

**ABI'ATHAR** (Heb. אֲבִי־אֶתָר, *ab-yaw-thawr'*, *father of abundance*, i. e., *liberal*), the thirteenth high priest of the Jews, son of Ahimelech, and third in descent from Eli. His father and brethren were slain by order of Saul, because Ahimelech had inquired of the Lord for David, given him showbread to eat and also the sword of Goliath (1 Sam. 22). Abiathar, with an ephod, fled to David in Adullam (1 Sam. 22:1, 20-23). He was well received by David, and accompanied him in his wanderings, inquiring of the Lord for him (1 Sam. 30:7), B. C. before 1000. David became his firm friend for life, and when he ascended the throne appointed Abiathar high priest (1 Chron. 15:11; 1 Kings 2:26), and a member of his cabinet (1 Chron. 27:34). David did not remove Zadok, who had been appointed high priest by Saul after the death of Ahimelech, so both appointments stood, and Zadok and Abiathar were joint high priests (1 Kings 4:4). Together they superintended the removal of the ark to Jerusalem (1 Chron. 15:11; 1 Kings 2:26). Abiathar remained faithful to David during the rebellion of Absalom (2 Sam. 15:24), but joined Adonijah when he set himself up as the successor of David, while Zadok was on Solomon's side (1 Kings 1:19). For this Solomon banished Abiathar to Anathoth, and deposed him from the priesthood (1 Kings 2:26, 27). Zadok was put in the room of Abiathar (v. 35). This completed the doom predicted against the house of Eli, and restored the pontifical succession—Zadok, who remained high priest, being of the elder line of Aaron's sons.

NOTE.—It appears strange that Abiathar should be named as priest, i. e., as high priest, along with Zadok, since Solomon had deposed him from the priestly office (2 Chron. 2:27, 35), and we cannot imagine any subsequent pardon. The only possible explanation is that proposed by Theodore, viz., that Solomon had only deposed him of the priest's office, but not of the priestly dignity, because this was hereditary" (Kell, *Com.*).

In Mark 2:26, occurs the phrase "in the days of Abiathar the high priest," which may be rendered, "in (the time) of Abiathar (the son) of the high priest." Or perhaps Abiathar was actively assisting his father at the time referred to (2 Sam. 8:17; 1 Chron. 18:16, etc.).

**A'BIB** (Heb. אָבִיב, *aw-beeb'*, from אָבָב, to *fructify*; properly an *ear* of grain), the month of green ears, the first of the Jewish ecclesiastical year (Exod. 13:4; 23:15; 34:18; Deut. 16:1), and afterward (Neh. 2:1) called **NISAN** (q. v.). According to the Rabbins it began with the new moon of March, or rather of April, according to Michaelis; when the first ripe grain ripens in Palestine. It should not be regarded strictly as the name of a month, but rather as a designation of the season. See **TIME**.

**ABI'DA**, many **ABI'DA** (Heb. אֲבִידָא, *ab-ee-daw'*, *father of knowledge*, that is, *knowing*), the fourth of the five sons of Midian, the son of Abraham by Keturah (Gen. 25:4; 1 Chron. 1:33).

**ABI'DAH**, many **ABI'DAH**, a less correct mode of anglicizing Abida (Gen. 25:4).

**ABI'DAN** (Heb. אֲבִידָן, *ab-ee-danm'*, *father of judgment*, i. e., *judge*), son of Gideon, prince of the tribe of Benjamin (Num. 1:11; 2:22; 10:24), B. C. 1210. See Num. 7:60, 65.

**ABIDE**. See **GLOSSARY**.

**A'BIEL** (Heb. אֲבִי־עֵל, *ab-ee-ale'*, *father of strength*, i. e., *strong*).

1. A Benjaminite, son of Zeror (1 Sam. 9:1) father of Ner (1 Sam. 14:51), which last was grandfather of King Saul (1 Chron. 8:33; 9:1). In 1 Sam. 9:1 the phrase "son of Abiel" should be "grandson of Abiel."

2. One of David's mighty men (1 Chron. 11:1). He is the same as Abi-albon, the Arbathite (2 Sam. 23:31), B. C. about 1000.

**ABIEZER** (Heb. אֲבִיעֶזֶר, *ab-ee-ek'-zer*, *ther of help*, i. e., *helpful*).

1. The second son of Hammoleketh, sister of Gilead and granddaughter of Manasseh (1 Chron. 7:17, 18). He was the founder of the family, which Gideon belonged, and which bore his name as a patronymic (Josh. 17:2; Judg. 6:34), B. C. before 1170. He is elsewhere called Jeezer, his descendants Jeezerites (Num. 26:30).

2. The Anethothite, one of David's thirty chief warriors (2 Sam. 23:27). Abiezer commanded the ninth division of the army (1 Chron. 27:12), B. C. 1000.

**ABIEZERITE** (Heb. אֲבִיעֶזֶרִי, *ab-ee'-ez-er-ree'*, *father of the Ezrite*), a patronymic designation of the descendants of Abiezer (Judg. 6:24; 8:32.)

**AB'IGAIL** (Heb. אֲבִיגַיִל, *ab-ee-gah'-yil*, *ther of joy*, i. e., *exultation*).

1. The wife of **NABAL** (q. v.), a sheep master of Carmel (1 Sam. 25:3), B. C. about 1000. In his shearing time David sent some of his young men to Nabal for a present, which was insolently refused. David was greatly enraged, and set with four hundred men to avenge the insult. Abigail, having been informed of her husband's conduct and the impending danger, went to meet David with an abundant supply of bread, wine, etc. She prayed David's forbearance, and averted the danger by her wise and timely intervention. She bore David a son named Chileab (3:3), the leading God by which David had been kept from murdering her coming to meet him, and the fact that she was the avenger of the wicked (v. 26). David mollified by Abigail's tact and beauty, and he called his vow. Returning home, Abigail found her husband intoxicated, and told him nothing of her conduct and his danger until morning. The information produced so great a shock "that his heart died within him, and he became as a stone" (v. 37), and he died about ten days after. Abigail became David's wife, and shared his varying fortunes, dwelling at Gath (1 Sam. 27:3), but among the captives taken by the Amalekites at Ziklag (30:5), and accompanying her husband to Hebron when he was anointed king (2 Sam. 2:13). She bore David a son named Chileab (3:3), called also Daniel (1 Chron. 3:1).

2. A daughter of Nahash (Jesse) and sister of David, and wife of Jether, or Ithra, an Ishmaelite, by whom she had Amasa (2 Sam. 17:25; 1 Chron. 2:16, 17).

**ABIHA'IL** (Heb. אֲבִיהַיִל, *ab-ee-khal'*, *father of might*, i. e., *mighty*).

1. The father of Zuriel, which latter was c



the Levitical family of Merari when Moses numbered the Levites at Sinai (Num. 3:35), B. C. 10.

2. The wife of Abishur (of the family of Jerahmeel) and mother of Ahban and Molid (1 Chron. 9).

3. The son of Huri, and one of the chiefs of the family of Gad, who settled in Bashan (1 Chron. 4).

4. The daughter, i. e., *descendant*, of Eliab, David's oldest brother, and second wife of Rehoboam. She could hardly have been the daughter of Eliab, as David, his youngest brother, was thirty years old when he began to reign, some thirty years before her marriage (2 Chron. 11:18).

5. The father of Esther and uncle of Mordecai (Esth. 2:15; 9:29), B. C. before 538.

**ABI'HU** (Heb. אֲבִיחֻ, *ab-ee-hoo'*, *to whom* i. e., God, *is father*), the second son of Aaron and Elisheba (Exod. 6:23; Num. 3:2), who, with father, eldest brother, and seventy elders of Israel, accompanied Moses part way up Mount Sinai, and beheld manifestations of God's presence (Exod. 24:1, 9, 10). Afterward, with his brothers Nadab, Eleazar, and Ithamar, he was set apart and consecrated to the priesthood (Exod. 28:1). Nadab and Abihu neglected, on one occasion, to use fire from off the altar in burning incense, substituting "strange" or common fire instead. They were instantly struck dead (probably by lightning), and were taken away and buried in their clothes without the camp (Lev. 10:1, ff.), B. C. 1210. It is probable that the sacrilege was committed in drunken recklessness, as immediately a law was given prohibiting wine or strong drink to the priest, whose turn it was to enter the tabernacle (v. 9).

**ABI'HUD** (Heb. אֲבִיחֻד, *ab-ee-hood'*, *father of renown*), one of the sons of Bela, the son of Benjamin (1 Chron. 8:3).

**ABI'JAH** (Heb. אֲבִיכָה, *ab-ee-yaw'*, *whose father God is*).

1. A son of Jeroboam I, king of Israel. On his falling ill Jeroboam sought help secretly from the idol whom he had openly forsaken. He sent his wife, disguised and bearing a present of bread and money, to Abijah, the prophet, who was at Shiloh. The prophet was blind, but had been warned by God of her coming. He revealed to her that, though the child was to die, yet because there was still in Abijah only, of all the house of Jeroboam, "some good thing toward the Lord," he prayed, of all that house, should come to his grave in peace, and be mourned in Israel. The queen returned home, and the child expired as she crossed the threshold. "And they buried him; and all Israel mourned for him" (1 Kings 14:1-18), B. C. about 980.

2. The second king of the separate kingdom of Judah, the son of Rehoboam and grandson of Solomon (1 Chron. 3:10). He is called *Abia* (1 Chron. 3:10), *Abijah* (2 Chron. 12:16), and *Abijam* (1 Kings 14:31; 15:1-8). Abijah began to reign B. C. 918, in the eighteenth year of Jeroboam, king of Israel, and reigned three years. Considering the separation of the ten tribes of Israel and the rebellion, Abijah made a vigorous attempt to

bring them back to their allegiance. He marched with four hundred thousand men against Jeroboam, who met him with eight hundred thousand men. In Mount Ephraim he addressed a speech to Jeroboam and the opposing army, in which he advocates a theocratic institution, refers to the beginning of the rebellion, shows the folly of opposing God's kingdom, and concludes with urging Israel not to fight against God. His view of the political position of the ten tribes with respect to Judah, though erroneous, is such as a king of Judah would be likely to take. He gained a signal victory over Jeroboam, who lost five hundred thousand men, and though he did not bring Israel to their former allegiance, he took Beth-el, Jereshanah, and Ephraim, with their dependent towns, from them, and Jeroboam never again warred with him (2 Chron. 13:1-20). He imitated his father's sins (1 Kings 15:3), and had fourteen wives, by whom he had twenty-two sons and sixteen daughters (2 Chron. 13:21). He was succeeded by Asa, his son (2 Chron. 14:1).

**NOTE.**—*The maternity of Abijah.* In 1 Kings 15:2, we read, "His mother's name was Maachah, the daughter of Abishalom" (comp. 2 Chron. 11:20, 22); but in 2 Chron. 13:2, "His mother's name also was Michaiah, the daughter of Uriel of Gibeath." The solution of the difficulty probably is that the mother of Abijah had two names, and that Absalom was her grandfather.

3. One of the descendants of Eleazar, the son of Aaron, and chief of one of the twenty-four courses or orders into which the whole body of the priesthood was divided by David (1 Chron. 24:10). Of these the course of Abijah was the eighth, B. C. 1000.

4. The daughter of Zechariah and mother of King Hezekiah (2 Chron. 29:1), and, consequently, the wife of Ahaz. She is called Abi (2 Kings 18:2), B. C. before 719.

5. One of the priests, probably, who affixed their signatures to the covenant made with God by Nehemiah (Neh. 10:7). He seems to be the same (notwithstanding the great age this implies) who returned from Babylon with Zerubbabel (Neh. 12:4), and who had a son Zichri (Neh. 12:17), B. C. 445.

**ABI'JAM** (Heb. אֲבִיכָם, *ab-ee-yawm'*, *father of the sea*, i. e., *seaman*), the name always given in the Book of Kings to the king of Judah (1 Kings 14:31; 15:1, 7, 8); elsewhere called Abijah. 1 Kings 14:1, refers to another person. *Abijam* is probably a clerical error, some manuscripts giving Abijah.

**ABILENE** (Gr. Ἀβιλένη, *ab-ee-lay-nay'*, a *plain*), a small district of Coele-Syria, on the eastern slope of Anti-Libanus. Abilene (Luke 3:1) was eighteen miles from Damascus and thirty-eight miles from Heliopolis or Baalbek. It lay in the Suk Wady Barada, a gorge cut originally, as the inscriptions reveal, by the Emperors Aurelius Antonius and Lucius Aurelius Verus, in the 2d century.

**ABIM'ÆEL** (Heb. אֲבִימָאֵל, *ab-ee-maw-ale'*, *father of Maël*), one of the sons of Joktan, in Arabia (Gen. 10:28; 1 Chron. 1:22). He has been supposed to be the founder of an Arabian tribe called Maël.



**ABIM'ELECH** (Heb. אֲבִימֶלֶךְ, *ab-ee-mel'-ek*, *father of the king*, i. e., *royal father*), probably a general title of royalty, as *Pharaoh* among the Egyptians.

**1. The Philistine king of Gerar** in the time of Abraham (Gen. 20:1, sq.), B. C. about 2200. After the destruction of Sodom, Abraham removed into his territory, and remained some time at Gerar. Abimelech took Sarah, whom Abraham had announced to be his sister, into his harem, being either charmed with her beauty or desirous of allying himself with Abraham. God, in a dream, appeared to Abimelech, and threatened him with death on account of Sarah, because she was married. Abimelech, who had not yet come near her, excused himself on the ground that he supposed Sarah to be Abraham's sister. That Abimelech, in taking Sarah, should have supposed that he was acting "in the integrity of heart and purity of hands" is to be accounted for by considering the customs of that day. Abimelech, the next morning, obeyed the divine command, and restored Sarah to Abraham, providing him with a liberal present of cattle and servants, and offered him a settlement in any part of the country. He also gave him a thousand pieces of silver as "a covering of the eyes" for Sarah; i. e., according to some, as an atoning present. Others think that the money was to procure a veil for Sarah to conceal her beauty, that she might not be coveted for her comeliness. "Thus she was reproved" for not having worn a veil, which as a married woman, according to the custom of the country, she ought to have done. Some years after, Abimelech, accompanied by Pichol, "the chief captain of his host," repaired to Beersheba to make a covenant with Abraham, which is the first league on record. Abimelech restored a well which had been dug by Abraham but seized by the herdsmen of Abimelech without his knowledge (Gen. 21:22-34).

**2. Another king of Gerar** in the time of Isaac (Gen. 26:1-22), B. C. about 2100. Supposed to have been the son of the preceding. Isaac sought refuge with Abimelech from famine, and dwelt at Gerar. Having the same fear respecting his wife, Rebekah, as his father entertained respecting Sarah, he reported her to be his sister. Abimelech discovered the untruthfulness of Isaac's statement (v. 8), whereupon he reproved him for what he had said, and forbade any of his people to touch Rebekah on pain of death. The agricultural operations of Isaac in Gerar were very successful, returning him in one year a hundredfold. He also claimed his proprietary right to the soil by reopening the wells dug by his father. The digging of wells, according to the custom of those times, gave one a right to the soil. His success made the Philistines envious, so that even Abimelech requested him to depart, fearing his power. Isaac complied, and encamped in the open country ("the valley of Gerar"). In this valley he opened the old wells of Abraham's time, and his people dug three new ones. But Abimelech's herdsmen contended concerning two of these, and the patriarch removed to so great a distance that there was no dispute respecting the third. Afterward

Abimelech visited Isaac at Beersheba, and desired to make a covenant of peace with him. Isaac referred to the hostility that the Philistines had shown; to which Abimelech replied that they would not smite him, i. e., drive him away by force, but let him depart in peace, and closed by recognizing Isaac as being one blessed of God. Isaac entertained Abimelech and his companions with a feast, and contracted the desired covenant with them, and dismissed them in peace (Gen. 26:26-31).

**3. King of Shechem.** (1) **His conspiracy.** After Gideon's death Abimelech formed a conspiracy with his mother's family, who seem to have had considerable influence in Shechem. The argument used was the advantage of the rule of one person to that of seventy. He also reminded them that he was one of themselves. Thus incited, the Shechemites furnished him money out of the treasury of Baal-berith, with which Abimelech hired desperate men, and, repairing to Ophrah with them, slew all his brothers except Jotham, the youngest, who hid himself. (2) **Bramble King.** At a general assemblage of the men of Shechem and the house of MILLO (q. v.) Abimelech was declared king, B. C. after 1100. When Jotham was told of the election of Abimelech he went to the top of Mount Gerizim, where the Shechemites were assembled for so public purpose, perhaps to inaugurate Abimelech (Kitto), and rebuked them in his famous parable of the trees choosing a king (Judg. 9:7-21).

**Revolt of Shechem.** Judgment against Abimelech was not long delayed, for in three years "he sent an evil spirit between" him "and the rulers of Shechem," and they "dealt treacherously with Abimelech." They caused ambuscades to be laid in the mountains, and robbed all that passed. The design was, probably, to bring the government into discredit by allowing such lawlessness, or to waylay Abimelech himself. The insurgents found a leader in GAAL (q. v.), the son of Ebed, while they were cursing Abimelech in the execution of a village feast to Baal, called upon them to revolt from Abimelech, and declared that they would dethrone him. He then challenged them to battle (Judg. 9:22-29). (4) **Destruction of Shechem.** Zebul, the ruler of Shechem, sent word to Abimelech of the revolt, and requested him to place himself in ambush that night, and be prepared to surprise Gaal in the morning. As was expected, Gaal started out in the morning, was met and defeated by Abimelech, and prevented by Zebul from entering the city. The next day the people went out into the field, possibly to continue their vintage, and Abimelech slew them with two of his companions, while with his other two he seized the city gates. After fighting against the city all day he took it, destroyed it utterly, and strewed it with salt (Judg. 9:20-27).

(5) **Destroys the hold.** When the inhabitants of the town of Shechem heard of the fate of the king, they betook themselves to the temple of Baal-berith. Their purpose in so doing was evidently not to defend themselves, but to seek safety in the sanctuary of their God from the vengeance of Abimelech. When he heard of this, Abimelech went with his men to Mount Zalmon, and brought down thence branches of trees. These were piled

against the building and set on fire. The building was consumed with all its occupants, about one thousand men and women (Judg. 9:46-49). (6)

**Abimelech's death.** At last the fate predicted by Jotham (v. 20) overtook Abimelech. He went on Shechem to Thebez, besieged the town, and took it. This town possessed a strong tower, and this the inhabitants took refuge. When Abimelech approached near the door to set it on fire, a woman threw a piece of millstone (the upper millstone) upon him, crushing his skull. Seeing that he was mortally wounded, he called upon his mor-bearer to thrust him through with a sword, lest it should be said, "A woman slew him." After Abimelech's death his army was dissolved. "Thus God rendered the wickedness of Abimelech" upon his head "which he did unto his father, in slaying his seventy brethren" (Judg. 9:50-56).

**4. The son of Abiathar,** and high priest in the time of David (1 Chron. 18:16). The name is obviously an error of transcription for *Ahimelech* (Sam. 8:17).

**5.** In the title of Psa. 34 the name Abimelech interchanged for that of *ACHISH* (q. v.), king of Gath, to whom David fled for refuge from Saul (Sam. 21:10).

**ABIN'ADAB** (Heb. אֲבִינָדָב, *ab-ee-naw-dawb'*, *father of generosity*, i. e., *liberal*).

**1.** A Levite of Kirjath-jearim, in whose house the ark was deposited after it was returned to the Philistines (1 Sam. 7:1; 2 Sam. 6:3, 4; 1 Chron. 13:7). B. C. before 1030.

**2.** The second of the eight sons of Jesse (Sam. 17:13; 1 Chron. 2:13), and one of the three who followed Saul to the campaign against the Philistines in which Goliath defied Israel (1 Sam. 17:13).

**3.** One of the four sons of King Saul (1 Chron. 9:9; 10:2). He was slain by the Philistines in the battle of Gilboa (1 Sam. 31:2; 1 Chron. 10:2). B. C. 1001. His name appears as Ishui in the text (1 Sam. 14:49).

**4.** The father of one of Solomon's purveyors, rather, Ben-Abinadab is to be regarded as the name of the purveyor himself (M'C. and S., *Cyclopaedia*, s. v.; also marg.), who presided over the district of Dor, and married Taphath, the daughter of Solomon (1 Kings 4:11). B. C. after 960.

**ABIN'OAM** (Heb. אֲבִינֹעַם, *ab-ee-no'-am*, *father of pleasantness or grace*, i. e., *gracious*), the father of Barak, the judge (Judg. 4:6, 12; 5:1, 12). B. C. after 1170.

**ABI'RAM** (Heb. אֲבִירָם, *ab-ee-rawm'*, *father of height*, i. e., *lofty, proud*).

**1.** One of the sons of Eliab, a Reubenite, who, with his brother Dathan, and with On, of the same tribe, joined Korah, a Levite, in conspiracy against Moses and Aaron, B. C. about 1190, in which he, with the other conspirators, were destroyed by an earthquake (Num. 16:1-33; 26:9, 10; Gen. 11:6). See *KORAH*.

**2.** The eldest son of Hiel, the Beth-elite, who died prematurely (for such is the evident import of the statement) for the presumption or ignorance of his father, in fulfillment of the doom pronounced upon the posterity of him who should

undertake to rebuild Jericho (1 Kings 16:34). For prophecy, see Josh. 6:26.

**AB'ISHAG** (Heb. אֲבִישָׁג, *ab-ee-shag'*, *father of error*), a beautiful young woman of Shunem, in the tribe of Issachar, who was selected by the servants of David to minister unto him in his old age (1 Kings 1:3, 4). B. C. 959. She became his wife, but the marriage was never consummated (1 Kings 1:4). Soon after David's death Adonijah sought, through the intercession of Bath-sheba, Solomon's mother, the hand of Abishag. But as the control and possession of the harem of the deceased king was associated with rights and privileges peculiarly regal, Solomon supposed this demand to be part of a conspiracy against the throne. Adonijah was therefore put to death (1 Kings 2:17-25). See *ADONIJAH*.

**AB'ISHAI**, many **ABISHAI** (Heb. אֲבִישָׁי, *ab-ee-shah'ee*, *father of a gift*), a son of Zeruiah, sister of David (by an unknown father), and brother to Joab and Asahel (1 Chron. 2:16). The first we learn of Abishai is his volunteering to accompany David to the camp of Saul, B. C. about 994. The two went down by night and found Saul and his people asleep. Abishai begged of David that he might slay Saul with his spear, which was stuck in the ground near his head (1 Sam. 26:6-12). With his brother Joab he pursued after Abner (who had just slain Asahel) until sundown, and until they had reached the hill of Ammah (2 Sam. 2:24), and aided in the treacherous assassination of Abner (2 Sam. 3:30). In the war against Hanun, undertaken by David to punish the Ammonites for insulting his messengers, Abishai, as second in command, was opposed to the army of the Ammonites before the gates of Rabbah and drove them headlong into the city (2 Sam. 10:10, 14; 1 Chron. 19:11, 15). The same impetuous zeal and regard for David which he showed in the night adventure to Saul's camp Abishai manifested in his desire to slay Shimei, when the latter abused David (2 Sam. 16:9, 11; 19:21). When the king fled beyond Jordan, Abishai remained faithful to David, and was intrusted with the command of one of the three divisions of the army which crushed the rebellion (2 Sam. 18:2, 12). B. C. 967.

In the revolt of Sheba, the Benjamite, David ordered Amasa to muster the forces of Judah in three days. His tardiness compelled David to again have recourse to the sons of Zeruiah, and Abishai was appointed to pursue Sheba, which he did (accompanied by Joab), leading the Cherethites, the Pelethites, and all the mighty men (2 Sam. 20:6-10). Later, when David's life was imperiled by Ishbi-benob, Abishai came to his help and slew the giant (2 Sam. 21:15-17). He was chief of the three "mighties" who performed the chivalrous exploit of breaking through the host of the Philistines to procure David a draught of water from the well of his native Bethlehem (2 Sam. 23:14-17). Among the exploits of this hero it is mentioned (2 Sam. 23:18) that he withstood three hundred men and slew them with his spear, but the occasion of this adventure, and the time and manner of his death, are equally unknown.



In 2 Sam. 8:13, the victory over the Edomites in the valley of Salt is ascribed to David, but in 1 Chron. 18:12, to Abishai. It is hence probable that the victory was actually gained by Abishai, but is ascribed to David as king and commander (Kitto, s. v.).

**ABISH'ALOM**, a fuller form (1 Kings 15:2, 10) of the name **ABSAALOM** (q. v.).

**ABISH'UA** (Heb. אֲבִישׁוּעַ, *ab-ee-shoo'-ah*, *father of welfare*).

1. The son of Phineas (grandson of Aaron), and fourth high priest of the Jews (1 Chron. 6:4, 5, 50).

2. One of the sons of Bela, the son of Benjamin (1 Chron. 8:4); possibly the same as Jerimoth (1 Chron. 7:7).

**AB'ISHUR** (Heb. אֲבִישׁוּר, *ab-ee-shoor'*, *father of the wall*, i. e., *stronghold*, or perhaps *mason*), the second son of Shammai, of the tribe of Judah. He was the husband of Abihail, and father of two sons, Ahban and Molid (1 Chron. 2:28, 29).

**AB'ITAL** (Heb. אֲבִיטָל, *ab-ee-tal'*, *father of the dew*, i. e., *fresh*),



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the fifth wife of David and mother of Shephatiah, who was born in Hebron (2 Sam. 3:4; 1 Chron. 3:3).

**AB'TIUR** (Heb. אֲבִיטוּר, *ab-ee-too'*, *father of goodness*, i. e., *good*), a son of Shaharaim, a Benjamite, by his wife Hushim, in Moab (1 Chron. 8:11).

**ABI'UD**, a Grecised form (Matt. 1:13) of **ABIHUD** (q. v.), the great-great-grandson of Zerubabel, and father of Eliakim, among the paternal ancestry of Jesus (Matt. 1:13). He is probably the same with Judah, son of Joanna, and father of Joseph in the maternal line (Luke 3:26), and

also with Obadiah, son of Arnan, and father of Shechaniah in 1 Chron. 3:21.

**AB'JECT** (Heb. נִכְרֵה, *nay-keh'*, a *smiter*), smiting with the tongue, i. e., a *railer*, *slander* (Psa. 35:15; comp. Jer. 18:18). See **GLOSSARY**.

**ABLUTION**, a ceremonial washing, it might be of the person (or part thereof), clothing, vessels, or furniture, as a symbol of purification.

1. Cleansing from the taint of an inferior condition preparatory to initiation into a higher one. Of this sort was the washing with water of Aaron and his sons before they were invested with priestly robes and anointed with the holy oil (Exod. 29:4; Lev. 8:6). The same is doubtless true of the ablution of persons and raiment when it was required of the Israelites as a preparation for their receiving the law from Sinai (Exod. 19:10-11).

2. Preparation for special acts of religious service. The priests before they entered into the service of the tabernacle were required, under penalty of death, to wash their hands and feet. For this purpose a large basin of water always stood in readiness (Exod. 30:18-19; Lev. 16). The Egyptian priests carried the practice to a burdensome extent. Herodotus tells us (ii, 37) that they shaved their bodies every third day so that no insect or other filth might be upon them when they served the gods. The Mohammedan law requires ablution before each of the daily prayers, permitting it to be performed with sand where water is not to be had, as in the desert.

3. Purification from actual defilement. Eleven species of uncleanness of this nature were recognized by the Mosaic law (Lev. 12-15), the purification for which ceased at the end of a prescribed period, provided the unclean person then washed his body and his clothes. In a few cases, such as leprosy and the defilement caused by touching a dead body, he remained unclean seven days. The Jews

afterward introduced many other causes of defilement, being equaled, however, by the Mohammedans.

4. Declaration of freedom from guilt of a particular action. An instance of this is the exaction for the murder of a man by unknown hands when the elders of the nearest village washed their hands over a slain heifer, saying, "Our hands have not shed this blood, neither have our eyes seen it" (Deut. 21:1-9). The Pharisees carried the practice of ablution to such excess, for the affectation of purity while the heart was unclean, that our Lord severely rebuked them for their hypocrisy (Matt. 23:25).

'All these practices come under the head of purification from uncleanness; the acts involving which were made so numerous that persons of the stricter sect could scarcely move without contracting some involuntary pollution." Therefore, they never entered their houses without ablution, from a strong probability that they had unknowingly attracted some defilement on the streets. They were especially careful never to eat without washing their hands (Mark 7:1-5). A distinction must be made between this ceremonial washing and ordinary cleansing of the hands as a matter of decency. When the charge was made against the Lord's disciples that they "ate with unwashed hands" it was not meant that they did not at all wash their hands, but that they did not do it ceremonially.

These ceremonial washings were prescribed with such minute details as to be not only burdensome, but sometimes impossible. Before the ceremony one must decide the kind of food to be taken of—whether it was prepared first fruits, common food, or holy, i. e., sacrificial food. "The water was poured on both hands, which must be free from anything covering them, such as gravel, mortar, etc. The hands were lifted up, so as to make the water run to the wrist, in order to insure that the whole hand was washed and that the water polluted by the hand did not again run down the fingers. Similarly, each hand was rubbed with the other (the fist), provided the hand that had been affused; otherwise the rubbing might be done against the head, or even against a wall. But there was one point on which special stress was laid. In the 'first affusion' which was that originally was required when the hands were not Levitically 'defiled,' the water had to run down to the wrist. If the water remained above the wrist, the hands were not clean. Accordingly, the words of St. Mark can only mean that the Pharisees eat not 'except they wash their hands to the wrist.' If the hands were 'defiled' two affusions were required: the first to remove the defilement, and the second to wash away the waters that had contracted the defilement of the hands. Accordingly, on the affusion the first waters the hands were elevated, and water made to run down at the wrist, while at the second waters the hands were depressed, so that the water might run off by the finger joints at tips" (Edersheim, *Life and Times of Jesus*, 111).

**AB'NER.**—1. **Name and Family.** (Heb. *ab-nar'*, *father of light*, i. e., *enlightening*.) Son of Ner and uncle of Saul (being the brother of his father, Kish).

2. **Personal History.** (1) **Under Saul.** Abner was a renowned warrior, and the commander-in-chief of the army of Saul (1 Sam. 14:50). B. C. 1000. He was the person who conducted David to the presence of Saul after the death of Goliath (1 Sam. 17:57). He was doubtless held in high esteem by Saul, and with David and Jonathan sat at the king's table (1 Sam. 20:25). He accompanied Saul to Hachilah in his pursuit of David, who sarcastically reproached him for not punishing more securely his master (1 Sam. 26:1,

5, 15). (2) **Under Ish-bosheth.** After the death of Saul, B. C. 1000, Abner, taking advantage of the feeling entertained in the other tribes against Judah, took Ish-bosheth, a surviving son of Saul, to Mahanaim, and proclaimed him king, and ruled in his name. This happened five years after Saul's death, the intervening time being probably occupied in recovering land from the Philistines (K. and D., *Com., in loco*) and in gaining influence with the other tribes. A sort of desultory warfare was kept up for two years between the armies of David and Ish-bosheth. The only engagement of which we have an account is the battle of Gibeon, Joab and Abner commanding the opposing forces. (3) **Slays Asahel.** Abner was beaten and fled for his life, but was pursued by Asahel (brother of Joab and Abishai). Abner, not wishing to have a blood feud with Joab (for, according to usage, Joab would become the avenger of his brother Asahel, in case he was slain), begged Asahel to cease following him and pursue some other one. Asahel refused, and Abner thrust him through with a back stroke of his spear. The pursuit was kept up by Joab and Abishai until sunset, when a parley was held between the leaders, and Joab sounded the trumpet of recall. Abner retired to Mahanaim and Joab to Hebron (2 Sam. 2:8-30). (4) **Breaks with Ish-bosheth.** At last Abner took a step which was so presumptuous and significant of his consciousness of power that even the feeble Ish-bosheth protested. It was the exclusive right of the successor to the throne to cohabit with the concubines of the deceased king. Yet Abner took to his own harem Rizpah, one of Saul's concubines. The rebuke of Ish-bosheth so greatly enraged him that he declared his purpose of abandoning the house of Saul and allying himself with David (2 Sam. 3:6-9). To excuse his conduct he asserted that he was aware of the divine purpose concerning David. (5) **Joins David.** He made overtures through messengers to David, who required, as a preliminary, the restoration of his wife, Michal, who had been given to Phaltiel by Saul. Abner made a tour among the elders of Israel and Benjamin, advocating the cause of David. He then repaired in person to David, who showed him great attention and respect, giving him and the twenty men accompanying him a feast. In return Abner promised to gather all Israel to the standard of David, and was then dismissed in peace (2 Sam. 3:9, sq.). (6) **Slain by Joab.** Joab, returning from Hebron from a military expedition, and fearing the influence of such a man as Abner, resolved to avenge his brother's death. Unknown to the king, but doubtless in his name, he sent messengers after Abner to call him back. Drawing Abner aside under the pretense of private conversation, he smote him under the fifth rib so that he died (2 Sam. 3:6-30). Abner was buried at Hebron with the honors due to a prince and chieftain, David himself following the bier (vers. 31, 32). David's lamentation over Abner exonerated him in public opinion from any blame, and his declaration to his servants (2 Sam. 3:38, 39) showed that he could properly estimate the character even of an enemy, and that he would have punished his murderer had he only the power.

**ABOMINATION** (Heb. **שִׁקְצוּת**, *pig-gool'*, *filth*, Lev. 7:18; **שִׁקְצוּת**, *shik-koots'*, *unclean*, Deut. 29:17, etc.; **שֶׁקֶץ**, *sheh'-kets*, *rejected*, Lev. 7:21, etc.; **תּוֹעֵבָה**, *to-ay-baw'*, *causing abhorrence*, Gen. 48:32; Gr. **βδέλυγμα**, *bdel'-oog-mah*, Matt. 24:15, etc.). This word is used to denote that which is particularly offensive to the moral sense, the religious feeling, or the natural inclination of the soul. Israel became an abomination to the Philistines because of the antipathy caused by reverses in war (1 Sam. 13:4); David, for his distressed condition, was an abomination to his friends (Psa. 88:8).

The practices of sin—such as the swellings of pride, lips of falsehood, the sacrifices of the wicked, and the foul rites of idolatry—are stigmatized as abominations (Prov. 6:16; 12:22; 15:8; Jer. 6:15, etc.).

There are some peculiar applications of the term, to which attention is called:

1. "The Egyptians might not eat bread with the Hebrews, for that is an abomination (*to'ebah*) unto the Egyptians" (Gen. 43:32). The explanation probably is that the Egyptians thought themselves ceremonially defiled if they ate with strangers. The primary reason may have been that the cow was the most sacred animal to the Egyptians, and the eating of it was obnoxious to them; whereas it was eaten and sacrificed by the Jews and most other nations. The Jews themselves, in later times, considered it unlawful to eat or drink with foreigners in their houses, or even to enter their dwellings (John 18:28; Acts 10:28; 11:3).

2. Joseph told his brethren to answer when questioned by Pharaoh, "Thy servants' trade hath been about cattle from our youth even until now, both we, and also our fathers." Joseph adds as a reason for giving this statement, "That ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians." The origin of this feeling is nowhere given either in sacred or profane history, but the fact is beyond dispute, being amply attested by the evidence of the monuments, on which shepherds are always represented in a low and degrading attitude. It may be that this feeling arose from the subjugation of Lower and Middle Egypt by a tribe of nomad shepherds; or that the Egyptians, as a settled and civilized people, detested the lawless and predatory habits of the wandering shepherd tribes, which then as now bounded the valley of the Nile and occupied the Arabias.

3. When Pharaoh told the Israelites to sacrifice to "your God" without going to the desert, Moses replied, "It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the Lord our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?" (Exod. 8:26.) Some think the abomination to consist in the sacrifice of the cow. Others (K. and D., *Com.*, *in loco*) think that "the Israelites would not carry out the rigid regulations observed by the Egyptians with regard to the cleanness of the sacrificial animals, and in fact would not observe the sacrificial rites of the Egyptians at all." The Egyptians would, doubt-

less, consider this a manifestation of contempt for themselves and their gods, and this would enrage them that they would stone the Israelites.

## ABOMINATION OF DESOLATION (Heb. **שִׁקְצוּת שְׁמָיִם**, *shik-koots' shem-aim*, Dan. 11:31; or **שִׁקְצוּת שְׁמָיִם**, *shik-koots' shem-aim*, Dan. 12:11; *desolating filthiness*), means, doubtless, removal of the stated worship of Jehovah, the setting up of the idol altar on Jehovah's altar of burnt offering by Antiochus Epiphanes, who dedicated the temple to Jupiter Olympus.

Josephus and the author of the first book of Maccabees refer to this as the accomplishment of Daniel's prophecy, in declaring that "they set up the abomination of desolation upon the altar" (1 Macc. 1:59; 6:7; Josephus, *Ant.*, xii, 5, 4; 7, 1). Jesus quotes the words in Matt. 24:15, and applies it to what is to take place when the Romans invade Jerusalem, advancing with their image-crowned standards, regarded as idols by the Jews. A still later appearance of the "abomination of desolation in the holy place" was when Hadrian set up the figure of a boar over the Bethlehem gate of the city, erected a temple to Jupiter upon the site of the Jewish temple, and caused an image of himself to be set up in the part which answered to the most holy place.

**A'BRAHAM** (Heb. **אַבְרָהָם**, *ab-raw-hawm*, *father of a multitude*). Up to Gen. 17:5, also 1 Chron. 1:27; Neh. 9:7, he is uniformly called Abram (Heb. **אַבְרָם**, *ab-rawm'*, *high father*). The name of Abram—Abu-ramu, 'the exalted father'—is found in early Babylonian contracts (Sayce, *Higher Crit.*, p. 159).

1. **Family.** Abraham was a native of Chaldea and descendant in the ninth generation from Shem, the son of Noah. His father's name was Terah, and he was born in Ur, B. C. perhaps 2333 (Gen. 11:27).

2. **Personal History.** "The life of Abraham, from his call to his death, consists of five periods, the commencement of each of which is marked by a divine revelation of sufficient importance to constitute a distinct epoch."

(1) **The First Period.**—*The Call.* (1) REMOVED TO CHARRAN. When Abraham was about seventy years of age he, with his father Terah, his nephew Lot, and his wife Sarah, went and abode in Charran (Gen. 11:27-31). The reason for this movement is given in Acts 7:2, 3: "The God of glory appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out from thy country, and from thy kindred, and come into the land which I shall show thee." (2) LEAVES CHARRAN. At the death of his father the call to Abraham was renewed, "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee" (Gen. 12:1-3). This condition was annexed to the call that he should separate from his father's house and leave his native land. He left his brother Nahor's family (who had also come to Charran, comp. Gen. 11:20, 23; 24:29, and 27:43) and departed, taking with him Lot, probably regarded as his heir (Josephus, *Ant.*, i, 7, 1), and all his substance, to



ot knowing whither" (Heb. 11:8). (3) **REACHES CANAAN.** He traveled until he came into the land of Canaan, and formed his first encampment in the vale of Moreh, between the mountains of Gerizim and Beth-el, where his strong faith was rewarded by the *second promise* that his seed should possess this land. Here Abraham built "an altar unto the Lord, who appeared unto him." It is probable that the Canaanites were jealous of Abraham, that he therefore soon removed to the mountainous district between Beth-el and Ai, where he built an altar to Jehovah. (4) **IN EGYPT.** Still moved southward until, at length, compelled by a famine, he went into Egypt. Fearing that the beauty of Sarah would tempt the Egyptians and endanger his life, he caused her to pass herself off as his sister, a term used in Hebrew, as in many other languages, for a niece, which she really was (Smith's *O. T. Hist.*, p. 72). Sarah was taken to the royal harem and Abraham loaded with valuable gifts, that could not be refused without an insult to the king, which he did not deserve. Warned of his mistake, Pharaoh summoned Abraham, and indignantly rebuked him for his subtlety. He then dismissed Abraham, who went out of Egypt, taking his wife and Lot and his wealth with him (Gen. 12). (5) **RETURN TO CANAAN.** Having reached his former encampment between Beth-el and Ai, he again establishes his worship of Jehovah (Gen. 13:3, 4). The increased wealth of Abraham and Lot became the cause of their separation. The country did not furnish sufficient pasture for the flocks and herds of Abraham and Lot, and dissensions arose between their herdsmen. In order to avoid strife and consequent weakness before their enemies, Abraham proposed that they occupy different districts. He gave the choice of locality to Lot, who selected the plain of Jordan, and went thither and pitched his tent. The childless Abraham rewarded Lot with a *third blessing*, in which he reiterated his promise to give him the land and a posterity like the dust of the earth for ever. Then Abraham removed his tent, and he and Lot dwelt in Mamre, near Hebron, and built an altar (Gen. 13). (6) **RESCUES LOT.** Lot was now involved in danger. The five cities of the plain had become tributary to Chedorlaomer, king of Elam. In the thirteenth year of his subjection they revolted, and Chedorlaomer marched against them with three allied kings, the kings of Sodom and Gomorrah fell, their cities were spoiled, and Lot and his goods were carried off (Gen. 14:1-12). Word was brought to Abraham, who immediately armed his dependents, nine hundred and eighteen men, and with his brave allies overtook and defeated them at the springs of Jordan. Abraham and his men pursued them as far as the neighborhood of Damascus, and then returned with Lot and all his men and goods that had been taken away. (Gen. 14:15-16). (7) **MEETS MELCHIZEDEK.** Arrived at Salem on their return, they were met by Melchizedek (q. v.), king of Salem, and "priest of the most high God," who brought him refreshments. He also blessed Abraham in the name of the most high God, and Abraham presented him with a tenth of the spoils. By strict right, founded

on the war usages still subsisting in Arabia, Abraham had a claim to all the recovered goods. The king of Sodom recognized this right, but Abraham refused to accept anything, even from a thread to a shoe latchet, lest any should say, "I have made Abram rich" (Gen. 14:17, sq.).

(2) **The Second Period.**—*The promise of a lineal heir and the conclusion of the covenant* (Gen. 15, 16). (1) **VISION OF ABRAHAM.** Soon after this Abraham's faith was rewarded and encouraged by a distinct and detailed repetition of former promises, and by a solemn covenant contracted between himself and God. He was told, and he believed, that his seed should be as the stars of heaven for number, and that his posterity should grow up into a nation under foreign bondage, and that after four hundred years they should come up and possess the land in which he sojourned (Gen. 15). (2) **BIRTH OF ISHMAEL.** Ten years after Abraham had dwelt in Canaan, and still he had no child. Sarah, being now seventy-five years of age, and probably despairing of bearing children herself, persuaded Abraham to take Hagar, her Egyptian handmaid, who bore him Ishmael (Gen. 16), B. C. 2247.

(3) **The Third Period.**—*The establishment of the covenant, change of name, and the appointment of the covenant sign of circumcision* (Gen. 17-21).

(1) **CHANGE OF NAME.** Thirteen years more passed by, and Abraham reached his ninety-ninth year. God appeared to him, and favored him with still more explicit declarations of his purpose. He changed his name from Abram to Abraham, renewed his covenant, and in token thereof commanded that he and his should receive circumcision. Abraham was assured that Sarah, then ninety years old, should a year hence become the mother of Isaac, the heir of the special promises. Abraham wavered in faith and prayed for Ishmael, whom God promised abundantly to bless, but declared that he would establish his covenant with Isaac. (2) **CIRCUMCISION.** That very day Abraham, his son Ishmael, and all the males of his household were circumcised (Gen. 17).

(3) **VISIT OF ANGELS.** Abraham was favored, shortly after, with another interview with God. Sitting in his tent door under the oaks of Mamre, he saw three travelers approaching, and offered them his hospitality. They assented, and partook of the fare provided, Abraham standing in respectful attendance, according to oriental custom. These three persons were, doubtless, the "Angel of Jehovah" and two attending angels. The promise of a son by Sarah was renewed, and her incredulity rebuked. The strangers continued their journey, Abraham walking some way with them.

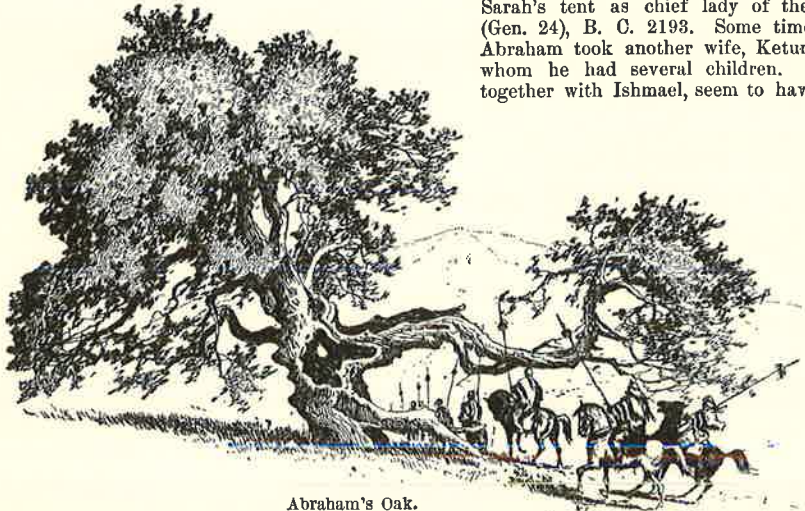
(4) **DESTRUCTION OF SODOM.** The Lord revealed to him the coming judgment upon Sodom and Gomorrah; and then followed that wondrous pleading in behalf of the cities (Gen. 18). Abraham rose early the next morning to see the fate of the cities, and saw their smoke rising "up as the smoke of a furnace" (Gen. 19:27-29), B. C. 2225.

(5) **SARAH TAKEN BY ABIMELECH.** After this Abraham journeyed southward, and dwelt between Kadesh and Shur, and sojourned in Gerar. Abimelech, king of Gerar, sent and took Sarah, but was warned of God in a dream, and sent her back

the next morning to Abraham, whom he reproved for the deceit he had employed. He was healed in answer to Abraham's prayer (Gen. 20). (6) ISAAC BORN. At length, when Abraham was one hundred years old, and Sarah ninety, the long-promised heir was born, B. C. 2233. The altered position of Ishmael in the family excited the ill-will of himself and his mother. This was so apparent in the mocking behavior of Ishmael at the weaning of Isaac, that Sarah insisted that he and Hagar should be sent away, to which Abraham reluctantly consented. Abraham, after settling a dispute concerning a well taken by Abimelech's servants, made a treaty with him (Gen. 21).

(4) **The Fourth Period.** (1) **ABRAHAM'S GREAT TRIAL** (Gen. 22-25:11), B. C. 2213. When Isaac was nearly grown (twenty-five years old, says

promises formerly made to Abraham were confirmed in the most solemn manner. Abraham returned unto his young men, and with them went to Beer-sheba and dwelt there (Gen. 22:1-18). (2) **DEATH OF SARAH.** The next event recorded in Abraham's life is the death of Sarah, aged one hundred and twenty-seven years, at or near Beer-sheba, B. C. 2193. Abraham purchased, of Ephron the Hittite, the cave of Machpelah, the field in which it stood, and all the trees in the field, there he buried Sarah (Gen. 23). (3) **MARRIAGE OF ISAAC.** His next care was to procure a suitable wife for Isaac. He commissioned his eldest son to go to Haran, where Nahor had settled, to get a wife for his son from his own family. Isaac went, and directed by God, chose Rebekah, daughter of Bethuel, son of Nahor. In due season he returned, and Rebekah was installed as Sarah's tent as chief lady of the household (Gen. 24), B. C. 2193. Some time after Isaac Abraham took another wife, Keturah, whom he had several children. These children, together with Ishmael, seem to have been



Abraham's Oak.

Josephus, *Ant.*, i, 13, 2) God subjected Abraham to a terrible trial of his faith and obedience. He commanded him to go to Mount Moriah (perhaps where the temple afterward stood) and there offer up Isaac, whose death would nullify all his hopes and the promises. Probably human sacrifices already existed, and therefore the peculiar trial lay in the singular position of Isaac and the improbability of his being replaced. Abraham decided to obey, "accounting (literally, *reasoning*) that God was able to raise him up, even from the dead" (Heb. 11:19). Assisted by his two servants he made preparations for the journey, and started early the next morning. On the third day he saw the place, and told his servants that he and his son would proceed on further to worship and return. Upon Isaac's asking, "Where is the lamb for a burnt offering?" Abraham replied, "The Lord will provide himself a lamb." The altar was built and Isaac placed thereon. The uplifted hand of the father was arrested by the angel of Jehovah, and a ram caught in the thicket was substituted for Isaac. Abraham called the name of the place Jehovah-jireh, "*the Lord will provide.*" The

portioned off by their father in his lifetime, sent away to the east, that they might not interfere with Isaac. (4) **DEATH.** Abraham died, at Beer-sheba, B. C. 2158, at the age of one hundred and seventy-five years, and was buried by Isaac and Ishmael, in the cave of Machpelah (Gen. 25). B. C. 2158.

**3. Character.** In studying the life of Abraham one is deeply impressed with several beautiful traits of his character. Where, for example, do we find such an example of *courteousness*? Abraham furnishes for our imitation in his entertainment of the strangers in Mamre? He promptly he offers his hospitality; with what delicate regard for the feelings of his guests would he make it appear that they will oblige him merely by accepting than he does them by offering hospitality (Gen. 18:3-5). Nor was Abraham's *generosity* less apparent, so graciously showing his treatment of Lot. He insists neither on the obligations due him as Lot's adopted father, nor his advanced age; neither does he claim rights under the promise of God to give him the land. He allows his nephew to have the choice, uttering these noble words: "Let them



strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren." The *tenderness* of Abraham is no less remarkable than his other virtues. Aware of the fate of Sodom, his heart is stirred by the contemplation of its impending doom. As he patiently, earnestly pleads with the Lord to spare the wretched inhabitants, we are reminded of Him who wept over the Holy City, and cried, "O Jerusalem, Jerusalem, how would I have gathered thy children, as a hen gathereth her chickens under her wings, but ye would not." But it is as an example of *faith* that Abraham shines preeminent. How severe its tests—called to leave his country, and go he knew not where; to sojourn in the land of promise as in a strange country; to expect an heir when his wife was past child-bearing; but he never wavers. This faith culminates in the sacrifice of Isaac, where he is to slay his promised heir, but he falters not, expecting, by reason of his faith, that God would from the ashes of sacrifice restore him his son. "In Paul's catalogue of immortals Abraham shines a star of greatest magnitude." Abraham had his failings, as who has not? He trusted God to restore the life of his son, yet he did not trust him to protect the honor of his wife, and was thus twice led into falsehood.

NOTE.—(1) *Sacrifice of Isaac*. Some have found it difficult to reconcile God's command to sacrifice Isaac with his prohibition of human sacrifices (Lev. 18:21; 24:10). We answer, "God's design was not to secure a certain outward act, but a certain state of mind, a willingness to give up the beloved object to Jehovah" (Haley). "The divine command was given in such a manner that Abraham could not understand it in any other way than as requiring an outward burnt offering, because there was no other way in which Abraham could accomplish the complete surrender of Isaac than by an equal preparation for really offering the desired sacrifice" (Keil, *Com.*). See SACRIFICE, HUMAN. (2) *Gen. 12:10*, states that Abraham "went forth to go into the land of Canaan," but Heb. 11:8, that "he went out, not knowing whither he went." At first the name of the country was not revealed to him. It is designated simply as "a land that I will show thee" (Gen. 12:1). But when the name "Canaan" had been mentioned at the outset, it might still be true that he went forth "not knowing whither he went." For, in those days of slow transit, imperfect intercommunication, and meager geographical knowledge, the mere name of a country several hundred miles distant would convey almost no idea of the country itself (Haley).

**ABRAHAM'S BOSOM.** The phrase "to be in one's bosom" applies to the person who sojourns next to the table that his head is brought nearest into the bosom of the one sitting next above him. To be in Abraham's bosom signified to occupy the seat next to Abraham, i. e., to enjoy the same felicity with Abraham. Jesus, accommodating his speech to the Jews, describes the condition of Lazarus after death by this figure (John 16:22, 23). "Abraham's bosom" is also an expression of the Talmud for the state of bliss after death. Father Abraham was, to the Israelites, in the corrupt times of their later superstitions, almost what the Virgin Mary is to the Roman Church. He is constantly invoked as though he could hear the prayers of his descendants, wherever they are; and he is pictured standing behind the gate of paradise to receive and embrace the children as they enter, and the whole family of his faithful descendants is gathered to his bosom.

**A'BRAM** (Heb. אַבְרָם, *ab-rawm'*, father of height, i. e., high father), the original name (Gen. 17:5) of Abraham.

**ABRECH'** (Heb. אֲבֵרֶךְ, *ab-rake'*, A. V. "bow the knee"), a word in the original of Gen. 41:43, where it is used in proclaiming the authority of Joseph. It is very difficult to fix absolutely the meaning of the word. Wilkinson (*Anc. Egypt.*, ii, 24) says that the word *abrek* is used to the present day by the Arabs when requiring a camel to kneel and receive its load. The word is, probably, of Egyptian origin, but changed so as to have a Hebrew sound. In the Coptic *Aberek* or *Abrek* means "bow the head." Origen and Jerome think *Abrech* means "a native Egyptian;" and when we consider how desirable it was to have Joseph cease to be regarded as a foreigner it has the meaning of naturalization.

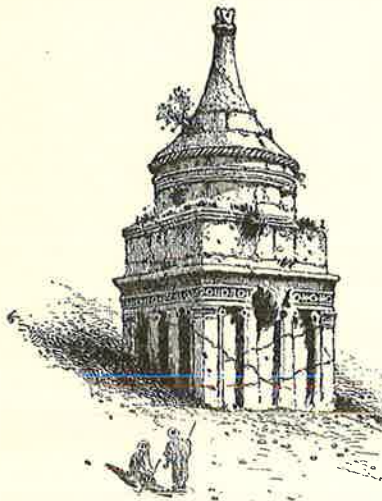
**AB'SALOM.**—1. *Name and Family.* (Heb. אֲבִישׁוֹן, *ab-shaw-lome'*, אֲבֵי-שָׁלוֹם, *ab-ee-shaw-lome'*, father of peace.) The third son of David, and his only one by Maacah, the daughter of Talmai, king of Geshur (2 Sam. 3:3), born B. C. about 1000.

2. *Personal History.* (1) *Avenge Tamar.* Absalom's sister, Tamar, became the object of the lustful desire of Amnon, her half brother, David's eldest son, and was violated by him (2 Sam. 13:1-18). According to Eastern notions the duty of avenging his sister's wrong fell upon Absalom. He therefore took Tamar and kept her secluded in his own house, saying nothing to Amnon, "neither good nor bad." After two years had passed he found an opportunity for revenge. He then invited all his brethren, including Amnon, to a great sheep-shearing at Baal-hazor, and, to lull suspicion, requested the presence of his father also. Amid the mirth of the feast, while they were warm with wine, the servants of Absalom, at a preconcerted signal, fell upon Amnon and slew him (2 Sam. 13:23-29). Absalom fled to his grandfather, Talmai, and remained there three years (vers. 37, 38). (2) *Return to Jerusalem.* David, yearning for his exiled son Absalom (v. 39), yielded easily to the scheme of Joab, and permitted Absalom to return to Jerusalem, but not to appear before him. Absalom dwelt for two whole years in Jerusalem, and then sent for Joab, who refused to see him, until Absalom ordered his servants to burn his (Joab's) barley field. Then Joab secured for him an interview with the king (2 Sam. 14). (3) *Preparations for revolt.* But Absalom proved himself false and faithless. He secretly plotted a revolt, propitiating the populace by the beauty of his person and the magnificence of his surroundings, riding in a chariot with fifty outriders. He also fostered the discontent of the people by insinuations against his father's justice. Other causes, doubtless, were favorable for Absalom: the affair of Bath-sheba, the probable disaffection of Judah for being merged in one common Israel, and less attention on the part of David, through age, to individual complaints (2 Sam. 15:1-6). (4) *Revolt.* When the plot was ripe, Absalom sought and obtained leave to go to Hebron, to pay a vow which he had made at



Geshur in case he should be permitted to return to Jerusalem. He had sent spies throughout all the tribes of Israel, summoning those favorable to his cause to assemble at Hebron, whither he went attended by two hundred unsuspecting adherents (2 Sam. 15:7-11). His next step was to send for Ahithophel, David's counselor, and secure his approval and advice (2 Sam. 15:12), he being an oracle in Israel (2 Sam. 16:23). (5) **Entry into Jerusalem.** When David heard the sad tidings of revolt he at once prepared for flight, and, leaving Jerusalem, repaired to Mahanaim, beyond Jordan (2 Sam. 15:13, sq.). Absalom now entered Jerusalem (2 Sam. 15:37), and, through the advice of Ahithophel, publicly took possession of the portion of his father's harem left in the city. The motive in this latter act was the more unreserved support of the people, from the assurance that any reconciliation between Absalom and his father would hereafter be impossible (2 Sam. 16:20-22). Absalom had already met Hushai, who had

dan in pursuit of his father (2 Sam. 17:25, 26). A battle was fought in the wood of Ephraim. The army of Absalom was defeated, twenty thousand were slain, and a still greater number perished in the defiles of the forest. (7) **Death.** Absalom fled on a swift mule, and, riding through the forest, his long locks became entangled in the boughs of a great terebinth (or oak), and he was left suspended. Joab, being informed of this, hastened to the spot and slew him, notwithstanding David's request that he should be spared. The body was taken down and cast into a pit, out of which the people raised a great heap of stones as a mark of abhorrence, a burial which the historian contrasts with the splendid monument prepared by Absalom for himself in the "King's Daughters' Bath" (2 Sam. 18:1-18), B. C. 967. Absalom had three sons and one daughter, the latter named Tamar (2 Sam. 14:27), who alone survived him (2 Sam. 18:18) and became the mother of Maachah, wife of Rehoboam (2 Chron. 11:20, 21).



Absalom's Tomb.

been sent to join him by David, that he might be instrumental in thwarting the counsels of Ahithophel (2 Sam. 15:33-37; 16:16-19). A council of war was held to consider the course to be pursued against David. Ahithophel advised the immediate pursuit and death of the king—that one death would close the war. Hushai, to gain time for David, urged his skill and bravery, the number and might of his warriors, the possibility and disastrous consequences of defeat, and advised a general gathering against David, and the total annihilation of him and his followers. The advice was accepted by Absalom. Information was secretly sent to David, who then went beyond Jordan, and there collected force sufficient to oppose Absalom (2 Sam. 17:1-14, 21-24). (6) **Anointed king.** Absalom was formally anointed king (2 Sam. 19:10), appointed Amasa captain of his host, and crossed over Jor-

**NOTE.**—(1) *Weight of hair.* "At every year's end, literally, from the end of days to days; i. e., from time to time. Though Absalom's hair was doubtless very heavy, and thus was considered beautiful, weight given, two hundred shekels, is too much. This is evidently an error in the text (Kell, *Com.*; 2 Sam. 14:26). (2) *After forty years.* "This is an error in the text, for David reigned but forty years in all (1 K. 2:11), and he certainly had reigned many years before Absalom's rebellion. The Syriac and Arabic versions read *four years*, and with this agrees Josephus (*Whedon, Com.*).

**ABSTINENCE**, a general term signifying to refrain from something or some action. In an ecclesiastical sense it means the refraining from certain kinds of food or drink on certain days.

1. **Jewish.** The first mention of abstinence in Scripture is found in Gen. 9:4, where the use of blood was forbidden to Noah. The next is Gen. 32:32: "Therefore the children of Israel do not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because (the angel) touched the hollow of Jacob's thigh, and the sinew that shrank." The law confirmed abstinence from blood (Lev. 3:17), and the use of lawful animals if the manner of their death rendered it likely that they were not properly bled (Exod. 22:31; Deut. 14:21). Whole classes of animals which might not be eaten are given in Lev. 11. See **ANIMAL**; **FOOD**. Certain parts of lawful animals, as being sacred to the altar, were forbidden, viz.: the caul (or net covering the liver), the kidneys, and the fat upon them, the covering the entrails, also the tail of the "tailed sheep" (Lev. 3:9-11). Everything consecrated to idols was also interdicted (Exod. 34:15). While engaged in their official duties, the priests were commanded to abstain from wine and strong drink (Lev. 10:9), and the Nazarites had to abstain from strong drink and the use of grass during the whole time of their separation (Num. 6:3). The RECHABITES (q. v.) voluntarily assumed a constant abstinence from wine (Jer. 35:6). Essenes, a Jewish sect, were very stringent in their abstinence, refusing all pleasant food, eating nothing but coarse bread and drinking only water, while some abstained from all food until evening.

2. **Christian.** Some among the early Christian converts thought themselves bound by

nical regulations respecting food, and abstained from flesh sacrificed to idols, and from animals hunted unclean by the law. Others considered a weakness, and boasted of the freedom with which Christ had set them free. Paul discusses matter in Rom. 14:1-3; 1 Cor. 8, and teaches everyone was at liberty to act according to own conscience, but that the stronger should refrain from that which might prove a stumbling-block to his weaker brother. In 1 Tim. 3:3, 4 he loves certain persons who should forbid marriage and enjoin abstinence from meats. The council of the apostles at Jerusalem limited ended abstinence upon the converts to that of meats offered to idols, blood, and things strange" (Acts 15:29).

In the early Church catechumens were required, according to Cyril and Jerome, to observe a season of abstinence and prayer for forty days; according to others, twenty days. Superstitious influence on the part of the clergy was considered a crime, and if that abstinence arose from notion that any creature of God was not good, they were liable to be deposed from office. Strict observance of the Church fasts was enjoined.

**ABUSE.** See GLOSSARY.

**ACCAD** (Heb. אַכַּד, *ak-kad'*, a fortress), name of a city in Babylonia mentioned in Genesis (Gen. 10:10) as belonging to the kingdom Nimrod in the country of Shinar. See SHINAR. It is named Babel, Erech, and Calneh. Babel and Babel are well known in later history, but their sites have not been lost, but the variations of Accad and of Calneh are still unknown. Accad is probably the city which is mentioned in the early Babylonian inscriptions under the name of Agade. Here in a very early period, many supposed to be about 3800 B. C., a king named Sargon I held his court and established a powerful kingdom. From Agade Sargon swept westward, conquering as he went, and plundering his way to the coasts of the Mediterranean. In early times Accad was coupled with Sumer as the name of a small kingdom known always as the kingdom of Sumer and Accad. How this name arose we do not know. It may be that Accad was also the name of a country round about the city, and that the kingdom had its early location in that territory. However that may be, the name Sumer and Accad is rather a political than a geographical term in common use in the Babylonian and Assyrian inscriptions. The people who first formed this kingdom were the ancient Sumerians, whose racial distinctions are not yet known. They were the inventors of the cuneiform system of writing, and on the basis upon which the whole system of writing of the ancient Babylonians rested. The Sumerians were gradually absorbed by the Semites when they entered the country, and the conquerors of the kingdom of Sumer and Accad passed into their hands. The city of Accad, or Agade, disappeared in ancient times, and nothing is heard of it in the period of Assyrian supremacy. No mention of it is elsewhere made in the Bible.—W. R.

**ACCEPT, Acceptable, Accepted** (Heb.

דָּקַח, *raw-tsaw'*, to take pleasure in; Gr. δέχομαι, *dekh'-om-ahce*, to take with the hand, i. e., to receive with hospitality). To accept is to receive with pleasure and kindness (Gen. 32:20), and is the opposite to reject, which is a direct refusal with disapprobation (Jer. 6:30; 7:29). An accepted or acceptable time (Psa. 69:13; 2 Cor. 6:2) is the time of favor, a favorable opportunity. Luke 4:24 means that no prophet is welcomed, appreciated favorably in his own country. "Neither acceptest thou the person," etc. (ὁὐ λαμβάνεις πρόσωπον), means that Jesus was not a partisan, given to partiality. See Meyer, *Com.*; Grimm, *Lex.*

**Acceptance** also means that relation to God in which he is well-pleased with his children, for by children of God only is it enjoyed. In Acts 10:35 we learn that "in every nation he that feareth him and worketh righteousness is accepted of him."

The Christian scheme bases acceptance with God on justification. Paul in Eph. 1:6 refers to "the grace" of God, "wherein he hath made us accepted in the beloved." In Christ only are we acceptable to God. Out of him we are sinners and subjects of wrath.

The Calvinist teaches that the sins which are pardoned in justification include all sins, past, present, and future, and that God will not deal with the believer according to his transgressions; whereas the Arminian holds that the state of acceptance can be maintained only by perpetually believing in and appropriating to himself the atoning merits of Jesus, and obediently keeping God's holy commandments.

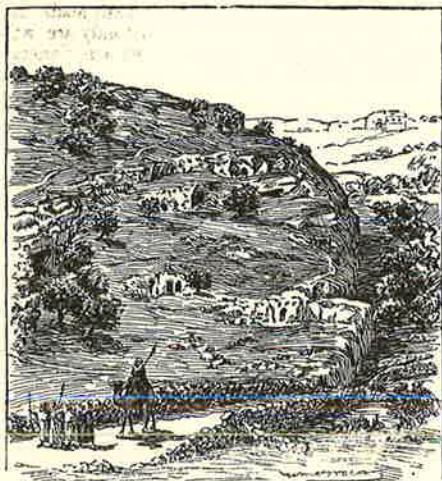
**ACCESS TO GOD** (Gr. προσαγωγή, *pros-aggue-ay'*, act of moving to), that friendly relation with God whereby we are acceptable to him and have assurance that he is favorably disposed toward us (Rom. 5:2; Eph. 2:18; 3:12). In substance it is not different from the "peace of God," i. e., the peaceful relation of believers toward God, brought about through his death. By the continuous power and efficiency of his atoning act, Jesus is the constant *Bringer* to the Father. Access means the obtaining of a hearing with God, and if a hearing, the securing in some form of an answer to our requests. St. John (1 John 5:14, 15) says: "This is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." Here we learn that access to God involves asking according to his will. A child has right of access to his father. Such right and privilege are granted to, and should be enjoyed by, every child of God. We must not infer that our access is cut off if we do not realize direct answers to some of our requests, but believe that God heareth his children always and does for them the best things. See GLOSSARY.

**AC'CHO** (Heb. אַכּוֹ, *ak-ko'*, sultry or heated sand), a town on the Mediterranean coast, thirty miles south of Tyre, and ten from Mount Carmel (Judg. 1:31). Known to the ancient Greeks and Romans as Ptolemais, from Ptolemy the king of Egypt, who rebuilt it in 100 B. C. During the Middle Ages called Acra, and subsequently called



St. Jean d'Acre. Paul visited this place (Acts 21:7). See PROLEMAIS.

**ACCOUNTABILITY** is not a Bible word, but an abstract term for that return for his talents and opportunities which every soul must make to God day by day, and especially at the judgment, as we are taught in Matt. 12:36; Rom. 14:10; Heb. 13:17, and 1 Pet. 4:5. It is a well-established doctrine of holy Scripture, attested to by the human consciousness, that we are free moral agents, entirely dependent upon our Creator for our existence and maintenance, and rightly answerable to him for our conduct; and that God consequently has a right to our perfect obedience and service. It is accordingly easy for us to feel that he is justified in calling us to a strict reckoning for all he has intrusted us with. Disabled by our fall into sin, gracious strength has been provided for us in the atonement, so that we are without excuse if we fail to do God's will.



Aceldama, "The Potter's Field."

**ACCURSED.** See ANATHEMA, BAN, OATH.

**ACCUSER** (Heb. לִשְׁשׁוֹן, *law-shan'*, to lick, to use the tongue; in the New Testament, κατηγοροῦν, *kat-ay'-gor-os*, prosecutor).

1. One who has a cause or matter of contention; the accuser, opponent, or plaintiff in any suit (Judg. 12:2; Matt. 5:25; Luke 12:58).

2. In Scripture, in a general sense, an adversary or enemy (Luke 18:3; 1 Pet. 5:8). In the latter passage reference is made to the old Jewish opinion that Satan was the accuser or calumniator of men before God (Job 1:6, sq.; Rev. 12:10). See ADVERSARY.

**ACEL'DAMA** (Gr. Ἀκελδამά, *ak-el-dam-ah'*), called at present *Hak ed-damm*. It signifies *field of blood*, once called the "Potter's Field" (Matt. 27:8; Acts 1:18, 19). Now at the east end and on the southern slope of the valley of Hinnom. The tradition which fixes this spot reaches back to the age of Jerome. Once the

tradition was that the soil of this spot, a deep or cellar, was believed to have the power of consuming dead bodies in the space of twenty hours, so that whole shiploads of it are said to have been carried away in A. D. 1218, in order to cover the famous Campo Santo in Pisa.

**ACHAI'A** (Gr. Ἀχαΐα, *ach-ah-ee'-ah*, trouble; derivation not certain), the name applied to the northwest portion of the Peloponnesus. It was afterward applied to the Peloponnesus, called now the Morea. It was one of the two provinces, of which Macedonia was the other, into which the Romans divided Greece. It was under a proconsular government at the time when Luke wrote the Acts of the Apostles, so the title given to Gallio, "deputy," was proper (Acts 18:12).

**ACHATCUS** (Gr. Ἀχαικός, *ach-ah-ee-kos*, Achaean), a Christian of Corinth who had rendered Paul personal aid, and by him was kindly recommended to the Corinthian church (1 Cor. 16:17; A. D. 54).

**A'CHAN** (Heb. אַחֲנֹךְ, *aw-kawn'*, trouble), a son of Carmi, of the tribe of Judah; called Achaz (1 Chron. 2:7).

**Personal History.** (1) **Achan's sin.** The incident of his life Achan attained a disgraced notoriety. Jericho, before it was taken, was under that awful ban, whereby all the inhabitants (excepting Rahab and her family) were doomed to destruction; all the combustible goods were burned, and the metals consecrated to God (Josh. 7:16, 23-26; Josh. 6:17-19). After Jericho's fall (B. C. 1170) the whole nation kept the vow of devotedness, with the exception of Achan. His covetousness made him unfaithful, and, on the opportunity presenting, he took a goodly Babylonian garment, two hundred shekels of silver, and an ingot of gold of fifty shekels' weight (Josh. 7:1).

(2) **Result of Achan's sin.** Ai had been won by spies, who declared that it could easily be taken. An expedition of three thousand men was sent against the city, was repulsed, and returned to Joshua, who inquired of the Lord concerning the cause of the disaster. The answer was, "Israel had sinned, . . . for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even at their own stuff" (Josh. 7:11). This was the reason for Israel's defeat; and Joshua was commanded to sanctify the people, and on the morrow to deliver up the offender. Achan was chosen, and, being exhorted by Joshua, made a confession of guilt; which was verified by the finding of the spoil in his tent. (3) **Achan's punishment.** He was conveyed, with his family, property, and all, to the valley (afterward called Achor, *trouble*) where they stoned him with stones, and burned them with fire" (Josh. 7:25).

**NOTE.**—(1) Objection has been urged against the use of the lot to discover the guilty party. We answer, the decision by lot, when ordered by God, involves chance, but was under his special direction, as is evident from the expression, "Which the Lord taketh" (Josh. 7:14); "The lot is cast into the lap, but the whole disposing thereof is of the Lord" (Prov. 16:33). The severity of the punishment of Achan, as regards his family, has excited considerable comment. Some indicate it by saying that Achan, by his sin, had

er the ban pronounced against Jericho, and was  
osed to the same punishment as a town which had  
own away into idolatry (Deut. 13:16, 17); others be-  
e that the family of Achan were privy to his crime,  
therefore were deserving of a share in his punish-  
it (K. and D., *Com.*); others, again, consider it as  
result of one of those sudden impulses of indiscrimi-  
e popular vengeance to which the Jewish people  
e exceedingly prone (Kitto).

**ACH'AR** (Heb. אַחָר, *aw-kaw'r*, *trouble*), another  
m of the name Achan, and given to that person  
Chron. 2:7.

**ACH'HAZ** (Matt. 1:9), elsewhere **AHAZ** (q. v.).

**ACH'BOR** (Heb. אַכְבֹּר, *ak-bore'*, *mouse*, *gnaw-*

). The father of Baal-hanan, the seventh Edom-  
king, mentioned in Gen. 36:38, 39.

. The son of Michaiah, and one of the courtiers  
m Josiah sent to Huldah to inquire the course  
he pursued respecting the newly discovered  
k of the law (2 Kings 22:12, 14), B. C. 624.  
the parallel passage (2 Chron. 34:20) he is  
ed Abdon the son of Micah. He is doubtless  
same person whose son, Elnathan, was cour-  
of Jehoiakim (Jer. 26:22; 36:12).

**ACHIM** (perhaps the same word as Jachin,  
*God makes firm*), the son of Sadoc,  
and brother of Eleazar, among the paternal ancestors  
of Christ (Matt. 1:14), B. C. after 410.

**ACHISH** (Heb. אַכִּישׁ, *aw-keesh'*, perhaps  
*py*), probably a general title of royalty, like  
**MELECH** (q. v.), another Philistine kingly name,  
in which, indeed, it is interchanged in the title  
1 Sam. 34.

. A Philistine king of Gath with whom David  
sought refuge from Saul (1 Sam. 21:10-15). The  
rants of Achish soon recognized David as the  
successful champion of Israel against Goliath, and  
only escaped by pretending madness, "well  
knowing that the insane were held inviolable, as  
often but protected by the Deity" (De Roth-  
schild, *Hist. of Israel*). The same person is  
also meant by Achish, to whom David again re-  
turned. Achish received him kindly, probably  
considering their common enmity against Saul as  
strong bond of union. After living awhile at  
Gath, David received from Achish the town of  
Gath for a possession (1 Sam. 27:2-6). He made  
valorous forays against the neighboring nomads,  
whom he persuaded Achish were as much in his  
interest as his own (1 Sam. 27:8-12). Achish  
had great confidence in David, and he pro-  
ceeded making him chief of his bodyguard (1 Sam.  
26:1, 2). He took David and his men with him  
when he went up to the battle which sealed the  
fate of Saul, but was led to dismiss them by the  
busy and opposition of the Philistine leaders.  
David was spared from participating in the  
battle (1 Sam. 29:2-11), B. C. about 999.

. Another king of Gath, the son of Maachab,  
whom two servants of Shimei fled. Shimei  
sought to reclaim them, and thus, by leaving Jeru-  
salem, broke his parole and met his death (1 Kings  
2:40), B. C. 957.

**ACH'METHA** (Heb. אַחְמֶתָה, *akh-me-thaw'*,  
*fortress*), the capital of northern  
Judah. The classical name is Ebatana. Cyrus

held his court here. It is stated (Ezra 6:2) that  
here was found in the palace a roll upon which  
was the decree of Cyrus for the rebuilding of the  
temple at Jerusalem.

**ACH'OR** (Heb. אַחֹר, *aw-kore'*, *trouble*), now  
called Wady-el-Kelt. Its name resulted from the  
sin and consequent punishment of Achan (Josh.  
7:24-26). The valley ran up from Gilgal toward  
Beth-el. The term "valley of Achor" was pro-  
verbial, and the expression of the prophet (Hos.  
2:15), "the valley of Achor, a door of hope," is  
still more suggestive of the good results of dis-  
cipline.

**ACH'SA**, a less correct mode (1 Chron. 2:49)  
of anglicizing the name **ACHSAH** (q. v.).

**ACH'SAH** (Heb. אַכְסָה, *ak-saw'*, *anklet*), the  
name of Caleb's daughter (1 Chron. 2:49). Caleb  
offered her in marriage to the man who should  
capture the city of Debir, B. C. 1162. His own  
nephew, Othniel, won the prize, and on her way to  
her future home she asked of her father an ad-  
dition to her dower of lands. She received the  
valley full of springs situated near to Debir. Her  
request was probably secured the more readily as  
it was considered ungracious to refuse a daughter  
under such circumstances (Josh. 15:16, 17; Judg.  
1:12, 13).

**ACH'SHAPH** (Heb. אַחֲשָׁפ, *ak-shawf'*, *fasci-*  
*nation*). Identified with the modern ruins of  
Kesaf or Yasif, northeast of Accho. It belonged  
to Asher (Josh. 19:25).

**ACH'ZIB** (Heb. אַחֲזִיב, *ak-zeeb'*, *falsehood*, *de-*  
*ceit*), a town of Asher (Josh. 19:29; Judg. 1:31),  
identical with es-Zib, about ten miles north of  
Accho.

The town of the same name in Judah (Josh.  
15:44; Mic. 1:14) is probably the same as Che-  
zib (Gen. 38:5).

**ACKNOWLEDGE**, **Acknowledgment**  
(Gr. ἐπίγνωσις, *epig'-no-sis*, *precise and correct*  
*knowledge*), used in the New Testament of the  
knowledge of things ethical and divine; of God,  
especially the knowledge of his holy will and of  
the blessings which he has bestowed and con-  
stantly bestows through Christ (Eph. 1:17; Col.  
1:10; 2 Pet. 1:2); of Christ, i. e., the true knowl-  
edge of Christ's nature, dignity, benefits (Eph.  
4:13; 2 Pet. 1:8; 2:20). Grimm, *Lex.*, s. v.

**ACRE** (Heb. אֶכָּרֶת, *tsch'-med*, *a yoke*) is given as  
the translation of the Hebrew word which is  
used as a measure of land, i. e., so much as a  
yoke of oxen can plow in a day (1 Sam. 14:14;  
Isa. 5:10).

**ACROSTIC** (Gr. ἀκρον, *ak'-ron*, *extremity*, and  
*στίχος*, *stikh'-os*, *verse*), an ode in which the first,  
the first and last, or certain other letters of the  
lines taken in order, spell a name or sentence.  
They are not found in this form in the Bible. In  
the poetical parts of the Old Testament are what  
may be called alphabetical acrostics; e. g., Psa.  
119 has as many stanzas or strophes as there are  
letters in the Hebrew alphabet. Each strophe  
has eight lines, each beginning with the same  
letter, the first eight lines beginning with א,  
Aleph, the next with ב, Beth, and so on. Psa.



25 and 34 have one verse to each letter in its order. In others, as Psa. 111, 112, each verse is divided into two parts following the alphabet. The Lamentations of Jeremiah are mostly acrostic, and the last chapter of Proverbs has the initial letters of its last twenty-two verses in alphabetical order. In ecclesiastical history the term acrostic is used to describe a mode of performing the psalmody of the ancient Church. A precentor began a verse and the people joined him at the close. It was then much used for hymns, as follows:

Jesus, who for me hast borne  
Every sorrow, pain, and scorn,  
Standing at man's judgment seat,  
Unjust judgment there to meet:  
Save me by thy mercy sweet, etc.

The acrostic was also commonly used for epitaphs. But the most famous of all ancient acrostics is the one used by ancient Christians as a secret symbol of the faith. This is the Greek word *ἰχθύς*, *ichthys*, *fish*, formed from the initial letters of five titles of our Lord, "Jesus Christ, God's Son, Saviour."

Ἰησοῦς.... I esous.  
Χριστός.... CH ristos.  
Θεός..... TH eos.  
Υἱός..... U ios.  
Σωτήρ.... S otēr.

**AD'ADAH** (Heb. אֲדָאָה, *ad-aw-daw'*, *festival*), a place in Palestine, in the southern part of Judah (Josh. 15:22).

**A'DAH** (Heb. אֲדָה, *aw-daw'*, *ornament, beauty*).

1. One of the two wives of Lamech, and mother of Jabal and Jubal (Gen. 4:19-23), B. C. about 3875.

2. Daughter of Elon the Hittite, the first of the three wives of Esau, and mother of Eliphaz (Gen. 36:2, 4, 10, 12, 16). She is elsewhere (Gen. 26:34) confounded with Bashemath.

**ADA'IAH** (Heb. אֲדָיָה, *ad-aw-yaw'*, *whom Jehovah adorns*).

1. A native of Boscath (Bozkath, in the valley of Judah, Josh. 15:39), and father of Jedidah, the mother of Josiah, king of Judah (2 Kings 22:1), the latter born B. C. 632.

2. The son of Ethni and father of Zerach, of the Levitical family of Gershom, in the ancestry of Asaph, the celebrated musician (1 Chron. 6:41). Probably the same with Iddo (v. 21).

3. A son of Shimhi, and one of the chief Benjamites resident in Jerusalem before the captivity (1 Chron. 8:21), B. C. before 586.

4. A priest, son of Jeroham, who, after the return from Babylon, was employed in the work of the sanctuary (1 Chron. 9:12; Neh. 11:12).

5. Father of Maaseiah, who was one of the "captains of hundreds" during the protectorate of Jehoiada (2 Chron. 23:1).

6. A "son of Bani," an Israelite who divorced his Gentile wife after the captivity (Ezra 10:29).

7. Another of the sons of Bani (probably not the same Bani) who put away his Gentile wife (Ezra 10:39).

8. Son of Joiarib and father of Hazaiah, of the tribe of Judah (Neh. 11:5), some of whose

posterity dwelt in Jerusalem after the captivity B. C. 445.

**ADA'LIA** (Heb. אֲדָלְיָה, *ad-al-yaw'*, probably of Persian origin), one of the ten sons of Haman the enemy of the Jews. He was slain by the Jews under the royal edict at Shushan (Esth. 9:7), B. C. probably 477.

**AD'AM**. I. *The first man*.—1. **Name and Family**. (Heb. אָדָם, *aw-dawm'*, *red*; hence *amah, the ground*.) The first man and "son of God" (Luke 3:38) by special creation. The name which God gave him (Gen. 5:2) is founded upon the earthly side of his being: Adam from *adamah*, earth, the earthly element, to guard him from self-exaltation; not from the red color of his body, since this is not a distinctive characteristic of man, but common to him and to many of the creatures (K. and D., *Com.*, 2:7).

2. **Personal History**. (1) **Creation**. In the first nine chapters of Genesis there appear three distinct histories relating more or less to the life of Adam. The first (1:1-2:3) records the creation; the second (2:4-4:26) gives an account of paradise, the original sin of man, and the immediate posterity of Adam; the third (5:1-9:29) contains mainly the history of Noah, referring to Adam and his descendants principally in relation to that patriarch. "The Almighty formed man of the dust of the earth, breathed into his nostrils the breath of life, and man became a living soul" (2:7). (2) **In Eden**. He gave him dominion over all the lower creatures (1:26), and placed him in Eden that he might cultivate it and enjoy its fruits (2:15, 16). The beasts of the field and the birds of the air were brought to Adam, who named them and gave them names. This education gave him an opportunity of developing his intellectual capacity, and also led to this result that there was not found a helpmeet for him.

(3) **Creation of Eve**. "And the Lord God caused a deep sleep to fall upon Adam, and he slept, and he took one of his ribs, and closed up the flesh instead thereof. And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man." The design of God in the creation of the woman is perceived in Adam when she is brought to him by God, and he said, "This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man." Thus we find Adam appointed Lord of the earth and its inhabitants, endowed with everything requisite for the development of his nature and the fulfillment of his destiny. In the fruit of the trees he found sustenance; in "the tree of life," preservation from death; in "the tree of knowledge," a positive power for the training of his moral nature; in the garden, exercise of his physical strength in the animal and vegetable kingdom, a capacity for the development of his intellect; in the woman, a suitable companion and helpmeet.

"The first man was a true man, with the potentiality of a man and the innocence of a child." (4) But Eve, having been beguiled by the temptation of the forbidden fruit, persuaded her husband to do the same. When called to judgment before God, Adam blamed his wife, who in turn blamed

the tempter. God punished the tempter by degradation and dread, the woman by painful travail and submission (see EVE), and the man by a life of labor. With the loss of innocence came a feeling of shame, and they sought to hide their nakedness with leaves, but were afterward taught by God to make clothing of the skins of animals. Adam and Eve were expelled from the garden, at the eastern side of which cherubim and a sword of flame turning every way were placed. The object of these were to guard the way of the tree of life (q. v.), and prevent Adam's return to it (Gen. 3). (5) **Subsequent history.** It is not known how long Adam lived in Eden, and therefore we cannot determine the length of his life after the expulsion. Shortly after leaving Eden, he gave birth to Cain (Gen. 4:1). Scripture gives the names of only three sons of Adam—Cain, Abel, and Seth—but contains an allusion (Gen. 5:4) to sons and daughters." He died B. C. perhaps 74, aged nine hundred and thirty years.

3. **Figurative.** Paul declares that Adam is a type of Christ, "the figure of him that was to come" (Rom. 5:14); hence our Lord is sometimes called the *second Adam*. This typical relation stands sometimes in *likeness*, sometimes in *contrast*. In *likeness*: Adam was formed immediately by God, as was the human nature of Christ; in each the nature was holy; both were vested with dominion over the earth and its creatures (see Psa. 8). In *contrast*: Adam and Christ were each a *federal head* to the whole race mankind, but the one was the fountain of sin and death, the other of righteousness and life (Rom. 5:14-19); Adam communicated a living principle to all his posterity, Christ is a quickening spirit to restore life and immortality to them (Cor. 15:45).

NOTE.—Many questions of deep interest and of difficult solution arise in connection with our first parents. And yet it is wise for us to accept the scriptural account as a literal statement of facts, and dismiss the rationalistic theories and speculations to which it has given rise. **Antiquity of Man.** The Scriptures seem to teach that man has been in existence about sixty centuries, in his creation an act of the personal God. There are many who maintain a much greater antiquity for man, and his descent from the lower order of animals, and even from inorganic matter. Faith, however, against this opposition, has no reason as yet to feel ashamed of its confession that in the creation of man, a *new*, a *rare*, word has here been spoken by the Almighty Father. "The descent of man from apes cannot be demonstrated, either from history, since nowhere is there a record that during thousands of years one beast developed itself into a man; or from natural science, since it cannot show the indispensable links by means of which the transition from beast to man is explicable" (H. Oosterzee, *Dog.*, vol. I, p. 332). (2) **Unity of the human Race.** This question has given rise to much discussion of late. "Did the Almighty Creator produce by one man and one woman, from whom all other human beings are descended? or did he create several human pairs, from whom distinct stocks of men have been derived?" Delitzsch has given this admirable summary of the proofs of unity: "That the races of man are not species of one genus, but varieties of one species, is confirmed by the agreement in the physiological and pathological phenomena in them all, by the similarity in the anatomical structure, in the fundamental powers, traits of the mind, in the limits to the duration of life, in the normal temperature of the body, in the average rate of pulsation, in the duration of pregnancy, and in the unrestricted fruitfulness of marriages between the various races" (K. and D. *Com.*, vol. I, 2:18-25). See DEATH.

II. A town near the Jordan, and beside Zaretan (Josh. 3:16). All traces of the city are gone. Van de Velde is inclined to identify the town Zaretan with Kurn Surtabeh, and find both names in 1 Kings 7:46, which he would render, "The king cast them (the vessels, etc., of the temple) at Adam, between Succoth and Zarthan." Here the waters miraculously rose in a heap while the Israelites crossed the river Jordan.

**AD'AMAH** (Heb. אֲדָמָה, *ad-aw-maw'*, earth, ground), a fenced city of Naphtali (Josh. 19:36), probably the same as Adami (Josh. 19:33). The modern Damieh.

**ADAMANT.** See MINERAL KINGDOM.

**AD'AMI** (Heb. אֲדָמִי, *ad-aw-mee'*, earthy, Josh. 19:33), a place in Palestine, near the border of Naphtali. Rosenmüller, Keil, and others join Adami with the following name Nekeb. Keil renders the two "Adami of the pass;" and it is supposed by Knobel to be *Deir-el-ahmar*, i. e., red cloister, a place still inhabited, three hours N. W. of Baalbec, on the pass from the cedars to Baalbec.

**AD'AR**, the sixth month of the civil and last of the ecclesiastical Jewish year. See TIME.

**AD'BEEL** (Heb. אֲדִבְעֵל, *ad-beh-ale'*, disciplined of God), the third-named of the twelve sons of Ishmael (Gen. 25:13; 1 Chron. 1:29).

**AD'DAN** (Heb. אֲדָן, *ad-dawn'*), another form (Ezra 2:59) of the name (Neh. 7:61) ADDON (q. v.).

**AD'DAR** (Heb. אֲדָר, *ad-dawr'*, thrashing floor, or wide, open place), a son of Bela and grandson of Benjamin (1 Chron. 8:3), elsewhere (Gen. 46:21) called Ard.

**ADDER**, the rendering in the A. V. of four Hebrew words, each of which probably signifies some kind of venomous serpent. See ANIMAL KINGDOM.

**AD'DI** (Gr. Ἀδδί, *ad-dee'*, for Heb. אָדִי, *Adi*, ornament), the son of Cosam and father of Melchi, in the maternal ancestry of Jesus (Luke 3:28).

**ADDICT.** See GLOSSARY.

**AD'DON** (Heb. אֲדֹן, *ad-done'*, powerful), the name of the second of three persons (Neh. 7:61) who, on returning from the captivity to Palestine, were unable to "show their father's house, nor their seed, whether they were of Israel," B. C. 536. In Ezra 2:59, he is called Addan. Kitto and others think this the name of a place.

**A'DER** (Heb. אֶדֶר, *eh'-der*, a flock), a chief Benjamite, son of Beriah, resident at Jerusalem (1 Chron. 8:15).

**A'DIEL** (Heb. אֲדִיֵּאל, *ad-ee-ale'*, ornament of God).

1. One of the family heads of the tribe of Simeon, who seem to have dispossessed the aborigines of Gedor (1 Chron. 4:36).

2. A priest, son of Jahzerah and father of Maasiah, which last was very active in reconstructing the temple after the captivity (1 Chron. 9:12), B. C. 536.

3. The father of Azmaveth, which latter was treasurer under David (1 Chron. 27:25).



**A'DIN** (Heb. אֲדִין, *av-deen'*, effeminate).

1. The head of one of the Israelitish families, of which a large number returned with Zerubbabel to Jerusalem from Babylon, B. C. 536. The number is given, in Ezra 2:15, as four hundred and fifty-four; in Neh. 7:20, as six hundred and fifty-five, the discrepancy being occasioned by an error in the hundreds and the including or excluding of himself (M'C. and S., *Cyc.*, s. v.). Fifty more of the family returned (with Ebed, the son of Jonathan) under Ezra (Ezra 8:6), B. C. 457.

2. One of those who sealed the covenant made by Nehemiah and the people after their return to Jerusalem (Neh. 10:16), B. C. about 445.

**AD'INA** (Heb. אֲדִינָה, *ad-ee-naw'*, slender, delicate), the son of Shiza, a Reubenite, captain of thirty of his tribesmen—one of David's mighty men (1 Chron. 11:42), B. C. before 1000.

**AD'INO** (Heb. אֲדִינוֹ, *ad-ee-no'*, slender, as a spear), the name given, in 2 Sam. 23:8, as one of David's mighty men. Much difference of opinion respecting it exists. Some think the passage has been corrupted. "It is clear that these words 'Adino the Eznite' are not proper names, although their grammatical construction is not very easy" (M'C. and S., *Cyc.*, s. v.). See also the parallel passage (1 Chron. 11:11).

**ADITHA'IM** (Heb. אֲדִיתַיִם, *ad-ee-thah'-yim*, double prey, Josh. 15:36), a place in Palestine, but location unknown.

**ADJURATION** (Heb. אָוֶה, *av-law'*, in Hiph., to cause to swear, in 1 Kings 8:31; 2 Chron. 6:22; שָׁוַה, *shav-bah'*, to make swear; Gr. ἐξορκίζω, *ex-orkid'-zo*, to exact an oath).

1. An act or appeal whereby a person in authority imposes upon another the obligation of speaking or acting as if under the solemnity of an oath (1 Sam. 14:24; Josh. 6:26; 1 Kings 22:16; 2 Chron. 18:15). In the New Testament we have an example of this where the high priest calls upon Jesus to avow his character as the Messiah (Matt. 26:63; compare Mark 5:7). Such an oath, although imposed upon one without his consent, was binding in the highest degree; and when connected with a question, made an answer compulsory.

2. In Acts 19:12, the term occurs with reference to the expulsion of demons.

3. In the Roman Catholic Church, the use of the name of God, or of some holy thing, to induce one to do what is required of him.

**AD'LAI** (Heb. אֲדִלַי, *ad-lah'-ee*, just), the father of Shaphat, which latter was a chief herdsman under David (1 Chron. 27:29), B. C. after 1000.

**AD'MAH** (Heb. אֲדָמָה, *ad-maw'*, red earth), a city in the vale of Siddim (Gen. 10:19), destroyed with Sodom (Gen. 19:24; Deut. 29:23). Supposed by some to be identical with the Adam of Josh. 3:16.

**AD'MATHA** (Heb. אֲדָמָתָה, *ad-maw-thaw'*, perhaps earthy, dark-colored), the third-named of the princes or courtiers of Ahasuerus (Esth. 1:14), B. C. about 519.

**ADMINISTRATION** (Gr. διακονία, *deakon-ee'-ah*, service), in the New Testament signifying "to relieve," "to minister," as in 2 Cor. 9:12.

**ADMIRATION**. See GLOSSARY.

**AD'NA** (Heb. אֲדָנָה, *ad-naw'*, pleasure).

1. An Israelite of the family of Pahath-moish who divorced his Gentile wife after the captivity (Ezra 10:30).

2. A chief priest, son of Harim, and contemporary with Joiakim (Neh. 12:15), B. C. about 520.

**AD'NAH** (Heb. אֲדָנָה, *ad-naw'*, pleasure).

1. One of the captains of the tribe of Manasse who joined David at Ziklag (1 Chron. 12:20), B. C. before 1000.

2. A warrior of the tribe of Judah, and principal general under Jehoshaphat (2 Chron. 17:17), B. C. about 863.

**ADO'NI-BE'ZEK** (Heb. אֲדֹנִי-בֶזֶק, *ad-o'-ni-beh'-zek*, lord of Bezek), king or lord of Bezek, one of the petty kings around him, and, after having cut off their thumbs and great toes, compelled them to gather their food under his table. At the head of the Canaanites and Perizzites he opposed the men of Judah and Simeon, and, being defeated, was served in the same manner as he had treated his own captives, B. C. about 1145. He died of his wounds at Jerusalem, whither he was carried by his captors (Judg. 1:5-7).

**ADONIJAH** (Heb. אֲדֹנִיָּה, *ad-o-nee-yaw'*, lord is Jehovah).

1. The fourth son of David and second by Haggith, born in Hebron while his father reigned over Judah only (2 Sam. 3:4), B. C. about 1003.

According to oriental usages Adonijah might have considered his claim superior to that of his elder brother, Amnon, who was born while his father was in a private station; but not to that of his younger brother, Absalom, who was not only his elder brother, but born while his father was a king, but was of royal descent on the side of his mother. When Amnon and Absalom were dead Adonijah came heir apparent to the throne. But this order had been set aside in favor of Solomon, who was born while his father was king over all Israel.

**Anointed king.** Adonijah aspired to the throne, and prepared a guard of chariots and horsemen of fifty foot runners, and gained over to his side Joab and Abiathar, the priest. He was a man of handsome appearance and likely to win the people. Waiting until David seemed to be at the point of death, he called around him his brothers (excepting Solomon) and other influential men, and was proclaimed king at Zoheleth. His plot was defeated by the prompt action of the aged king, who, through the influence of Nathan and Bath-sheba, caused Solomon to be proclaimed king and to be anointed by Zadok, the priest. (2) **Pardoned.** Adonijah fled for refuge to the altar, which he refused to leave until pardoned by Solomon. He received pardon, but was told that a future attempt of the same kind would be fatal to him (1 Kings 1:5-53). (3) **Death.** Some time after David's death he covertly asserted his claim by asking for Abishag (q. v.) (the virgin widow

s father in marriage. Adonijah was immediately put to death by the order of Solomon (Kings 2:23-25), B. C. 960. The execution of Adonijah by Solomon must not be judged of by the standards of the present day. According to the custom of Eastern princes, a thousand years before Christ, Solomon would probably have slain his brothers upon ascending the throne, where we learn of the death of Adonijah alone, and at only after his second treasonable attempt.

2. One of the Levites sent by King Jehoshaphat to assist in teaching the law to the people of Judah (2 Chron. 17:8), B. C. after 875.

3. A chief Israelite after the captivity (Neh. 1:16), probably the same elsewhere (Ezra 2:13; Neh. 7:18) called ADONIKAM (q. v.).

**ADON'KAM**, many **ADON'IKAM** (Heb. אֲדֹנִיקָם, *ad-o-nee-kawm'*, whom the Lord sets up, lord of the enemy), one whose descendants, to the number of six hundred and sixty-six, returned to Jerusalem with Zerubbabel (Ezra 2:13), B. C. 538. He himself is included in Neh. 7:18. Somewhat later three of his immediate descendants, with sixty male followers, came with Ezra (Ezra 7:13), B. C. 458. He appears (from the identity of the associated names) to have been the Adonijah who joined in the religious covenant of Nehemiah (Neh. 10:16).

**ADONIRAM** (Heb. אֲדֹנִירָם, *ad-o-nee-rawm'*, lord of height, i. e., high lord), the son of Abda, and receiver-general of the imposts in the reigns of David, Solomon, and Rehoboam (1 Kings 4:6). During his extended term of office he rendered to himself and the tribute so odious to the people, in sustaining the immense public works of Solomon, that when Rehoboam rashly sent him to force the collection of the taxes the exasperated populace rose upon him and stoned him to death. This was the signal for the revolt under Jeroboam (Kings 12:18), B. C. 930. Adoniram is called, in contraction, Adoram (2 Sam. 20:24; 1 Kings 12:18) and Hadoram (2 Chron. 10:18).

**ADONI-ZEDEK** (Heb. אֲדֹנִי-צֶדֶק, *ad-o-nee-tseh'-dek*, lord of justice, i. e., just lord), the king of Jerusalem when the Israelites invaded Judah (Josh. 10:1), B. C. 1170. After Jericho and Ai were taken, and the Gibeonites had succeeded in forming a treaty with the Israelites, Adonizadek induced the Amorite kings of Hebron, Bethel, Lachish, and Eglon to join him in a confederacy against the enemy. They began operations by besieging the Gibeonites, who sent Joshua for help. Joshua marched all night from Gilgal, and, falling unexpectedly upon the besiegers, put them to utter rout. The five kings took refuge in a cave at Makkedah, but were detected, and the cave's mouth was closed by placing huge stones against it. When the Israelites returned from the pursuit the cave was opened and the kings taken out. The chief men of Israel then set their feet upon the necks of the prostrate monarchs—an ancient mark of triumph. The five kings were then slain, and their bodies hung on poles until evening, when, as the law forbade a longer exposure of the dead (Deut. 21:23), they were taken down and cast into the cave, the mouth

of which was filled up with large stones, which remained long after (Josh. 10:1-27). In considering the severe treatment of these kings we must remember that the war was one of extermination, and that the war usage of the Jews was neither better nor worse than those of the people with whom they fought.

**ADOPTION** (Gr. *υιοθεσία*, *hwee-oth-es-ee'-ah*, the placing as a son), the admission of a person to some or all of the privileges of natural kinship. As the practice of adoption was confined almost exclusively to sons—the case of Esther being an exception—it probably had its origin in the natural desire for male offspring. This would be especially true where force, rather than well-observed laws, decided the possession of estates.

1. **Among the Hebrews.** Abraham speaks of Eliezer (Gen. 15:3), a houseborn slave, as his heir, having, probably, adopted him as his son. Jacob adopted his grandsons, Ephraim and Manasseh, to be counted as his sons (Gen. 48:6), thus enabling him to bestow, through them, a double portion upon his favorite son Joseph. Sometimes a man without a son would marry his daughter to a freed slave, the children being accounted her father's; or the husband himself would be adopted as a son (1 Chron. 2:34). Most of the early instances of adoption mentioned in the Bible were the acts of women who, because of barrenness, gave their female slaves to their husbands, with the intention of adopting any children they might have. Thus Sarah gave Hagar to Abraham, and the son (Ishmael) was considered as the child of Abraham and Sarah (Gen. 16:1, sq.). The childless Rachel gave her maid, Bilhah, to her husband (Gen. 30:1-7), and was imitated by Leah (Gen. 30:9-13). In such cases the sons were regarded as fully equal in the right of inheritance with those by the legitimate wife.

2. **Among the Romans.** Adoption was a familiar social phenomenon, and its initial ceremonies and incidents occupied a large and important place in their laws. By adoption an entire stranger in blood became a member of the family in a higher sense than some of the family kin, than emancipated sons, or descendants through females. Such a one assumed the family name, engaged in its sacrificial rites, and became, not by sufferance or at will, but to all intents and purposes, a member of the house of his adoption. The tie thus formed could only be broken through the ceremony of emancipation, and formed as complete a barrier to intermarriage as relationship by blood. At Rome there were two kinds of adoption, both requiring the adopter to be a male and childless: *arrogatio* and adoption proper. The former could only take place where the person to be adopted was independent (*sui juris*) and his adopter had no prospect of male offspring. The adopted one became, in the eyes of the law, a new creature. He was born again into a new family. This custom was doubtless referred to by Paul (Rom. 8:14-16).

The ceremony of adoption took place in the presence of seven witnesses. The fictitious sale and resale, and the final "vindication" or claim, were accompanied by the legal formula, and might mean the sale of a son into slavery or his



adoption into a new family, according to the words used. The touch of the *festuca* or ceremonial wand might be accompanied by the formula, "I claim this man as my son," or "I claim this man as my slave." It was the function of the witnesses, upon occasion, to testify that the transaction was in truth the adoption of the child.

**3. Greek.** At Athens adoption took place either in the lifetime of the adopter or by will; or if a man died childless and intestate, the state interfered to bring into his house the man next entitled by the Attic law of inheritance, as heir and adopted son. If there were daughters, one of them was usually betrothed to the adopted son. If after that a male heir was born, he and the adopted son had equal rights.

**4.** The custom of adoption still prevails in the East among the Turks, Greeks, and Armenians. This is done in order to have an heir to the estate, and implies the renouncing of all claim to the child by its parents. Among the Mohammedans the ceremony of adoption is sometimes performed by causing the adopted one to pass through the shirt of the adopter. Something like this may have been the action of Elijah when he threw his mantle on Elisha (1 Kings 19:19).

**ADOPTION.**—*Theological.* This term as used in a theological sense commonly denotes that act of God by which he restores penitent and believing men to their privileges as members of the divine family, and makes them heirs of heaven.

**1.** Theology owes its use of the word adoption in this way to the apostle Paul. He is the only Scripture writer who employs the term thus translated. The passages in Paul's writings in which the doctrine of adoption is stated in connection with the use of that term are Rom. 8:15-17; Gal. 4:4-6; Eph. 1:5. These are not by any means, however, the only passages in his writings in which the essential thought is plainly declared (2 Cor. 6:18). And more generally speaking this may be said to be one of the doctrines upon which the New Testament lays special stress. That we who have forfeited and lost our place and privileges as children of God may be fully reinstated therein was one of the great teachings of Jesus Christ. For that the parable of the prodigal son was spoken.

Adoption, it appears, taking the Scripture teachings as a whole, while not the same as our justification, is necessarily connected therewith, as forgiveness would be empty without restoration to the privileges forfeited by sin. Adoption and Regeneration also are two terms closely related, as they represent two phases of the same fact, regeneration meaning the reproduction of the filial character, and adoption the restoration of the filial privilege. See JUSTIFICATION, REGENERATION.

**2.** The word adoption is also used by the apostle Paul with reference to the full and final outcome of salvation, the complete "manifestation of the sons of God" and perfect investiture with all their heavenly privileges, for which Christians must wait. So he writes of waiting "for the manifestation of the sons of God," and "waiting for the adoption, to wit, the redemption of our body" (Rom. 8:19, 23).

**3.** Another use of this word by the apostle is in Rom. 9:4, where he speaks of the Israelites "to whom pertaineth the adoption." By this is meant the special place that was given to Israel among the nations as the chosen people of God.—E. M'C.

**ADORA'IM** (Heb. אֲדוֹרַיִם, *ad-o-rah'-yeh*, double mound), a town, doubtless in the S. W. of Judah, since it is enumerated among the cities fortified by Rehoboam (2 Chron. 11:9). It was met with in 1 Mace. 13:20 as an Idumean city, *'Adapa*, and so also frequently in Josephus. It was taken by Hyrcanus. Robinson has identified it with the present Dûra, a village about seven and one half miles to the westward of Hebron.

**ADO'RAM** (Heb. אֲדוֹרָם, *ad-o-rawm'*), an officer in charge of the tribute (2 Sam. 20:23; 1 Kings 12:18), elsewhere called ADONIRAM (q. v.).

**ADORATION**, in its true sense, is the act of paying honors to a divine being. In the Scriptures various forms of adoration are mentioned, e. g., putting off the shoes (Exod. 3:5; Josh. 5:15); bowing the knee (Gen. 41:43; 48:26; Dan. 2:4); kissing (Psa. 2:12; Luke 7:38). The passage, "I had beheld the sun when it shined, or the moon walking in brightness; and my heart had been secretly enticed, or my mouth had kissed man's hand: this also were an iniquity to be punished by the judge" (Job 31:26-28), clearly intimates that kissing the hand was considered an overt act of worship in the East. In the same manner respect was shown to kings and other persons of exalted station. "Laying the hand upon the mouth" (Job 21:5; 29:9; Psa. 39:9) implied the highest degree of reverence and submission.

**ADORN** (Gr. κοσμέω, *kos-meh'-o*, to ornament), to embellish with honor, gain; followed by participle designating the act by which the honor is gained (Tit. 2:10; 1 Pet. 3:5).

**ADRAM'MELECH** (Heb. אֲדַרְמֶלֶךְ, *ad-rah-meh'-lek*, *splendor of the king*).

**1.** A son of Sennacherib, king of Assyria. The king was dwelling at Nineveh after his disastrous expedition against Hezekiah. While worshipping in the house of Nisroch, his god, Sennacherib was murdered by Adrammelech and his brother Sharezer (B. C. 681). Having accomplished the crime, the two brothers fled into Armenia (2 Kings 19:36; Isa. 37:38).

**2.** The name of an Avite god (2 Kings 17:35). See GODS, FALSE.

**ADRAMYT'TIUM** (Gr. Ἀδραμυττῆνος, *ram-oot-tay-nos'*, *the mansion of death*), a seaport of Mysia, in Asia Minor (Acts 27:2-5), where Paul sailed in an Alexandrian ship to Italy. It now bears the name Adramyti.

**ADRIA** (Gr. Ἀδριας, *ad-ree'-as*), called "sea of Adria" in R. V. (Acts 27:27). It is the modern Gulf of Venice, the *Mare Supernum* of the Romans, as distinguished from the *Mare Inferum* or the Tyrrhenian Sea. It probably derived its name from Adria, a city in Istria.

**ADRIEL** (Heb. אֲדִרְיֶל, *ad-ree-ale'*, *flock of God*), a son of Barzillai the Meholaithite. S

to him in marriage his daughter Merab, who had been promised to David (1 Sam. 18:17-19). His five sons were among the seven descendants of Saul whom David surrendered to the Gibeonites (1 Sam. 21:8) in satisfaction for the endeavors of David to extirpate them, although a league had been made between them and the Israelites (Josh. 9:3). In 2 Sam. 21:8 the name of *Michal* occurs as the mother of these sons of Adriel. In explanation, see *MICHAL*.

**ADUL'LAM** (Heb. אֲדוּלָאִם, *ad-ool-lawm'*), the ancient city of a Canaanitish king, not far from Hebron, and near also to the scene of David's victory over Goliath (Josh. 12:15; 15:35; 2 Chron. 11:17; Neh. 11:30). Fortified by Rehoboam, and the site of a city in the time of the Maccabees (2 Macc. 1:38).

**ADUL'LAM, CAVE OF** (Heb. אֲדוּלָאִם, *ad-ool-lawm'*). Two locations are claimed for this cave. The one is memorable by David's connection therewith (1 Sam. 22:1; 2 Sam. 23:13; 1 Chron. 11:15). The traditional site is the great cave of Khareitun, S. E. of Bethlehem. Harper (*Bib. and Mod. Dis.*, p. 100), advocating this location, says: "These are the most remarkably situated caves in the side of the grandest and wildest gorges in Palestine. A resolute man could defend the pass against a host. There are three caves opening one into the other; the first is lofty and of considerable size, and could easily accommodate four hundred men, and was found dry and dusty at the end of the rainy season. The sides of the valley are lined with rocks, some now used to fold flocks of herds."

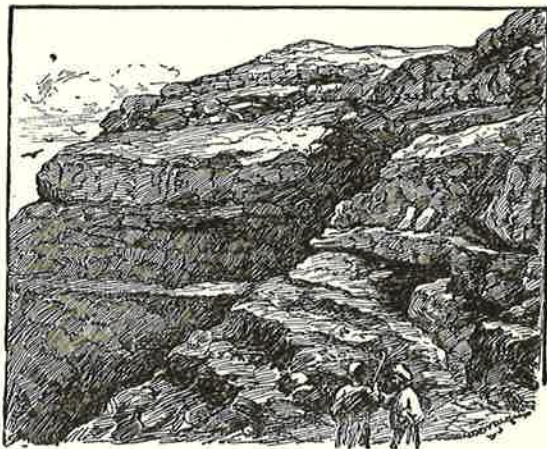
Conder (*Palestine*, p. 49) locates the site of the cave "on the side of the valley of Elah, the scene of David's fighting with Goliath. It was first discovered by M. Clermont Ganneau, whose views were fully carried out by his researches. The cave itself is a small one, blackened by the smoke of camp fires, and scooped in the side of a low hill, on which are remains of an ancient town or village." Smith

(*Geog.*, p. 229, sq.) thus sums up the argument in favor of the eastern site: "The Adullam of the Old Testament lay off the central range of the Judean mountains, together, for men from the latter went down to Hebron. 38:1; 1 Sam. 22:1; 2 Sam. 23:13). The prophet Gad bids David leave it and go into the wilderness of Judah (1 Sam. 22:5); and it is reckoned as the site of Socoh, Azekah, Gath, Mareshah, and other towns in the Shephelah west of Hebron (Josh. 15:7, etc.). It is not contradicted by the two passages (2 Sam. 23:13; 1 Chron. 11:15) describing how water was brought to David in Adullam."

**ADUL'LAMITE**, an inhabitant (Gen. 38:1, 10) of *ADULLAM* (q. v.).

**ADULTERY**.—1. **Defined.** (1) **Jewish.** The unlawful violation of the marriage contract by either party, through sexual intercourse with a third party. The divine provision was that the

husband and wife should become "one flesh," each being held sacred to the other. So taught Jesus: "Have ye not read, that he which made them at the beginning made them male and female. . . . Wherefore they are no more twain, but one flesh." When the Pharisees, with the apparent hope of eliciting some modification in favor of the husband, put the question, "Why did Moses then command to give a writing of divorce, and to put her away?" Jesus replied, "Moses did so because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. . . . Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery," etc. (Matt. 19:3-9). In perfect accord with this also is the teaching of St. Paul (Eph. 5:25-33; 1 Cor. 7:1-13; 1 Tim. 3:12). It will be seen that according to the fundamental law it is adultery for the man as well as the woman to have commerce with another person than the legal spouse. In ancient times, however, exception was made among the nations generally in favor of the man. He might have more wives than one, or have in-



Cave of Adullam.

tercourse with a person not espoused or married to him, without being considered an adulterer. Adultery was sexual intercourse with the married wife, or what was equivalent, the betrothed bride of another man; for this act exposed the husband to the danger of having a spurious offspring imposed upon him. In the seventh commandment (Exod. 20:14) all manner of lewdness or unchastity in act or thought seems to be meant (Matt. 5:28). (2) **Roman.** The Roman law appears to have made the same distinction with the Hebrew between the unfaithfulness of the husband and wife, by defining adultery to be the violation of another man's bed. The infidelity of the husband did not constitute adultery. The Greeks held substantially the same view.

2. **Trial of Adultery.** A man suspecting his wife of adultery, not having detected her in the act, or having no witness to prove her supposed



guilt, brought her to the priest that she might be submitted to the ordeal prescribed in Num. 5:11-31. See JEALOUSY, OFFERING OF. When adultery ceased to be a capital crime, as it doubtless did, this trial probably fell into disuse. No instance of the ordeal being undergone is given in Scripture, and it appears to have been finally abrogated about forty years before the destruction of Jerusalem. The reason assigned is that the men were at that time so generally adulterous that God would not fulfill the imprecations of the ordeal oath upon the wife.

**3. Penalties.** (1) **Jewish.** The Mosaic law assigned the punishment of death to adultery (Lev. 20:10), but did not state the mode of its infliction. From various passages of Scripture (e. g., Ezek. 16:38, 40; John 8:5) we infer that it was by stoning. When the adulteress was a slave the guilty parties were scourged, the blows not to exceed forty; the adulterer to offer a trespass offering (a ram) to be offered by the priest (Lev. 19:20-22). Death does not appear to have been inflicted, perhaps by reason of guilt on the part of those administering the law (John 8:9). We find no record in the Old Testament of a woman taken in adultery being put to death. The usual remedy seems to have been a divorce, in which the woman lost her dowry, right of maintenance, etc., thus avoiding public scandal. The word *παράδειγμα*, "make a public example" (Matt. 1:19), probably means to bring the matter before the local Sanhedrin, the usual course. (2) **Roman,** etc. The Roman civil law looked upon adultery as "the violation of another man's bed," and thus the husband's incontinence could not constitute the offense. The punishment was left to the husband and parents of the adulteress, who under the old law suffered death. The most usual punishment of the man was by mutilation, castration, cutting off the nose and ears. Other punishments were banishment, heavy fines, burning at the stake, drowning. Among the Greeks and other ancient nations the adulterer might lose eye, nose, or ear. Among savage nations of the present time the punishment is generally severe. The Mohammedan code pronounces it a capital offense.

**4. Spiritual.** In the symbolical language of the Old Testament adultery means idolatry and apostasy from the worship of Jehovah (Jer. 3:8, 9; Ezek. 16:32; 23:37; Rev. 2:22). This figure resulted from the sort of married relationship, the solemn engagement between Jehovah and Israel (Jer. 2:2; 3:14; 13:27; 31:32; Hos. 8:9). Our Lord uses similar language when he charged Israel with being an "adulterous generation" (Matt. 12:39; 16:4; Mark 8:38), meaning a faithless and unholy generation. An "adulterous" means an apostate church or city (Isa. 1:21; Jer. 3:6-9; Ezek. 16:22; 23:7).

**5. Ecclesiastical.** The following views obtained in the early Church: (1) **The crime.** Under Justinian the wife was regarded as the real criminal, and her paramour as a mere accomplice. This view seems to have been held during the whole early Christian period. Gregory of Nyssa makes a distinction between fornication and adultery. A canon of Basle furnishes this definition:

"We name him who cohabits with another woman (not his own wife) an adulterer." Ambrose says: "All unchaste intercourse is adultery; what is illicit for the woman is illicit for the man." Gregory Nazianzen argues that the man should not be left free to sin while the woman is restrained. Chrysostom says: "It is commonly called adultery when a man wrongs a married woman. I, however, affirm it of a married man who sins with an unmarried." Jerome contends that 1 Cor. 6:9 applies equally to both sexes. (2) **Penalties.**

A convicted adulterer cannot receive orders. An adulterer or adulteress must undergo seven years' penance. A presbyter so offending is to be excommunicated and brought to penance. The layman whose wife is guilty cannot receive orders, and an already ordained must put her away under penalty of deprivation. An unchaste wife must be divorced, but not the husband, even if adulterous. The adulterer must undergo fifteen years of penance, but only seven for incontinence. The following conclusions were drawn by canonists and divines: (a) Divorce, except for adultery, is adultery. (b) To retain an adulterous wife is adultery. A woman must not leave her husband for blows, waste of dower, incontinence, nor even disbelief (1 Cor. 7:16), under penalty of adultery. An offense of a wife is an adulteress, and must be divorced, but not so the husband. The Catholic Church holds that marriage is not and ought not to be dissolved by the adultery of either party (Council of Trent, sess. xxiv, can. 7). (3) **Constructive adultery.** The following are treated as guilty of actual adultery: A man marrying a betrothed maiden; a seduced marrying another than her seducer; a consecrated virgin who sin, and their paramour; a Christian marrying a Jew or an idolater.

**ADUM'MIM** (Heb. אֲדֻמִּים, *ad-oom-meem*, red, or bloody), the place on the road from Jerusalem to Jericho (Josh. 15:7; 18:17), and supposed to be the scene of the good Samaritan's rescue of the man who fell among thieves. It has the modern name of Kulat-ed-Dem.

**ADVENT, SECOND.** See MILLENNIUM.

**ADVERSARY**, in its general meaning, an enemy; as "The Lord will take vengeance on his adversaries" (Nah. 1:2). Very frequently it is derived from Heb. אָוֶרַר, *tsur*, to bind; in 1 Pet. 2:10, רִיב, *rib*, to strive. In the New Testament we have ἀντικείμενος, *antikeimios*, one who opposes; and ἀντίδικος, *antidikos*, opponent in law. In Isa. 50:8 the expression בַּעַל מִשְׁפָּט, *Baal mishpat*, means one who has a judicial cause or lawsuit against another. Just as in Roman law *dominus litis* is distinguished from the procurator; i. e., from the person who represents him in court (Delitzsch, *Com.*).

Satanically (Heb. שָׂטָן, *Satan*), the devil, as the eternal enemy of mankind (1 Pet. 5:8).

**ADVISE.** See GLOSSARY.

**ADVOCATE** (Gr. Παράκλητος, *paraklētōs*, *Paraclete*), one who pleads the cause of another. The term is applied to the Holy Spirit by John (John 14:16; 15:26; 16:7), where it is rendered Comforter; and by John to Christ himself (1



The word Advocate (Lat. *advocatus*) might designate a consulting lawyer, or one who presented his client's case in open court; or one who, in times of trial or hardship, sympathized with the afflicted and administered suitable direction and support.

**ÆNEAS** (Gr. *Αἰνέας*, *ahē-nēh'-as*), a paralytic cured by Peter (Acts 9:33, 34).

**ÆNON** (Ga. *Αἰνών*, *ahē-nōhn'*, *springs*), the place "near Salim" where John baptized (John 3:23). Dr. Barclay locates it at Wady Farah, five miles N. of Jerusalem.

**ÆON** (Gr. *αἰών*, *age*), a human lifetime, life itself according to Homer, Herodotus, etc.; an unbroken, perpetuity of time, eternity. With this signification the Hebrew and Rabbinic idea of the *עולם הזה*, *o-lawm'*, *concealed*, combines in the biblical and ecclesiastical writers. Hence in the New Testament *æon* is used: 1. In the phrases *πάντα αἰῶνα* (Gen. 6:3, "always"), *forever* (John 1:9; 5:8; 14:16; Heb. 5:6; 6:20, etc.); *εἰς αἰῶνα* (1 Pet. 1:3), *εἰς ἡμέραν αἰῶνος* (2 Pet. 3:18), *unto the ages which is eternity*; and with a negative, *never* (John 1:9; 8:51; 10:28; 11:26, etc.); *εἰς τοὺς αἰῶνας*, *the ages, i. e., as long as time shall be, for* (Luke 1:33; Rom. 1:25; 9:5; 11:36, etc.). In expression *εἰς τοὺς αἰῶνας τῶν αἰῶνων* (Gal. 2 Tim. 4:18; 1 Pet. 4:11; Rev. 1:6, 18, etc.) the endless future is divided up into various periods, the shorter of which are comprehended in the longer. "From the age" is used in the sense of *from the most ancient time, from of old time* (1:70; Acts 3:21; 15:18).

As the Jews distinguished the time before the Messiah, and the time after the Messiah, so the writers of the New Testament distinguish *αἰὼν οὗτος*, *this age* (and similar expressions), the time before the appointed return or truly Messianic advent of Christ, and *αἰὼν μέλλων*, *the future age* (Matt. 12:32; Eph. 1:21).

**Figurative.** The container is used for the contained, and *οἱ αἰῶνες* denotes *the worlds, the universe*, i. e., the aggregate of things contained here (Heb. 1:2; 11:3) (Grimm, *Gr. Lex.*, s. v.).

**EFFECT.** See GLOSSARY.

**AFFLICTION** (mostly Heb. *צָרָה*, *on-ee'*, *depressed*; Gr. *θλίψις*, *thlíp-sis*, *pressure*). Other Hebrew and Greek words are used, and if they are all literally rendered we should have injury, straitness, lowered, evil, breach, suffering. The last word expresses its meaning in common language. The English word comes from the Latin *afflictus*, a striking, as one thing against another; grief, distress of body or mind, etc.

Respecting the well-known and oft-quoted passage, "For our light affliction, . . . worketh for us a far more exceeding and eternal glory" (2 Cor. 4:17), we quote from Meyer, *Commentary*, by American Editor: "The Revision of the Bible gives this weighty and impressive verse in a rendering which is exact, and yet faithful to our English idiom. The verse contains the whole philosophy of the Christian view of affliction. It does not deny the reality of earthly sorrows or exaltate their power, as did the Stoics; but after stripping them all their force, calmly says that

they dwindle into insignificance when compared with the exceeding and eternal glory to which they lead. But this applies only to believers, as appears by the next verse, 'while we look,' etc. Afflictions have a salutary operation, provided that we look at the things which are eternal."

**AFTER.** See GLOSSARY.

**AFTERNOON** (Heb. *אַחֲרָהּ*, *ne-toth' ha-yom'*, *the day's declining*, Judg. 19:8), according to the Jewish reckoning the fifth of the sixth divisions of the day. See TIME.

**AG'ABUS** (Gr. *Ἀγαβος*, *ag'-ab-os*, perhaps *to love*), a prophet, supposed to have been one of the seventy disciples of Christ. He with others came from Jerusalem to Antioch while Paul and Barnabas were there, and predicted an approaching famine, which actually occurred the following year. The expression "throughout all the world" was probably used in a national sense, and by it Judea was doubtless meant, and the words must be understood to apply to that famine which, in the fourth year of Claudius, overspread Palestine. The poor Jews in general were then relieved by the queen of Adiabene, who sent to Egypt to purchase corn for them (Josephus, *Ant.*, xx, 2, 5; 5, 2). For the relief of the Christians in Judea contributions were raised by their brethren in Antioch, and taken to Jerusalem by Paul and Barnabas (Acts 11:28-30). Many years after, this same Agabus met Paul at Cæsarea, and warned him of the sufferings which awaited him if he prosecuted his journey to Jerusalem (Acts 21:10-12). Agabus took the girdle of St. Paul and fastened it round his own hands and feet, and said, "Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles."

**A'GAG** (Heb. *אַגַּג*, *ag-ag'*, *flame*), probably a common name of all the Amalekite kings, like Pharaoh in Egypt, etc.

1. The king, apparently, of one of the hostile neighboring nations at the time of the Exode, B. C. 1169. He is referred to by Balaam (Num. 24:7) in a manner implying that the king of the Amalekites was, then at least, a great monarch, and his people a greater people, than is commonly imagined (M'C. and S., *Cyel.*, s. v.).

2. The king of the Amalekites, who, being taken prisoner by Saul, was spared by him, contrary to the solemn vow of devotion to destruction whereby the nation, as such, had of old precluded itself from giving any quarter to that people (Exod. 17:14; Deut. 25:19). When Samuel came to the camp of Saul he chided him and told him of his rejection, and ordered Agag to be brought to him. Agag came "delicately," i. e., in a joyous state of mind, thinking that his life would still be spared to him (K. and D., *Com.*, *in loco*). But the prophet ordered him to be cut in pieces; and in the expression which he employed—"As thy sword hath made women childless, so shalt thy mother be childless among women"—indicates that, apart from the obligations of the vow, some such example of retributive justice was intended as had been exercised in the case of

ADONI-BEZEK (q. v.). Perhaps Agag had treated prisoners in the same way he was now treated by Samuel (1 Sam. 15:8-33), B. C. 1032.

**A'GAGITE** is found (Esth. 3:1, 10; 8:3, 5; 9:24) in connection with Haman, the enemy of Mordecai. Josephus (*Ant.* xi, 6, 5) explains it as a synonym of Amalek, and so it possibly was.

**AGAIN, AGAINST.** See GLOSSARY.

**AGĀPĒ**, pl. **AGAPÆ** (Gr. ἀγάπη, *ag-ah'-pay, love*), a simple meal of brotherly love celebrated daily in the apostolic times in connection with the Eucharist, the two being spoken of together as the Lord's Supper. At this meal the Christians, in connection with their common Redeemer, ignored all distinctions of rank, wealth, and culture, and met as members of one family. At the feast the bishop (or presbyter) presided, the food having been prepared at home, or at the place of meeting, according to circumstances. Before eating the guests washed their hands, prayer was offered, and the Scriptures were read. After the meal a collection was taken for widows and orphans, the kiss of charity was given, and communications from other congregations were read and answered.

The Agape was never enjoined by divine command, and gradually, losing its peculiar feature of childlike unity, it led to all sorts of abuses, such as we find rebuked by St. Paul. Another cause for its discontinuance was that the Third Council of Carthage (A. D. 391) decreed that the Eucharist should be taken fasting. Later several councils forbade their being held in the church buildings. Vestiges of the practice remained as late as the Council of Basle, in the 15th century.

**A'GAR**, a Greek form (Gal. 4:24, 25) of the name HAGAR (q. v.).

**AGATE** (Heb. אֶבֶן, *sheb-oo'*), the name of one of the precious stones in the breastplate of the high priest (Exod. 28:19; 39:12). In Isa. 54:12 and Ezek. 27:16 the word agate is used for another Hebrew word, כֶּדָר, *kad-kode'*, which modern interpretation is disposed to identify with RUBY (q. v.). See MINERAL KINGDOM.

**AGE**, in the A. V., is the word used to represent several Hebrew and Greek words: *generation* (Heb. דּוֹר, *dore*, the circle of the years of human life (Job 8:8; Isa. 38:12); *old age* (Heb. זָקֵן, *zaw-kane'*, aged, Gen. 48:10); *lifetime* (Heb. חַיָּה, *kheh'-led*, that which is fleeting, Job 11:17; Psa. 39:5); *grayheadedness* (Heb. שֵׂבַע, *sabe*, 1 Kings 14:4); *day* (Heb. יוֹם, *yome*, so called from the diurnal heat, Gen. 18:11; 24:1; Josh. 23:1, 2; Zech. 8:4); *maturity*, a particular period of life (Gr. ἡλικία, *hay-lik-ee'-ah*, Heb. 11:11). See **ÆON**.

**AG'EE** (Heb. אָגִי, *aw-gay'*, *fugitive*), a Hararite, father of Shammah, which latter was one of David's chief warriors (2 Sam. 23:11).

**AGONY** (Gr. ἀγωνία, *ag-o-nee'-ah*, *struggle*), used both in classical and New Testament Greek of severe mental struggles and emotions; our *anguish*. The word is used in the New Testa-

ment only by Luke (22:44) to describe the fearful struggle through which our Lord passed in the garden of Gethsemane. The circumstances of this mysterious transaction are recorded in Luke 22:36-46; Mark 14:32-42; Heb. 5:7, 8. In the alone notices the agony, the bloody sweat, the appearance of the strengthening angel, the agreement that he prayed for the removal of the "cup," and are careful to note that he qualified his petition by a preference of his Father's will to his own. The question is, what did he mean by "the cup?" what was the cause of this sorrow and death?

For answer we quote Edersheim: "Not either of bodily or mental suffering; but of Man's nature, created of God immortal, sharing (by the law of its nature) from the dissolution of the bond that binds body to soul. Yet to free man from death is not by any means fully death, for he is born with the taste of it in his soul, so Christ. It was the unfallen Man dying who was he, who had no experience of it, taste of death, and that not for himself but for mankind, emptying the cup to its bitter dregs. In the Christ undergoing death by man and for man, the incarnate God, the God-man, submitting himself vicariously to the deepest humiliation, paying the utmost penalty: death—all death. No one could know what death was (not death which men dread, but Christ dreaded death, for no one could taste its bitterness as he. His going into death was his final conflict with Satan, man, and on his behalf. By submitting to death he took away the power of death. He died, not death by burying his shaft in His own heart. Beyond this lies the deep, unutterable mystery of Christ bearing the penalty due to our sin, bearing our death, bearing the penalty of the broken law, the accumulated guilt of humanity, and the wrath of the righteous Judge upon them" (*of Jesus*, ii, 538, 539).

**AGRAPH** (Gr. ἀγραφός, *ag-raf'-os*, *unwritten*), a term applied to the sayings of our Lord, not recorded in the gospels. Naturally, there would be many of these, and such is recorded the fact (John 21:25). The sources of our knowledge of these sayings are threefold: (a) The oldest and surest is to be found in the books of the New Testament itself. An unquestionable example is given in Acts 20:35: "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Mayor in his commentary on James 1:12, "He shall receive the crown of life which the Lord promised to them that love him," thinks these words a semiquotation of some saying of Christ. (b) The next source, both in amount and authority, is supplied by some manuscripts of the New Testament, among them the well-known addition in *Codex Bezae* to Luke 22:37: "On the same day, beholding one working of the Sabbath, he said unto him, Man, if thou knowest thou doest, blessed art thou; but if thou knowest not, accursed art thou and a transgressor of the law." (c) Quotations in early Christian writers and in lost gospels. The quotations of these sayings cease almost entirely after the fourth century, when the current gospel texts were won its way to acceptance. Of these unrec-



Resch has collected seventy-four which he regards as genuine, and one hundred and three cryptophal. "In the main these sayings neither the historical setting nor affect the truth of our Lord's life. They do, however, often illustrate teaching, and express it perhaps in a terser, more remarkable form than is found elsewhere." The following are some of the most remarkable of these sayings: "He that is near me is near the king; he that is far from me is far from the kingdom;" "That which is weak shall be saved by that which is strong" (Rev. W. Loeke, *The Excitator*). (d) "The Logia, or Sayings of our Lord," found in Oxyrhynchus, one hundred and twenty miles south of Cairo, Egypt, by Messrs. B. F. Maffell and Arthur S. Hunt, 1896. "The document in question is a leaf from a papyrus book containing a collection of Logia, or Sayings of our Lord, of which some, though presenting several peculiar features, are familiar, others are wholly new. It was found . . . in a mound which produced a great number of papyri belonging to the three centuries of our era, those in the immediate vicinity of our fragment belonging to the second and third centuries. This fact, together with the evidence of the handwriting, which has a characteristically Roman aspect, fixes with certainty 300 A. D. as the lowest limit for the date at which the papyrus was written. The general probabilities of the case, the presence of the usual fractions found in the biblical manuscripts, and the fact that the papyrus was in book, not roll form, put the 1st century out of the question, and make the first half of the 2d century unlikely. The date, therefore, probably falls within the period of 150-300 A. D. . . . The fragment measures 5½ x 3¼ inches, but its height was originally somewhat greater, as it is unfortunately broken at the bottom" (pp. 5, 6). The rendering from the English is given by Maffell and Hunt (pp. 10-15) thus:

Region 1. ". . . and then shalt thou see clearly and shalt out the mote that is in the brother's eye."

Region 2. "Jesus saith, Except ye fast to the Lord, ye shall in no wise find the kingdom of God; and except ye keep the sabbath, ye shall not see the Father."

Region 3. "Jesus saith, I stood in the midst of the world, and in the flesh was I seen of them, and I found all men drunken, and none found I sober among them; and my soul grieveth over the sons of men, because they are blind in their hearts. . . ."

Region 4. Undecipherable.

Region 5. "Jesus saith, Wherever there are men, and there is one . . . alone, I am with him. Where the stone and there thou shalt find me; where the wood, and there am I."

Region 6. "Jesus saith, A prophet is not acceptable in his own country, neither doth a prophet work cures upon them that know him."

Region 7. "Jesus saith, A city built upon the top of a high hill, and established, can neither fall nor be hid."

Region 8. Undecipherable.

**AGRICULTURE.** The cultivation of the soil goes back to Adam, to whom God assigned the duty of dressing and keeping the garden

(Gen. 2:15). We are told that "Cain was a tiller of the ground" (Gen. 4:2). The ancestors of the Hebrews in Mesopotamia followed pastoral pursuits, which were kept up by Abraham, Isaac, and Jacob, whose sons settled as shepherds on the fruitful pasture lands of Goshen (Gen. 47). During their four hundred years' residence in Egypt the Israelites engaged in the pursuit of agriculture (Deut. 11:10), so that they were prepared to make the cultivation of the soil their principal employment, and in this sense the Mosaic state was founded on agriculture (Michaelis, xxxviii, 11). As the soil could not be alienated, but reverted to the owner in the year of jubilee, each family had a stake in the soil, and its culture was held in high esteem (1 Sam. 11:5; 1 Kings 19:19, sq.; 2 Chron. 26:10). As the pastoral life of Israel had kept it from mixture and local attachment, especially while in Egypt, so agriculture in Canaan tended to check a freebooting and nomad life.

**1. Irrigation.** In all countries climate and soil have much to do with the method of agriculture and sorts of crops. In Eastern countries,



Sowing Grain.

generally, the heat and dryness of the greater portion of the year makes irrigation by canals and aqueducts indispensable. This is true to a considerable extent of Palestine, although its rains are more frequent than in Egypt or Assyria. There is reference, however, to natural irrigation by conduits *מַעְיָן*, *water-partings, canals* (Job 38:25; Prov. 21:1). These were well-known to the Israelites in Egypt (Deut. 11:10).

**2. Care of Soil.** The several portions of the land were carefully marked off (1 Sam. 14:14; Prov. 22:28); divided for the various products of the soil (Isa. 28:25); secured against injury from wild animals by hedges and walls (Isa. 5:5; Num. 22:24); and the soil fertilized by manuring (2 Kings 9:30; Psalms 83:10). The preparation of manure from straw trodden in the dunghill appears from Isa. 25:10. The dung, the carcasses, and the blood of animals were used to enrich the soil (2 Kings 9:37; Psalms 83:10; 8:2; Jer. 9:22). Salt, either by itself or mixed in the dunghill in order to promote putrefaction, is specially mentioned as a compost (Matt. 5:13; Luke 14:34, 35). The land was burned over to destroy the seed of



noxious herbs (Prov. 24:31; Isa. 32:18), and was then enriched with ashes. The cultivation of hill-sides in terraces cannot be proved from any clear statement of Scripture, but the nature of its soil makes it necessary. Terraces are still seen on the mountain slopes, rising above one another, frequently to the number of sixty or eighty; and on them fields, gardens, and plantations.

The soil was broken up by the plow (q. v.), a crude affair, probably similar to those used in Egypt. The ground was cleared of stones and thorns (Isa. 5:2) early in the year; sowing or gathering from "among thorns" being a proverb for slovenly husbandry (Job 5:5; Prov. 24:30, 31). New land was plowed a second time. The plow was followed by men using hoes to break the clods (Isa. 28:24), but in latter times a harrow was employed. This appears to have been then

The Israelites, probably, learned the working these in Egypt (Exod. 9:31), and they seem to have grown them in Palestine, for according to Hos. 2:9, and Prov. 31:13, flax and wool were to be found in every house. Cotton must have been early cultivated by the Israelites, for it is mentioned 1 Chron. 4:21 among the ancient household goods. Judah is named a family of workers in byssus.

**4. Harvest.** Grain was cut with the sickle (Deut. 16:9), the reapers living on parched grain and bread dipped in vinegar (Ruth 2:14). Threshing, however, that the modern custom of pulling up by the roots prevailed to a considerable extent in ancient times. This was done to break all the straw, as it grew very short. When cut, it was gathered on the arms (Psa. 129:7), bound into sheaves, and laid in heaps (Cant. 7:2; Ruth 2:15) to be thrashed. Thrashing floors were placed



An Eastern Thrashing Floor.

as now merely a thick block of wood pressed down by the weight of a stone or a man (Job 39:10; Isa. 28:24). The seed appears to have been sowed and harrowed at the same time, although sometimes it was plowed in by a cross furrow.

**3. Crops.** The principal crops of Palestine were, undoubtedly, wheat and barley, from which was derived the common bread of the country. Mention is also made of spelt, millet, lentils, flax, cucumbers, melons, beans, cummin, fennel, etc. Hay was not in use, and, therefore, barley with chopped straw was fed to cattle (Gen. 24:25, 32; Judg. 19:19, sq.).

The sowing began after the Feast of Tabernacles (the end of October and in November), in the time when the autumn rains come gradually, thus leaving the farmer time to sow his wheat and barley. Summer fruits (millet, beans, etc.) were sown in January and February. Harvest began with barley (2 Sam. 21:9; Ruth 2:23), which ripens in Palestine from two to three weeks before wheat, and was opened by law on the 16th Nisan with the presentation of the first barley sheaf. Lentils, etc., were ready at the same time with barley. Then came wheat and spelt, so that the chief part of the grain harvest closed about Pentecost.

*Flax and Cotton.* Regarding the cultivation of these the Old Testament gives little information.

the open air, leveled and tramped hard, generally on elevated ground, so that in winnowing the wind might carry away the chaff (Hos. 13:3; 4:11). Thrashing was done by oxen driven round the grain to tread out the kernels with their hoofs (Hos. 10:11), by machines made either of planks with stones or bits of iron fastened to the lower surface to make it rough, and rendered heavy by some weight upon it, or small wheels with low cylindrical wheels like saws (Isa. 28:24-26; 41:15).

In thrashing small quantities of grain, or tender cereals, flails were used (Ruth 2:17; 28:27). Winnowing was done with a broad shovel or wooden fork with bent prongs. The machine was thrown against the wind so that the chaff might be blown away. This was usually done in the evening, when there was generally a breeze (Ruth 3:2; see Jer. 49:12). The chaff and stubble were burned (Lev. 24:30; Matt. 3:12). Finally the grain was stored (Amos 9:9).

*Laws.* Israel owed Palestine as its possession and its fertility to Jehovah; hence its cultivation was put under obedience to the Lord's command. The Sabbath rest was to be observed (Lev. 25:3-7), the soil was to lie fallow in the seventh year (25:3, sq.) and jubilee years (25:11). The Israelites were forbidden to yoke an ox and

ether (Deut. 22:10), the one being a clean and the other an unclean animal; to sow with mingled seed (Lev. 19:19; Deut. 22:9), or moistened seed with which the carcass of an unclean animal had been (Lev. 11:37, 38). The corners of the fields were not reaped, and the gleanings of the fields were left for the poor (Lev. 19:9; Deut. 24:19; Ruth 2:2).

It was allowed to pluck the heads of ripened grain while passing along in the path left in the field (Deut. 23:25; Matt. 12:1; Luke 6:1). The fruits of all kinds of planting belonged to Jehovah, in recognition of his being the giver of good things. The fruit of the orchard the first seven years was uncircumcized (unclean), and not



Reaping with Sickle.

be eaten. All of the fourth year's yield was consecrated to Jehovah; and the first eating by man was to be that of the fifth year (Lev. 19:23). For cultivation of Vine and Olive, see under respective words.

**AGRIPPA** (Gr. Ἀγρίππας, *ag-rip'-pas*, pers. *wild horse tamer*), the name of two of the members of the Herodian family. See **HEROD**.

**AGUE**. See **DISEASES**.

**'AGUR** (Heb. אַגוּר, *aw-goor'*, *gathered*), the name of the sayings contained in Prov. 30, which inscription describes as composed of the precepts delivered by "Agur the son of Jakeh," and this everything that has been stated of him and of the time in which he lived, is pure conjecture (Kitto, s. v.).

**AH** (Heb. אח, *akh*, or אחי, *akh-ee'*, *brother*), the former part of many Hebrew words, signifying relationship or property.

**AHAB** (Heb. אַחָאב, *akh-awob'*, *father's brother*).

The son of Omri, eighth king of Israel, and founder of the dynasty of Omri, succeeded his father in the thirty-eighth year of Asa, king of Judah, and reigned twenty-two years in Samaria, 875-853. His wife was Jezebel, a heathen priestess, daughter of Ethbaal, king of Sidon. **Idolatry**. Jezebel was a decided and energetic character, and soon acquired complete control over her husband, so that he eventually estab-

lished the worship of the Phœnician idols, and especially of the sun-god Baal. Ahab built him a temple and an altar in Samaria, and made a grove for the impure orgies of the goddess Ashtoreth (1 Kings 16:29-33). So strong was the tide of corruption that it appeared as if the knowledge of the true God would be lost among the Israelites. But a man suited to this emergency was raised up in the person of Elijah (1 Kings 18), who opposed the royal power, and succeeded in retaining many of his countrymen in the worship of the true God. See **ELIJAH**. Ahab had a taste for splendid architecture, which he indulged by building an ivory house and several cities (1 Kings 22:39). He erected his royal residence at Jezreel, in the plain of Esdraelon, still keeping Samaria as capital of his kingdom. (2) **Death of Naboth**. Refused a neighboring vineyard, which he desired to add to his pleasure grounds, Ahab, through the influence of Jezebel, caused its proprietor, Naboth, to be put to death on a false charge of blasphemy. For this crime Elijah prophesied the total extinction of the house of Ahab. The execution of the sentence was delayed in consequence of Ahab's repentance (1 Kings 21). (3) **Wars**. Ahab undertook three campaigns against Ben-hadad II, king of Damascus, two defensive and one offensive. In the first Ben-hadad had laid siege to Samaria, and Ahab, encouraged by God's prophets, made a sudden attack upon him while at a banquet, and totally routed the Syrians. Ben-hadad was the next year again defeated by Ahab, who spared his life and released him on condition of restoring the cities of Israel he had held, and allowing Ahab certain commercial and political privileges (1 Kings 20:34). For three years Ahab enjoyed peace, when, with Jehoshaphat, king of Judah, he attacked Ramoth in Gilead. Michaiah told Ahab that the expedition would fail. The prophet was imprisoned for giving this warning, but Ahab was so impressed that he took the precaution of disguising himself when he went into battle. (4) **Death**. He was slain by a man who "drew a bow at a venture," and although stayed up in his chariot for a time he died at even, and his army was dispersed (1 Kings 22). When he was brought to be buried in Samaria the dogs licked up his blood as a servant was washing his chariot, thus fulfilling the prophecy of Elijah (1 Kings 21:19).

2. A false prophet who deceived the Israelites at Babylon, and was threatened by Jeremiah, who foretold that he should be put to death by the king of Babylon, in the presence of those whom he had beguiled; and that in following times it should become a common malediction to say, "The Lord make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire" (Jer. 29:21, 22), B. C. 606.

**AHAR'AH** (Heb. אַחֲרָא, *akh-rakh'*, *after the brother*), the third son of Benjamin (1 Chron. 8:1), elsewhere called Ehi (Gen. 46:21), Ahiram (Num. 26:38), and Aher (1 Chron. 7:12).

**AHAR'HEL** (Heb. אַחֲרֵהֶל, *akh-ar-khale'*, *behind the breastwork*), a son of Harum, whose families are named among the lineage of Coz, a descendant of Judah (1 Chron. 4:8).



**AHAS'AI** (Heb. אַחַז, *akh-zah'ee*, perhaps a prolonged form of *Ahaz*, *possessor*, or contracted form of *Ahaziah*, whom *Jehovah holds*), a grandson of Immer, and one whose descendants dwelt in Jerusalem after the return from Babylon (Neh. 11:18). Gesenius thinks him the same with JAH-ZERAH (q. v.), who is made the grandson of Immer (1 Chron. 9:12).

**AHAS'BAI** (Heb. אַחַזבַּי, *akh-as-bah'ee*, *I take refuge in Jehovah*—Gesenius), a Maachathite, father of Eliphelet, one of David's warriors (2 Sam. 23:34). In 1 Chron. 11:35, he is apparently called UR (q. v.).

**AHASUE'RUS** (Heb. אַחַשְׁוֵרֻשׁ, *akh-ash-vay-rōsh'*, probably *Lion king*), the title of three Median and Persian monarchs mentioned in the Bible.

1. The Persian king to whom the enemies of the Jews sent an accusation against him, the result of which is not mentioned (Ezra 4:6). He was probably Cambyses, son of Cyrus, who came to the throne B. C. 529, and died after a reign of seven years and five months.

2. The Persian king mentioned in the Book of Esther. He is probably identical with Xerxes, whose regal state and affairs tally with all that is here said of Ahasuerus. His kingdom was very extensive, extending from India even unto Ethiopia (Esth. 1:1). (1) **Divorces Vashti**. In the *third* year of his reign he made a sumptuous banquet for his nobility, and prolonged the feast for one hundred and eighty days. On one occasion, being partially intoxicated, he ordered Vashti, his wife, to be brought before him, that he might exhibit her beauty to his courtiers. She, however, refused to appear; for, in fact, it was contrary to Persian etiquette as well as to female propriety. Thereupon Ahasuerus indignantly divorced her, and published a royal decree asserting the superiority of husbands over their wives. (2) **Marries Esther**. In the *seventh* year of his reign (2:16) he married Esther, the beautiful Jewess, who, however, concealed her parentage. (3) **Haman's plot**. His prime minister, Haman, was enraged with Mordecai, the Jew, because he did not do him reverence; and, in the *twelfth* year of the king's reign, offered him ten thousand talents of silver for the privilege of ordering a general massacre of the Jews in the kingdom on an appointed day. The king refused the money, but granted the request. Couriers were dispatched to the most distant parts of the realm to order the execution of the decree. Mordecai immediately sent word to Esther of the impending danger, and, through her intercession, the decree was so far annulled as to empower the Jews to defend themselves against their enemies. Ahasuerus disgraced and hanged Haman and his ten sons (7:10; 9:14), and made Mordecai his prime minister (10:3). (4) **Identity**. The following evidence is in favor of the identity of Ahasuerus and Xerxes. (1) In the third year of the reign of Xerxes was held an assembly to arrange the Grecian war; in the third year of Ahasuerus was held a great feast and assembly in Shushan, the palace. (2) In the seventh year of his reign Xerxes returned defeated from Greece,

and consoled himself in the pleasures of harem; in the seventh year of his reign "young virgins were sought" for Ahasuerus, he replaced Vashti by marrying Esther.

3. The father of Darius the Mede (Dan. 5:6). It is generally agreed that the person here referred to is the Astyages of profane history, some identify him with Cyaxeres.

**AHA'VA** (Heb. אַחַוָּא, *ā-hav-aw'*, *water*), river or place where was a river at which gathered the Jewish exiles who were to return from Babylon to Jerusalem (Ezra 8:21). Possibly the place called Hit, on the Euphrates E. of Damascus.

**A'HAZ** (Heb. אַחִיז, *aw-khawz'*, *possessor*).

1. The twelfth king of the separate kingdom of Judah, being the son and successor of Jotham. **Personal History**. He reigned sixteen years (according to some authorities, two years as viceroy), B. C. 735–719. (1) **Wars**. At the time of his accession Pekah, king of Israel, and Rezin, king of Syria, were in league against Judah. He proceeded to lay siege to Jerusalem, intending to place on the throne Ben-Tabael, probably a Syrian noble (Isa. 7:6). Isaiah hastened to announce him the destruction of the allied monarchs, who failed in their attack upon Jerusalem, although they inflicted serious damage on him elsewhere. Rezin, king of Syria, captured Elath (2 Kings 16:6); Zichri, an Ephraimite, slew the king's son, the governor of his house, and his prime minister, and Pekah, king of Israel, gained a great advantage over him in a battle in Judah, killing him, and twenty thousand men, and taking captive two hundred thousand of his people. These, however, were returned through the assistance of the prophet Oded (2 Chron. 28:6). (2) **Becomes a vassal**. In his extremity Ahaz applied to Tiglath-pilezer, king of Assyria, for assistance, who freed him from his most formidable enemies by invading Syria, taking Damascus, and killing Rezin. He purchased this help at a great cost, becoming tributary to Tiglath-pilezer. He sent him the treasures of the temple and of his own palace, and even appeared before him at Damascus as his vassal. (3) **Idolatry**. Vainly he was there his idolatrous propensities induced him to take the pattern of a heathen altar, to have one like it built in Jerusalem. Upon his return he offered upon the altar, closed the temple, removed its sacred utensils, and raised altars to heathen deities everywhere. (4) **Death**. He died unlamented, and his body was not deposited in the sacred sepulchers (vers. 16–27).

**NOTE**.—In 2 Kings 16:2 the age of Ahaz, at his accession, is given as twenty years. This probably refers to some earlier viceroyship, otherwise he would have been only eleven years old at the birth of his son Hezekiah (comp. 2 Kings 16:2, 20:18:3). In the latter passage his age is given as 20 years.

2. A great-grandson of Jonathan, son of Saul, being one of the four sons of Micah, another of Jehoahaz or Joram (1 Chron. 8:35, 36; 9:4).

**AHAZIAH** (Heb. אַחִיזְיָה, *akh-az-yaw'*, *by Jehovah*).

1. The son of Ahab, king of Israel, whom he succeeded in every sense, being as completely under the control of Jezebel and idolatry as



father (1 Kings 22:51-53). He was the eighth of Israel, and reigned two years, B. C. 853. The most signal public event of his reign was the revolt of the vassal king of the Moabites, who took the opportunity of the defeat and death of Ahab to discontinue the tribute which he had paid to the Israelites, consisting of one hundred thousand lambs, and as many rams with their heads (2 Kings 1:1; 3:4, 5). Ahaziah became a friend with Jehoshaphat to revive the maritime trade of the Red Sea. Because of this alliance he was displeased with Jehoshaphat, the vessels were destroyed, and the enterprise blasted (2 Chron. 16:5-37). Soon after Ahaziah was injured by falling from the roof gallery of his palace in Samaria (the "lattice" of the text probably means a balustrade to keep persons from falling). He sent to inquire of Baal-zebub, the idol of Tyre, what should be the result of his injury. The messengers were met and sent back by Elijah, who announced that he should rise no more from the bed upon which he lay. He died shortly after, and was succeeded by his brother Jehoram (2 Kings 1:17; 3:1).

The son of Jehoram by Athaliah, and sixth of Judah, B. C. 843. He is also called Jezebel (2 Chron. 21:17; 25:23) and Azariah (Chron. 22:6). He followed the example of his father-in-law, Ahab, and was given to idolatry (Kings 8:25-27; 2 Chron. 22:1-4). He joined with his uncle, Jehoram, of Israel, in an expedition against Hazael, king of Syria, which proved disastrous. The king of Israel was wounded, and Ahaziah visited him in Jezreel. During this visit he was secretly anointed king of Israel, and conspired against Jehoram. The two kings rode in their several chariots to meet Jehu, and when Jehoram was shot through the heart Ahaziah attempted to escape, but was pursued as far as the pass of Gur, and, being there mortally wounded, he only strength to reach Megiddo, where he died. His body was conveyed by his servants to Jerusalem for burial (2 Kings 9:1-28).

—In 2 Kings 8:26 Ahaziah is said to have been twenty-two years old when he began to reign; but in Chron. 22:2 his age is stated to be forty-two years. The former is undoubtedly correct, as in 2 Chron. 20, we see that his father was forty when he died, and he would have made him younger than his son. Chron. 22:7-9 informs us that "the destruction of Ahab was of God," since, by fraternizing with the king of Ahab, he was included in the commission given to Jehu to root them out.

**AH'BAN** (Heb. אֲחִיבָּן, *akh-bawn'*, *brother of* *Abi*), the first named of the two sons of Abihail, by Abihail, of the descendants of Judah (Chron. 2:29), B. C. about 1471.

**AH'HER** (Heb. אַחֵר, *akh-air'*, *after*), a descendant of Benjamin (1 Chron. 7:12); probably the same person as Ahiram (Num. 26:38). Some translators consider it as not a proper name at all and render it literally "another."

**AH'HI** (Heb. אֲחִי, *akh-ee'*, *brotherly*).

A son of Abdiel, and chieftain of the tribe of Asher, resident in Bashan (1 Chron. 5:15).

The first named of the four sons of Shamer, chieftain of the tribe of Asher (1 Chron. 7:34).

**AHI'AH** (Heb. אֲחִיָּא, *akh-ee-yaw'*, *brother of Jehovah*), another mode of Anglicizing the name Ahijah).

1. The son of Abitub, and high priest in the reign of Saul (1 Sam. 14:3, 18), B. C. about 1022. He is here described as being "the Lord's priest in Shiloh, wearing an ephod." In 14:18 it appears that the ark was under his care. There is some difficulty in reconciling this with the statement (1 Chron. 13:3) that they inquired not at the ark in the days of Saul. Some avoid the difficulty by inserting "ephod" for "ark" (K. and D., *Com.*, in *loco*); others, by interpreting the *ark*, in this case, to mean a chest for carrying about the ephod in. Others apply the expression only to all the latter years of the reign of Saul, when we know that the priestly establishment was at Nob, and not at Kirjath-jearim, where the ark was. But probably the last time that Ahiah inquired of the Lord before the ark was on the occasion related in 1 Sam. 14:36, when Saul marred his victory over the Philistines by his rash oath, which nearly cost Jonathan his life. But God returned no answer in consequence, as it seems, of Saul's rash curse. If, as is commonly supposed, Ahiah is the same person as Ahimelech, this failure to obtain an answer may have led to an estrangement between the king and the high priest, and predisposed him to suspect Ahimelech's loyalty, and to take that terrible revenge upon him for his favor to David (M'C. and S., *Cyc.*, s. v.). Gesenius supposes (*Theb. Heb.*, p. 65) that Ahimelech may have been a brother to Ahiah, and that they officiated simultaneously, the one at Gibeah, or Kirjath-jearim, and the other at Nob.

2. Son of Shisha, and secretary of King Solomon (1 Kings 4:3), B. C. 960.

3. One of the sons of Bela, son of Benjamin (1 Chron. 8:7), elsewhere (v. 4) called אֲחִיָּא (q. v.).

**AHI'AM** (Heb. אֲחִיָּאָם, *akh-ee-awm'*, perhaps for *Achiab'*, *father's brother*), a son of Sharar, the Hararite, and one of David's thirty heroes (2 Sam. 23:33; 1 Chron. 11:35), B. C. 1000.

**AHI'AN** (Heb. אֲחִיאָן, *akh-yawn'*, *brotherly*), the first named of the four sons of Shemidah, of the tribe of Manasseh (1 Chron. 7:19), B. C. about 1444.

**AHIE'ZER** (Heb. אֲחִיעֶזֶר, *akh-ee-eh'-zer*, *brother of help*, i. e., *helpful*).

1. The son of Ammishaddai, and chief of the tribe of Dan when the people were numbered at Sinai (Num. 1:12), B. C. 1210. He made an offering for the service of the tabernacle, like the other chiefs (Num. 7:66).

2. The chief of the Benjamite warriors who joined David at Ziklag (1 Chron. 12:3), B. C. before 1000.

**AHI'HUD**. 1. (Heb. אֲחִיהוּד, *akh-ee-hood'*, *brother of renown*.) The son of Shelomi, and prince of the tribe of Asher. He was one of those appointed by Moses to oversee the partition of Canaan (Num. 34:27), B. C. 1172.

2. (Heb. אֲחִי־חֹד, *akh-ee-khood'*, *brother of a riddle*, i. e., *mysterious*.) The second named of the

two later sons of Bela, the son of Benjamin (1 Chron. 8:7).

**AHI'YAH** (Heb. אֲחִי'יָהוּ, *akh-ee-yaw'*, *brother of Jehovah*).

1. A prophet of Shiloh (1 Kings 14:2), and hence called the Shilomite (ch. 11:29). There are two remarkable prophecies of Ahijah extant. The one in 1 Kings 11:31-39 is addressed to Jeroboam, B. C. 960. In this he foretold the rending of the kingdom of Solomon, in punishment for his idolatries, and the transference of ten tribes after his death to Jeroboam. Solomon, hearing of this prophecy, sought to kill Jeroboam, who fled to Shishak, king of Egypt, and remained there until Solomon's death. The other prophecy (1 Kings 14:6-16) was delivered to the wife of Jeroboam, who came to him in disguise to inquire concerning the king's son, who was sick. In this he foretold the death of the son, the destruction of Jeroboam's house on account of the images he had set up, and the captivity of Israel. In 2 Chron. 9:29, reference is made to a record of the events of Solomon's reign contained in the "prophecy of Ahijah the Shilomite."

2. An Israelite of the tribe of Issachar, father of Baasha, king of Israel (1 Kings 15:27), B. C. before 911.

3. The last named of the five sons of Jerahmeel by his first wife (1 Chron. 2:25), B. C. after 1170.

4. A Pelonite, one of David's famous heroes (1 Chron. 11:36), apparently the same called ELIAM (q. v.), the son of Ahithophel the Gilonite in the parallel passage (2 Sam. 23:34).

5. A Levite appointed, in the arrangement by David, over the sacred treasury of dedicated things at the temple (1 Chron. 26:20), B. C. 1000.

6. One of those who subscribed the covenant, drawn up by Nehemiah, to serve the Lord (Neh. 10:26), B. C. 445.

**AHI'KAM** (Heb. אֲחִי'כָם, *akh-ee-kawm'*, *brother of rising*, i. e., *high*; according to Gesenius, *brother of the enemy*), one of the four persons sent by King Josiah to inquire of the prophetess Huldah concerning the proper course to be pursued in relation to the acknowledged violations of the newly-discovered book of the law (2 Kings 22:12-14; 2 Chron. 34:20), B. C. 624. He afterward protected the prophet Jeremiah from the persecuting fury of Jehoiakim (Jer. 23:24), B. C. about 609. His son, Gedaliah, showed Jeremiah a like kindness (Jer. 39:14). He was the son of Shaphan, and father of Gedaliah, the viceroy of Judea after the capture of Jerusalem by the Babylonians (2 Kings 25:22; Jer. 40:5-16).

**AHI'LUD** (Heb. אֲחִי'לֹד, *akh-ee-lood'*, *brother of one born*), father of Jehoshaphat, recorder under David and Solomon (2 Sam. 8:16; 20:24; 1 Kings 4:3), and also of Baana, one of Solomon's purveyors (1 Kings 4:12), B. C. 960.

**AHIM'AAZ** (Heb. אֲחִי'מָאז, *akh-ee-mah'-ats*, *brother of anger*).

1. The father of Ahinoam, wife of King Saul (1 Sam. 14:50), B. C. before 1022.

2. The son and successor of Zadok (1 Chron. 6:8, 53) in the high priesthood. When Absalom

revolted David refused to allow the ark to be moved from Jerusalem, believing that God was bringing him back to the city. The high priest Zadok and Abiathar, necessarily remaining in attendance upon it; but their sons, Ahimaaz and Jonathan, concealed themselves outside the city, and were in readiness to bear off to David any important movements and designs of Absalom, which they might receive from within. When, therefore, Hushai informed the priests that Absalom had preferred his own counsel to that of Ahimelech, they sent word to Ahimaaz and Jonathan by a girl, doubtless to avoid suspicion. Absalom saw the transaction and informed Absalom, who dispatched servants after them. They were caught by a woman in a dry well, the mouth of which was covered and strewn over with corn. She then informed the pursuers that the messengers had passed in haste, and when all was safe released them, and they made their way to David (2 Sam. 15:27; 17:15-22), B. C. 967. After the death of Absalom, Ahimaaz prevailed upon Joab to let him run after the Cushite who had been sent to inform David. He outstripped him, being doubtless swift of foot and taking another route, and succeeded to break the news gently to David, to him at first only of the victory. While speaking the Cushite entered and bluntly revealed the truth. The estimate in which he was held by David is shown in his answer to the watchman who announced his coming: "He is a good man, and cometh with good tidings" (2 Sam. 18:19).

3. Solomon's purveyor in Naphtali, who married Basmath, daughter of Solomon (1 Kings 4:1), B. C. after 960.

**AHI'MAN** (Heb. אֲחִי'מָן, *akh-ee-man'*, *brother of a gift*, i. e., *liberal*).

1. One of the three famous giants of the tribe of Anak, who dwelt at Hebron when the Hebrew spies explored the land (Num. 13:22), B. C. about 1450, and who (or their descendants) were afterward expelled by Caleb (Josh. 15:14), and eventually slain by the Judaites (Judg. 1:10).

2. A Levite who was one of the porters of the temple (1 Chron. 9:17).

**AHIM'ELECH** (Heb. אֲחִי'מֶלֶךְ, *akh-ee-melek*, *brother of the king*).

1. High priest of the Jews, son of Abiathar (1 Sam. 22:16) and father of Abiathar (v. v.), and probably the same with AHIAN (q. v.). He was a descendant of the line of Ithamar through Eli (1 Chron. 24:3, 6; Josephus, *Ant.*, v. 5; viii, 1, 8). When David fled from Saul (1 Sam. 22:16), he went to Nob, where the tabernacle then was. His unexpected appearance alarmed Ahimelech, whose anxious inquiry was answered by David's falsehood, "The king hath commanded me a business." Under this pretext Ahimelech was induced to give him bread and the sword of Goliath (1 Sam. 21:1-9). A servant of Saul, an Edomite, witnessed the transaction, and informed King Saul, who immediately sent Ahimelech and the other priests then at Nob to be charged with treason. But they died in their ignorance of any hostile designs on the part of David. This, however, availed them not, for the king ordered his guard to slay them

on their refusing to do so he commanded eg, who slew the priests, eighty-five in number. Then he then marched to Nob and put to the sword everything it contained (1 Sam. 22:9-20). The only priest that escaped was Abiathar, Ahimeh's son, who fled to David, and who afterward came high priest (23:6; 30:7). The names in 1 Sam. 8:17 and 1 Chron. 24:6 are commonly regarded as having been transposed by a copyist.

2. A Hittite, one of David's warriors, whom David invited to accompany him at night into the camp of Saul in the wilderness of Ziph; but Ishai seems alone to have gone with him (1 Sam. 26:6, 7), B. C. about 996.

**AHI'MOTH** (Heb. אֲחִימוֹת, *akh-ee-mōth'*, *mother of death*, i. e., *destructive*), one of the sons of Elkanah, a Levite (1 Chron. 6:25). In v. 26 he is called Nahath.

**AHIN'ADAB** (Heb. אֲחִינָדָב, *akh-ee-naw-dab'*, *liberal brother*), son of Iddo, and one of the olive purveyors of Solomon. His district was Bethanaim, the southern half of the region beyond Jordan (1 Kings 4:14), B. C. 1000.

**AHIN'OAM** (Heb. אֲחִינֹם, *akh-ee-no'-am*, *mother of pleasantness*, i. e., *pleasant*).

1. The daughter of Ahimaaz, and wife of King David (1 Sam. 14:50), B. C. about 1023.

2. A Jezreelitess, and one of David's wives. She was yet a private person (1 Sam. 25:43), B. C. 996. She and his other wife, Abigail, lived with him at the court of Achish (ch. 27:3); were taken prisoners by the Amalekites when they entered Ziklag (ch. 30:5), but were rescued by David (v. 18). She went with him to Hebron and lived with him while he remained there as king of Judah (2 Sam. 2:2), and was mother of his eldest son, Amnon (3:2).

**AHI'O** (Heb. אֲחִי'וֹ, *akh-yo'*, *brotherly*).

1. One of the sons of the Levite Abinadab, to whom, with his brother, was intrusted the care of the ark when David first attempted to remove it to Jerusalem. Ahio probably guided the oxen, while his brother Uzzah walked by the cart (2 Sam. 6:4; 1 Chron. 13:7), B. C. 992.

2. A Benjamite, one of the sons of Beriah (1 Chron. 8:14).

3. One of the sons of Jehiel, a Gibeonite, by Achah (1 Chron. 8:31; 9:37).

**AHI'RA** (Heb. אֲחִירָא, *akh-ee-rah'*, *brother of*, i. e., *unlucky*), the son of Enan, and chief of the tribe of Naphtali (Num. 2:29). He was appointed as "head man" of his tribe to assist Moses in numbering the people (ch. 1:15), and for his contribution to the sacred service on the fifteenth day of offering (7:78, 83; 10:27), B. C. 1500.

**AHI'RAM** (Heb. אֲחִירָם, *akh-ee-raum'*, *brother of*, i. e., *the height, or high*), a son of Benjamin, from whom one of the families of the Benjamites was descended (Num. 26:38). He was, apparently, the same as Ehi (Gen. 46:21), Aher (1 Chron. 7:12), and Aharah (1 Chron. 8:1).

**AHIRAMITE** (Heb. אֲחִירָמִי, *akh-ee-raw-mi'*), a descendant (Num. 26:38) of the Benjamite AHIRAM (q. v.).

**AHIS'AMACH** (Heb. אֲחִישָׁמַךְ, *akh-ee-saw-mach'*, *brother of help*), father of one of the famous workers upon the tabernacle, Aholiab, the Danite (Exod. 31:6; 35:34; 38:23), B. C. 1210.

**AHISH'AHAR** (Heb. אֲחִישָׁחַר, *akh-ee-shakh'-ar*, *brother of the dawn*, i. e., *early*), a warrior, last named of the sons of Bilhan, of the tribe of Benjamin (1 Chron. 7:10).

**AHI'SHAR** (Heb. אֲחִישָׁר, *akh-ee-shaw'r*, *brother of song, or of the upright*), the officer who was "over the household" of Solomon (1 Kings 4:6), i. e., steward, or governor of the palace, a place of great importance and influence in the East, B. C. 960.

**AHITH'OPHEL** (Heb. אֲחִיתּוֹפֶל, *akh-ee-tho'-fel*, *brother of folly*), a counselor of David, whose wisdom was so highly esteemed that his advice had the authority of a divine oracle (2 Sam. 16:23). Absalom, when he revolted, sent to Ahithophel, who was at Giloh, his native city, and secured his adhesion. He, perhaps, thought to wield a greater sway under the prince than he had done under David, and also resented David's conduct to his granddaughter, Bath-sheba (comp. 2 Sam. 11:3 with ch. 23:34). When David heard of Ahithophel's defection, he prayed God to turn his counsel "to foolishness" (doubtless alluding to his name), and induced Hushai, his friend, to go over to Absalom to defeat the counsels of this now dangerous enemy (15:31-37). Ahithophel's advice to Absalom was to show that the breach between him and his father was irreparable by publicly taking possession of the royal harem (16:20-23). He also recommended immediate pursuit of David, and would probably have succeeded had not Hushai's plausible advice been accepted by the council. When Ahithophel saw that his counsel was rejected for that of Hushai the far-seeing man gave up the cause of Absalom for lost; and he forthwith returned to his home in Giloh, hanged himself, and was buried in the sepulcher of his father (2 Sam. 17), B. C. 967.

**AHI'TUB** (Heb. אֲחִיתּוּב, *akh-ee-too'b'*, *brother of goodness*).

1. The son of Phinehas and grandson of Eli. He probably succeeded the latter in the high priesthood, his father being slain in battle, B. C. 1141. He was succeeded by his son Ahiah, or Ahimelech (1 Sam. 14:3; 22:9, 11, 20), B. C. about 994.

2. The son of Amariah and father of Zadok, who was made high priest by Saul after the death of Ahimelech (2 Sam. 8:17; 1 Chron. 6:8), B. C. 984. It is not probable that this Ahitub was ever high priest. The coincidence of the names (1 Chron. 6:8, 11, 12) would lead us to infer that the latter list was spurious, or that by the Ahitub found therein is meant Azariah (2 Chron. 31:10). Of the Ahitub mentioned in 1 Chron. 9:11; Neh. 11:11 nothing definite is known, save that he was "ruler of the house of God."

**AH'LAB** (Heb. אֲחִלָב, *akh-law'b'*, *fatness*, i. e., *fertile*), a town of Asher, whose inhabitants the Israelites were unable to expel (Judg. 1:31). It has not been identified.



**AH'LAI** (Heb. אַחֲלַי, *akh-lah'ee*, *Oh that!* *wishful*).

1. The daughter of Sheshan, a descendant of Judah, married to her father's Egyptian slave, JARHA (q. v.), by whom she had Attai (1 Chron. 2:31, 34, 35).

2. The father of one of David's valiant men (1 Chron. 11:41), B. C. 991.

**AHO'AH** (Heb. אֲחוֹאֵה, *akh-o'-akh*, *brotherly*), the son of Bela, the son of Benjamin (1 Chron. 8:4); called also Ahiah (v. 7), and perhaps Iri (1 Chron. 7:7), B. C. probably about 1600. It is probably he whose descendants are called Ahohites (2 Sam. 23:9, 28).

**AHO'HITE** (Heb. אֲחוֹחִי, *akh-o-khee'*), a patronymic applied to Dodo or Dodai, one of the captains under Solomon (1 Chron. 27:4); his son Eleazar, one of David's three chief warriors (2 Sam. 23:9; 1 Chron. 11:12); and Zalmon, or Ilai, another bodyguard (2 Sam. 23:18; 1 Chron. 11:29); probably from their descent from AHOAH (q. v.).

**AHO'LAH** (Heb. אֲחוֹלָה, *ḥ-hol-aw'*, *her own tent*), the name of a probably imaginary harlot, used by Ezekiel (23:4, 5, 36, 44) as a symbol of the idolatry of Samaria, the apostate branch of Judah being designated by *Aholibah*. The terms indicate respectively that, while the worship of Samaria had been self-invented, and never sanctioned by Jehovah, that at Jerusalem was divinely instituted, but now degraded and abandoned for foreign alliances. They are both graphically described as lewd women, adulteresses, prostituting themselves to the Egyptians and Assyrians, in imitating their abominations and idolatries; wherefore the allegory is an epitome of the history of the Jewish Church (Kitto, s. v.).

**AHO'LIAB** (Heb. אֲחוֹלִיאֵב, *ḥ'-hol-e-awb'*, *tent of his father*), the son of Ahisamach, of the tribe of Dan, an expert workman in the precious metals and other materials, and, together with Bezaleel, appointed to superintend the preparation of such articles for the tabernacle (Exod. 31:6; 35:34; 36:1, 2; 38:23), B. C. 1210.

**AHOL'TBAH** (Heb. אֲחוֹלְתָּבָה, *ḥ'-hol-ee-baw'*, *my tent is in her*), a symbolical name given to Jerusalem (Ezek. 23:4, 11, 22, 36, 44), under the figure of an adulterous harlot, as having once contained the true worship of Jehovah, and having prostituted herself to foreign idolatries. See AHOLAH.

**AHOLIBA'MAH** (Heb. אֲחוֹלִיבָמָה, *ḥ'-hol-e-baw-maw'*, *tent of the height*).

1. The granddaughter of Zibeon the Hivite, and one of the wives of Esau (Gen. 36:2), B. C. about 2100. In the earlier narrative (Gen. 26:34) Aholibamah is called Judith the daughter of Beeri the Hittite. The probable explanation is that her proper name was Judith, and that Aholibamah was the name that she received as the wife of Esau and foundress of the three tribes of his descendants.

2. One of the dukes who sprang from Esau (Gen. 36:41; 1 Chron. 1:52). The list of names in which this is included is probably of places,

and not of persons. This would seem to be evident from the expression in the heading, "*after their places by their names*," (v. 40) as compared with v. 43, "*according to their habitations in land of their possession*" (Keil, *in loco*; Smith's Dictionary, s. v.).

**AHU'MAI** (Heb. אֲחוּמַי, *akh-oo-mah*), brother of water), the son of Jahath, a descendant of Judah, and of the family of the Zorathites (1 Chron. 4:2), B. C. about 1800.

**AHU'ZAM** (Heb. אֲחוּזָם, *akh-ooz-zawm'*, *the possession*), the first named of the four sons of Ashur ("father of Tekoa") by one of his wives, Naarah, of the tribe of Judah (1 Chron. 4:6), B. C. about 1800.

**AHUZZATH** (Heb. אֲחוּזָתִי, *akh-ooz-zath'*, *the session*), one of the friends (perhaps "favorite" of the Philistine king Abimelech, who accompanied him on his visit to Isaac (Gen. 26:26), B. C. about 2100.

**AI** (Heb. אֵי, *ah'ee*, *ruin, heap of ruins*).

1. One of the royal cities of the Canaanites, the scene of Joshua's defeat (Josh. 10:1; Gen. 12:8; 13:3). It lay to the E. of Beth-el, between "Beth-aven." It was the second Canaanite city captured by Israel (Josh. 7:2-5; 8:1-29).

2. A town of the Ammonites, apparently opposite Heshbon (Jer. 49:3). Nothing is known of this Ai. Some have thought that the correct reading of the name (as Isa. 15:1) should be AIAH.

**AIAH** (Heb. אֵיָה, *ah-yaw'*, *a cry, often howl*).

1. The first named of the two sons of Zibeon the Horite, or rather Hivite (Gen. 36:24, A. A. J. 1:40), B. C. about 1840.

2. The father of Rizpah, Saul's concubine (2 Sam. 8:7; 21:8, 10, 11), B. C. about 1053.

**AIAH** (Heb. אֵיָה, *ah-yawth'*, Isa. 10:10), another form of the city AI (q. v.).

**AIAJA** (Heb. אֵיָיָה, *ah-yaw'*, Neh. 11:31), another form of AI (q. v.).

**AIAJALON**, another form of the city AIAJA (q. v.).

**AIAJELETH SHA'HAR** occurs in the title of Psa. 22. See MUSIC.

**AIN** (Heb. אֵין, *ah'-yin*), literally, an eye, also, in the simple but vivid imagery of the Bible, a spring or natural burst of living water, also, contradistinguished from the well or tank of artificial formation, and which latter is designated by the words *Beer* and *Bor*. *Ain* oftenest occurs in combination with other words forming the name of definite localities, as En-gedi, En-gannim, &c. It occurs alone in two cases:

1. One of the landmarks on the eastern boundary of Palestine, as described by Moses (Num. 34:11). It is probably 'Ain el-Azy, the natural source of the Orontes, as spring remarkable for force and magnitude.

2. One of the southernmost cities of Judah (Josh. 15:32), afterward allotted to Simeon (Josh. 19:11, 1 Chron. 4:32) and given to the priests (Josh. 21:16). In the list of priests' cities in 1 Chron. 6:59 Ashan takes the place of Ain.

**AIR** (Gr. ἀήρ, *ah-ayr'*, *the air*, particularly

ever and denser, as distinguished from the higher and rarer, *ἰαθήρη*, *ether*), the atmospheric region (Acts 22:23; 1 Thess. 4:17; Rev. 9:2; 16:17). In Job 2:2 "the ruler of the powers of the air" is the devil, the prince of the demons that, according to Jewish opinion, fill the realm of the air. This is not to be considered as equivalent to *darkness* (Gr. *σκότος*). "To beat the air" (*ἀέρα πνέειν*, 1 Cor. 9:26) refers to pugilists who miss their aim, and means "to contend in vain." "To speak into the air" (*εἰς ἀέρα λαλεῖν*, 1 Cor. 14:9, 20, without effect) is used of those who speak that is not understood by their hearers.

**A'JAH**, another form of **AIAH** (q. v.).

**AJ'ALON**, or **AI'JALON** (Heb. *אֵי יָאֵלֹן*, *ah-w-lone'*, place of deer or gazelles).

1. A Levitical city of Dan (Josh. 19:42); a city of refuge (Josh. 21:24; 1 Sam. 14:31; 1 Chron. 9:9). It was with reference to the valley named after this town that Joshua said, "Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon" (Josh. 10:12). Ajalon is the modern Yalo, fourteen miles from Jerusalem, north of the Jaffa road.

2. A city in the tribe of Zebulun (Judg. 12:12). On, the judge, was buried there. The modern Yun.

**A'KAN** (Heb. *עֲקָן*, *aw-kawn'*, twisted), the last named of the three sons of Ezer, the son of Seir, the Horite (Gen. 36:27), called also (1 Chron. 1:42) *kan*.

**AK'KUB** (Heb. *עֲקֹבִים*, *ak-koob'*, insidious).

1. The fourth named of the seven sons of Joenai, or Eshai, a descendant of David (1 Chron. 2:4).

2. One of the Levitical gatekeepers of the temple after the captivity (1 Chron. 9:17; Neh. 13:19; 12:25), B. C. 536. Perhaps the same who assisted Ezra in expounding the law to the people (Neh. 8:7). His descendants appear to have succeeded to the office (Ezra 2:42).

3. The head of one of the families of Nethinim that returned from Babylon (Ezra 2:45), B. C. 536.

**AKRAB'BIM** (Heb. *עֲקָרְבִים*, *ak-rab-beem'*, a troop of scorpions), a place, as the name suggests, which abounded in scorpions, and located where the country ascends from the neighborhood of the northern end of the Dead Sea to the level of Palestine. It is called the ascent of Akrabbinim (Num. 34:4).

**ALABASTER**. See MINERAL KINGDOM.

**ALA'METH** (less correct form of **ALEMETH**, v.), the last named of the nine sons of Becher, the son of Benjamin (1 Chron. 7:8).

**ALAM'MELECH** (Heb. *אֶלְמֶלֶךְ*, *al-lam-meh'-leh*, oak of [the] king), a town in the territory of Asher (Josh. 19:26).

**AL'AMOTH**, a musical term (1 Chron. 15:20; Ps. 150:4). See MUSIC.

**ALARM** (Heb. *תְּרוּעָה*, *ter-oo-aw'*, a loud noise shout), the peculiar sound of the silver trumpet used by the Hebrews, giving them signals while on their journey (Lev. 23:24; 25:9; Num. 10:5, 6; 10:11). "In times of peace, when the people or

rulers were to be assembled together, the trumpet was blown softly (Heb. *תִּזְכֹּרֶת*). When the camps were to move forward, or the people march to war, it was sounded with a deeper note" (Jahn, *Bibl. Arch.*, 95, v). A war note, or call to arms, or other public emergency (Jer. 4:19; 49:2; Zeph. 1:16). See GLOSSARY.

**AL'EMETH** (Heb. *אֶלְמֶת*, *aw-leh'-meth*, covering), the first named of the sons of Jehoadah, or Jarah, the son of Ahaz, of the posterity of Saul (1 Chron. 8:36; 9:42), B. C. after 1030.

**ALEXANDER** (Gr. *Ἀλέξανδρος*, *al-ex'-andros*, man-defender).

1. A man, whose father, Simon, a Cyrenian Jew, was compelled to bear the cross of Jesus (Mark 15:21).

2. A kinsman, probably, of the high priest, and one of the chief men in Jerusalem, present at the examination of Peter and John before the Sanhedrin for the cure of the lame man (Acts 4:6), A. D. 30.

3. A Jew of Ephesus, known only from the part he took in the uproar about Diana, which was raised there by the preaching of Paul (Acts 19:33), A. D. 58. He was probably put forward by the Jews to defend them from any connection with the Christians. His appeal to them for opportunity was in vain, an uproar following for two hours.

4. A coppersmith or brazier, who, with Hymenæus and others, apostatized (1 Tim. 1:20). It is not certain, but not at all improbable, that he is the same person as the one mentioned in 2 Tim. 4:14, who seems to have opposed and hindered Paul.

**ALEXANDRIA** (Gr. *Ἀλεξάνδρεια*, *al-ex-and'-ree-ah*), a celebrated city and seaport of Egypt, situated on a narrow stretch of land between Lake Mareotis and the Mediterranean, about twelve miles from the Canopic mouth of the Nile. It was named for Alexander (*man-defender*), who founded it about B. C. 333. The long, narrow island of Pharos was formed into a sort of breakwater to the port, by joining the middle of the island to the mainland by means of a mole, seven stadia in length, and hence called the Hepta-stadium. Upon the island of Pharos was constructed the famous lighthouse, which Alexander called after his friend Hephæstion, but not finished till the reign of Ptolemy Philadelphus, B. C. 284-246.

The most famous of all the public buildings planned by Ptolemy Soter were a library and museum, or college of philosophy, the professors of which were supported out of the public income. The library soon became the largest in the world, numbering seven hundred thousand when the Saracens destroyed it by fire. It was here that the version of the Scriptures called the Septuagint was made by the seventy learned men who gave it its name.

Alexandria is not named in the Old Testament, and only incidentally in the New Testament (Acts 2:10; 6:9; 18:24; 27:6), and yet it is most important in connection with the history of the Jews, and from the foundation of an independent sect of the Jewish religion.



**ALEXAN'DRIAN** (Gr. Ἀλεξανδρεὺς, *al-ex-and-reuce*'), an inhabitant of Alexandria in Egypt, specially a Jew resident there (Acts 6:9; 18:24). The Jews, being highly valued as citizens, were encouraged to settle in the city, and were admitted into the first of its three classes of citizens, having equal rights with the Greek inhabitants. In the reign of Tiberius (A. D. 16), the Jews in Alexandria numbered about one third of the population. Notwithstanding many persecutions and massacres, they continued to form a large proportion of the population, and retained their civil rights till A. D. 415, when forty thousand of them were expelled at the instigation of Cyril, the Christian patriarch. They recovered their strength, and appear to have been very numerous at the time of the Saracen conquest.

**ALGUM**, or **ALMUG**. See **VEGETABLE KINGDOM**.

**ALI'AH** (Heb. עֲלִיָּה, *al-ee-yaw'*, perhaps *evil*), a less correct form of **ALVAH** (q. v.). The second named of the dukes of Edom, descended from Esau (1 Chron. 1:51).

**ALI'AN** (Heb. עֲלִיָּן, *al-yawn'*, *tall*), a less correct form of the name **ALVAN** (q. v.). The first named of the five sons of Shobal, a descendant of Seir (1 Chron. 1:40), B. C. about 1853.

**ALIEN** (Heb. גַּר, *gare*; נָכַר, *nay-kawr'*, both *stranger*; Gr. ἀλλότριος, *al-lot'-ree-os*, *belonging to another*, i. e., *foreign*), a foreigner, or person born in another country, and thus not entitled to the rights of citizenship in the country in which he lives (Exod. 18:3; Deut. 14:21; Eph. 2:12, etc.). See **FOREIGNER**.

**ALL, ALLEGE**. See **GLOSSARY**.

**ALLEGORY** (Gr. ἀλληγορέω, *al-lay-gor-eh'-o*), occurs only once (Gal. 4:24), "Which things are to be allegorized" (Gr. ἀπὸ τῶν ἐστιν ἀλληγοροῦμεν). "To allegorize" (ἀλληγορεῖν) means to express or explain one thing under the image of another. "St. Paul is here declaring, under the influence of the Holy Spirit, that the passage he has cited has a second and a deeper meaning than it appears to have: that it has that meaning, then, is a positive, objective, and indisputable truth" (Ellicott, *Com.*). To say that a history is allegorized is quite different from saying that it is allegory itself. "As Hagar bore children to bondage, so does the Sinaitic covenant produce sons under circumcisonal bondage to the heavy ritual" (Whedon, *Com.*). Dean Trench says, "The allegory needs not, as the parable, an interpretation to be brought to it from without, since it contains its interpretation within itself." The real object of the allegory is to convey a moral truth. Every allegory is a kind of parable, containing a statement of a few simple facts followed by the explanation or allegorical interpretation (Luke 8:5-15). The allegories found in Scripture are its parabolical representation, such as, in the Old Testament, Canticles, Psalms 45, 80, Isa. 5:1-7, and in the New the parables of our Lord.

In early times there was an allegorical mode of interpreting the historical portions of the Old Testament, which reached its climax in the writ-

ings and school of Origen. It assumed a double or threefold sense of the Scriptures, an obvious literal sense, and a hidden spiritual sense, both being intended by the author. Thus the book of Joshua has recently been treated as an allegory of the soul's victory over sin and self. The allegorical interpretation of the Bible arose among the Alexandrian Jews in their attempt to reconcile the Mosaic account with Greek philosophy. The four rivers of Paradise were Plato's four cardinal virtues. Adam was the lower, sensuous man, etc. The early Christian Church received an allegorical interpretation also from the Jews of Alexandria, wishing to reconcile Christianity with Greek thought. Origen taught a threefold sense of Scripture, corresponding to man's body, soul, and spirit. As we come to the Middle Ages, five senses were found in Scripture: historical, allegorical, moral, and anagogical; e. g., Jerusalem *literally*, a city of Palestine; *allegorically*, the Church; *morally*, the believing soul; *anagogically*, the heavenly Jerusalem.

Swedenborg held that "all and every part of Scripture, even the most minute, not excepting the smallest jot or tittle, signify and involve spiritual and celestial things" (*Arcana Caelestia*, i, 2). This mode of interpreting Scripture is very fascinating and yet dangerous, because there is temptation to read into the word one's imaginings, and not to be content with its plain and simple teachings.

**ALLELUIA, ALLELUJAH** (Gr. ἁλληλουῖα, *lolia*), a Grecized form (Rev. 19:1, 3, 4, 6). **HALLELUJAH** (q. v.).

**ALLIANCE**, the political or social relationship formed between nations by treaty. In Scripture such compacts are known as leagues, covenants, treaties, etc. In this article we treat them only as related to the Israelites.

**1. Pre-Mosaic.** The patriarchs entered into international relations with the peoples of Canaan for their subsistence in the land of promise, but not yet given in actual possession. Abraham "confederate" with some of the Canaanite princes (Gen. 14:18), and he also entered into an alliance with Abimelech the Philistine king (Gen. 21:24, 32), which was renewed by their sons (Gen. 26:27, sq.).

**2. Mosaic.** Israel, as the covenant people of Jehovah, was to hold itself aloof from heathen influences and idolaters; and, therefore, when they settled in Palestine, intercourse with such nations was strongly interdicted (Lev. 18:3, 20:22, 23). Their country and their occupation protected them from mixing with peoples who would have endangered their nationality and mission. But it was by no means intended that they should live without any intercourse with other nations; but to cultivate friendly relations with them, and seek their good. The Mosaic legislation taught Israel to love and respect strangers (Exod. 22:20; 23:9; Lev. 19:33, sq.; Deut. 10:18, 19). The law commands Israel to root out the nations of Canaan, because of their abominations, and make no covenant with them (Exod. 23:32, sq.; 34:12, sq.; Deut. 7:1, sq.); also the Amalekites (Exod. 17:14, 16; Deut. 25:17-19), because



their cruel attack upon the Israelites. Yet it forbade them to make war upon the other peoples, the Edomites, Ammonites, and Moabites, or to conquer their land (Deut. 2:4, sq.). The law, therefore, was not opposed to Israel's forming friendly and peaceful relations with other peoples, or even to maintain peace with them by covenants and treaties.

**3. In Later Times.** When the commonwealth of Israel was fully established in Canaan, royal alliances sprang up between it and other nations. Thus David entered into friendly relations with Hiram, king of Tyre (2 Sam. 5:11), and with King Hanun, the Amorite (2 Sam. 10:2); and Solomon made a treaty with Hiram to furnish materials and workmen for the temple (2 Kings 5, sq.). In neither case was their theocratical standing falsified or endangered. Solomon also entered into treaty relations with a Pharaoh, by which he secured the monopoly of trade in horses and other products (1 Kings 10:28, 29). We find, also, when at war with Baasha, king of Israel, sending an embassy to Ben-hadad, king of Syria, reminding him of a league existing between Israel and Judah (2 Chron. 20:35, 36), which ceased in his reign. When Pekah, king of Israel, with Sargon, king of Syria, laid siege to Jerusalem, Ahaz formed a league with Tiglath-pileser, king of Assyria (2 Kings 16:5-7). Later we find the kings of Judah alternately allying themselves with Egypt and Assyria, according as the one or other of these powers was most likely to aid them. The prophets, however, rightly denounced the treaties by which Israel, distrusting the help of God, sought to find support from the invasion of nations by allowing themselves to become engaged in idolatrous practices and licentious customs (Ezek. 16:23; Hos. 5).

Respecting the rites by which treaties were solemnized, see COVENANTS.

**AL'LON** (Heb. אֵלֹן, *al-lone'*, an oak).

**1.** Easton says: "The expression in the A. V. of Gen. 19:33, 'from Allon to Zaanannim,' is more correctly rendered in the R. V. 'from the oak in Zaanannim,'" which served as a landmark.

**2.** The son of Jedaiah and father of Shiphi, a chief Simeonite, of the family of those who expelled the Hamites from the valley of Gedor (Chron. 4:37), B. C. about 715.

**AL'LON-BACH'UTH** (Heb. אֵלֹן בְּכִיָּה, *al-lone' baw-kool'h'*, oak of weeping), a landmark consisting of a tree marking the spot where Deborah, Gideon's nurse, was buried (Gen. 35:8).

**ALLOW.** See GLOSSARY.

**ALMIGHTY**, the word used in the Old Testament as the translation of the Hebrew שָׁפַר, *shad-dah'ee*, mighty, as, "I am the Almighty God" (Gen. 17:1). In the New Testament it is the word for the Greek παντοκράτωρ, *pan-tok-rat'*, all-powerful.

**ALMO'DAD** (Heb. אֶלְמוֹדָד, *al-mo-dawd'*, meaning unknown), the son of Joktan, of the family of Shem (Gen. 10:26; 1 Chron. 1:20), B. C. before 2300. He is supposed to have been the

founder of an Arabian tribe, the locality of which is unknown.

**AL'MON** (Heb. עֵלְמוֹן, *al-mone'*, hidden), the last named of the four sacerdotal cities of Benjamin (Josh. 21:18; Alemeth, 1 Chron. 6:60). It is identified with the ruins of Almî, or *el-Mid*.

**ALMOND.** See VEGETABLE KINGDOM.

**AL'MON-DIBLATHA'IM** (Heb. עֵלְמוֹן דִּבְלַתְחַיִּים, *al-mone' dib-law-thaw'-yem-aw*), the fifty-first station of the Israelites in the wilderness E. of the Dead Sea (Num. 33:46, 47). Perhaps the same with Beth-diblathaim (Jer. 48:22), and Diblath (Ezek. 6:14).

**ALMS, ALMSDEEDS** (Gr. ἐλεημοσύνη, *el-eh-ay-mos-oo'-nay*, beneficence, or the benefaction itself).

In Heb. צְדָקָה, *tsed-aw-kaw'*, righteousness, is the usual equivalent for *alms* (Psa. 24:5; Prov. 10:2; 11:4; Mic. 6:5). The word *alms* is not found in the A. V. of the Old Testament, but is met with frequently in the Apocrypha. The great antiquity of almsgiving is shown in Job 29:13, sq.

**1. Jewish Almsgiving.** The general distribution of property in Israel, and the precautions taken to prevent the alienation of inheritances on the one hand, as well as the undue accumulation of wealth on the other, with the promised blessing of Jehovah in case of obedience, tended to make extreme poverty very rare. Still, there would arise cases of need. Moses imposed for all time the obligation, "Therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land" (Deut. 15:11). Specific provisions were made for the regular distribution of alms on a large scale among the poorer members of the commonwealth—the Sabbatical year—"that the poor of the people might eat" (Exod. 23:11); the gleanings of field and fruit and the forgotten sheaf (Lev. 23:22; Deut. 24:19-22); the tithings laid up in store every third year for the Levite, the stranger, the fatherless, and the widow (Deut. 14:28, 29); the freeing at Jubilee of the poor (Lev. 25:39-54); the law giving the poor the right to enter a field or vineyard and satisfy hunger (Deut. 23:24, 25); interest forbidden on loans to the poor (Exod. 22:25; Lev. 25:35, 36); the command to entertain at the annual festivals the Levite, stranger, orphan, and poor (Deut. 16:11-14). It is only as we remember these laws that we can understand the expression *righteousness*, which the Old Testament uses to express the idea of charity (Deut. 24:13; Prov. 10:2; 11:14). Literally meaning *right* or *acts of right*, or *justice*, *tsedakah'* came to mean "charity," because according to the Mosaic law the poor had an inalienable right to certain produce of the soil. Hence it does not exactly correspond to our term "alms," but occupies a midway position between deeds of right and love.

Very naturally, almsgiving came to be considered a virtue (Ezek. 18:7; Prov. 19:17), and a violation of the statutes regarding it a heinous sin (Isa. 58:6, 7). Among the later Jews poverty became quite prevalent, owing to foreign dominion and the oppression of wealthy Israelites. The Mosaic statutes were changed to meet the in-

creasing claims upon the charity and benevolence of the community. Two collections were ordered: (1) a daily collection of food (Heb. תַּמְחוּ', *tamkhoo'*, *alms for the dish*), distributed every morning; and (2) a weekly collection of money (קוֹפּוֹת, *koop-paw'*, *alms for the box*), distributed weekly. There was also a chamber in the temple where alms were secretly deposited for the poor of good families who did not wish to openly receive charity.

Almsgiving came to be associated with merit, and was looked upon as a means of conciliating God's favor and warding off evil (Dan. 4:27), and as among the essential virtues of the godly (Isa. 58:4-7; Ezek. 18:7; Amos 2:7). To be reduced to soliciting alms was regarded as a curse from God, and Judaism gave no encouragement to begging as a sacred calling.

**2. Christian.** Almsgiving was noticed by Jesus in his warning against following the example of those who gave "to be seen of men." He urged his followers to give without ostentation, looking to God alone for reward (Matt. 6:1-4). The Christian spirit of caring for the needy is forcibly expressed (1 John 3:17). Christianity does not encourage indolence and consequent poverty (2 Thess. 3:10); and yet is very emphatic in insisting upon the general duty of ministering to those in distress (Luke 8:11; 6:30; 12:33; Acts 9:37; 10:2, 4). The disposition of the giver is of more account than the amount of the gift (Mark 12:42; 2 Cor. 8:12; see also Acts 11:29 Rom. 12:13; Eph. 4:28; 1 Tim. 6:18; Heb. 13:16).

**ALMUG TREE.** See VEGETABLE KINGDOM.

**ALOE, ALOES.** See VEGETABLE KINGDOM.

**A'LOTH** (Heb. עֶלֶוֹת, *aw-loth'*, 1 Kings 4:16).

See BEALOTH.

**ALPHA AND O'MEGA**

(Gr. ἀλφα, *al-fah*; ὦμεγα, *o'-megah*), the first and last letters of the Greek alphabet, used to express the eternity of God (Rev. 1:8, 11; 21:6; 22:13; see also Isa. 44:6). The early Christians frequently placed the letters A, *alpha*, and Ω, *omega*, on either side of the cruciform monogram, formed from the letters X, *chi*, and P, *rho*, the first two letters of the name Christ in Gr. ΧΡΙΣΤΟΣ.

**ALPHÆ'US** (Gr. Ἀλφαῖος, *al-fah'-yos*).

1. The putative father of James the Less (Matt. 10:3; Mark 3:18; Luke 6:15; Acts 1:13), and husband of that Mary who, with the mother of Jesus and others, was standing by the cross during the crucifixion (John 19:25). By comparing John 19:25 with Luke 24:10 and Matt. 10:3 it appears that *Alphæus* is the Greek, and *Cleophas*, or *CLOPAS* (q. v.), the Hebrew or Syriac, name of the same person.

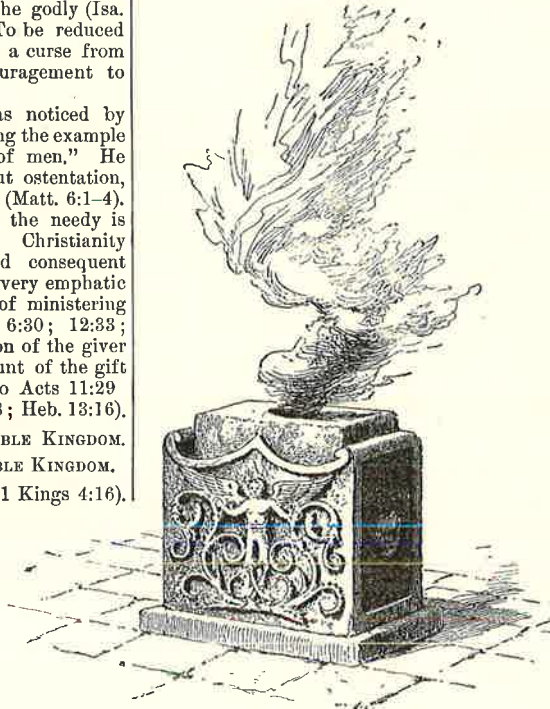
2. The father of the evangelist Levi, or Matthew (Mark 2:14).

**ALPHE'US.** See ALPHÆUS.

**ALTAR** (from Lat. *altus*, *high*; *ara*, *eleva-*

*tion*; Heb. מִזְבֵּחַ, *miz-bay'-akh*; Gr. θυσιαστήριον, *thoo-see-as-tay'-ree-on*, *place of sacrifice*).

1. **Early.** The altar was originally a simple elevation made of earth, rough stones, or turf. altars for constant use, especially in temple service were generally of stone, though they might be of other materials. Thus, in Greece, several were built of the ashes of burnt offerings, as that of Zeus at Olympia; and one at Delos made of goats' horns. The probability is that some of the ancient monuments of unheaven stones, usually thought to be Druidical remains, were derived from altars of primitive times, as *cromlechs*, in the form of



Greek Altar.

table, one large stone being supported in a horizontal position upon other stones.

Another form of altar was a heap of stones with a large, flat stone placed upon its top. Many of these *cairns* still remain. In some instances, as at Stonehenge, a circle of stones incloses a central one, somewhat similar in construction to those found in Persia. Two pictures discovered at Herculaneum represent sacred Egyptian ceremonies, probably in honor of Isis. altars in these pictures have at each corner a rising, which continues square to about one half its height, gradually sloping off to an edge point. These are, no doubt, the "horns of altar" (Exod. 27:2, sq.).

Heathen altars generally faced the east, standing one behind the other, and so placed that



ages of the gods appeared behind them. Upon them were carved the name of the deity or some appropriate symbols. They were of two kinds, higher and lower: the higher for the celestial gods, and called by the Romans *altaria*; the lower for terrestrial deities, and called *arae*. There was a third kind of altar, *anclabris*, or *enclabris*, a sort of table on which the sacrificial utensils



Altar of Stones.

are placed and the entrails of victims laid. The *mensa sacra* was a table on which incense was sometimes presented and offerings not intended to be burned. Some altars, as well as temples, were dedicated to more than one god; we even find of some being dedicated to all the gods.

**2. Hebrew.** The first altar on record is the one built by Noah after leaving the ark (Gen. 8:12). Mention is made of altars erected by Abraham (Gen. 12:7; 13:4; 22:9), by Isaac (25:25), by Jacob (33:20; 35:1, 3), and by Moses (Exod. 17:15; 20:24-26). In the tabernacle and temple two altars were erected, the one for sacrifices and the other for incense.

**1. The Altar of Burnt Offering** (Heb. *זֶבֶחַ עֹלָה*, *miz-bakh' haw-o-law'*, Exod. 30:28; *זֶבֶחַ הַחֵטִי*, *miz-bakh' han-heth'*, Exod. 39:39; *table of the Lord*, Mal. 1:12). This altar differed in construction, etc., at different times.

(a) *In the Tabernacle* (Exod. 27:38) it was a low square, five cubits in length and breadth and three cubits high, and was made of shittim wood, overlaid with brass (probably copper). The corners terminated in "horns" (q. v.). The altar had a grating, which projected through openings on two sides, and had four rings fastened to the poles with which the altar was carried. These poles were made of the same materials as the altar. The priests being forbidden to step to the altar by steps (Exod. 20:26), the earth was, probably, raised about the altar to enable them to serve easily.

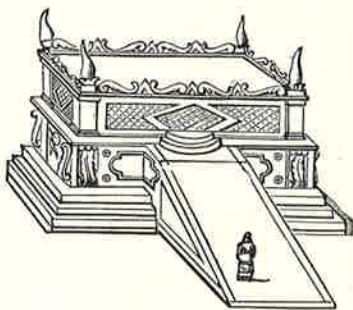
The utensils for the altar (Exod. 27:3), made of brass (copper), were, *ash pans*; *shovels*, for cleaning the altar; *basins*, for receiving the blood to be sprinkled on the altar; *flesh hooks*, i. e., large forks, to handle the pieces of flesh; *fire pans* (Exod. 38:3, called *censers*, Num. 16:17); *snuff pans* (Exod. 25:38). According to Lev. 6:13, the use of this altar was never to be allowed to go

(b) *In Solomon's Temple.* In adapting the instruments of worship to the larger proportions of the temple, the altar of burnt offering was, naturally, increased in size. It became now a square

of twenty cubits, with a height of ten cubits (2 Chron. 4:1), made of brass (bronze or copper). This is the altar that was repaired by Asa (2 Chron. 15:8), removed by Ahaz, probably to make room for the one erected after a model seen by him in Damascus (2 Kings 16:14), "cleansed" by Hezekiah (2 Chron. 29:18), and rebuilt by Manasseh (2 Chron. 33:16).

(c) *In the Second Temple.* This altar was erected before the temple (Ezra 3:3, 6), and on the place occupied by the former (Josephus, *Ant.*, xi, 4, 1). It was probably made of unhewn stone (Exod. 20:15), for in the account of the temple service by Judas Maccabæus it is said, "They took whole stones according to the law, and built a new altar according to the former" (1 Macc. 4:47).

(d) *In Herod's Temple.* According to Josephus, this altar was a square whose sides were fifty cubits each, with a height of fifteen cubits. It had corners like horns, and the passage up to it was by an insensible acclivity from the south. It was formed without any iron tool, nor did any iron tool so much as touch it at any time (*Wars*, v, 5, 6). According to the Mishna, it was a square thirty-two cubits at the base, and decreasing at intervals until it was twenty-four cubits. The Mishna states, according to Josephus, that the stones were unhewn, and whitewashed every year at the Passover and the Feast of Tabernacles. A



Altar of Burnt Offering.

pipe connected with the S. W. horn conveyed the blood of victims by a subterranean passage to Kedron.

**2. Altar of Incense** (Heb. *זֶבֶחַ מִקְטָר*, *miz-bakh' mik-tar' ket-o'-reth*, *altar of incensing of incense*, Exod. 30:1; called also the *golden altar*, *זֶבֶחַ הַחֵטִי*, *miz-bakh' haz-zaw-haub'*, Exod. 39:38; Num. 4:11). (a) This would seem to be the "altar of wood," further described as "the table that is before the Lord" (Ezek. 41:22). It was made of shittim wood overlaid with gold, and was one cubit square, with a height of two cubits having horns of the same materials (Lev. 4:7). Running around the sides near the top was a "crown" (border) of gold, beneath which were rings for the staves of shittim wood covered with gold, "to bear it withal" (Exod. 30:1-5). Its place was in front of the veil, midway between the walls (Lev. 16:18; Exod. 30:6). In Exod. 40:5 Moses was commanded to place



this altar "before the ark of the testimony," and in Heb. 9:4 it is enumerated among the articles within the second veil, i. e., in the Holy of Holies. The meaning, probably, is that the great typical and symbolical importance of this altar associated it with the Holy of Holies.

(b) In *Solomon's Temple* this altar was similar, but made of cedar (1 Kings 6:20; 7:48; 1 Chron. 28:18). Upon this altar incense was burned every morning and evening (Exod. 30:7, 8), and the blood of atonement was sprinkled upon it (v. 10). Being placed immediately before the throne of Jehovah (ark of the covenant), it was the symbol of believing and acceptable prayer.

This is the only altar which appears in the heavenly temple (Isa. 6:6; Rev. 8:3, 41). It was the altar at which Zacharias was ministering when the angel appeared to him (Luke 1:11).

3. Mention is made (a) In Isa. 65:3 of "altars of brick," which Rosenmüller thinks an allusion to some Babylonish custom of burning incense on bricks covered with magical formulas or cunei-



Altar of Incense.

form inscriptions. (b) Of the Assyrian-Damascene altar erected by Ahaz from model seen by him in Damascus (2 Kings 16:10-13). (c) An altar to the "unknown God" (ἀγνώστου θεῷ, Acts 17:23). Reliable authorities assure us that there were several altars in Athens with this inscription. Meyer (*Com., in loco*) says, with reference to the meaning of this inscription, "On important occasions, when the reference to a god known by name was wanting, as in public calamities of which no definite god could be assigned as the author, in order to honor or propitiate the god concerned by sacrifice, without lighting on a wrong one, altars were erected which destined and designated ἀγνώστου θεῷ."

4. **Christian.** An elevated table or slab consecrated for the sacrament of the holy Eucharist.

I. NAMES. (1) *Trapeza* (Gr. *τράπεζα*, a table, 1 Cor. 10:21), the term most commonly used by

the Greek fathers and in Greek liturgies. (2) *Thiasiarion* (Gr. *θυσιαστήριον*, the place of sacrifice, Heb. 13:10). (3) *Mensa Domini*, or *mensa dominica*, is frequently employed by the Latin fathers. An altar raised in honor of a martyr of bore his name, as "*mensa Cypriani*." *Mensa* frequently used to designate the slab which formed the top of the altar. (4) *Ara* is used by Tertullian with some qualification, but was repudiated by the early Christian apologists on account of heathen associations. This term, in the rubric means a portable altar (q. v.) or consecrated slab and is also used for the substructure on which the *mensa*, or altar proper, was placed. (5) *Altare*, far the most common name employed by the Latin fathers and in liturgical diction is *altare*, a heathen altar. In the first prayer book of Edward VI the altar was called "God's board."

II. FORM AND MATERIAL. In early times altar was usually of wood, and altars of this kind are in the churches of St. John Lateran and Praxedes at Rome. These early altars, no doubt, were like tables in their form and general character, in remembrance of the Jewish solemnity which Jesus instituted the holy Eucharist. The change of material from wood to stone probably grew out of the use of tombs in the Catacombs in the celebration of the Lord's Supper. Afterward, when the Church had peace, the form of a tomb was preserved. As wealth increased, altars were frequently constructed of silver or gold, sometimes of bronze and copper, elaborately embossed, engraved, and adorned with enamel. The altars of country churches were commonly of stone, without carving or ornamentation. In Eastern churches the altars are generally wood, and so in England since the 16th century. The law of the Church of England requires that the lower portion of the altar be of wood. "The use of wood as the material for their construction connected the solemn act there wrought upon with the offering on Calvary; the use of stone symbolized the sure foundation of the faith" (*Glossary of Liturg. Terms*, p. 14). The slab of stone forming the top of the altar was marked with five crosses, in memory of the wounds of Jesus.

III. NUMBER AND POSITION. Of old, as in the Greek Church now, there was but one altar in a church, although exceptions to this rule existed even in the time of Constantine. At the end of the 6th century we find traces of a plurality of altars in Western churches; and in the 7th and 8th centuries the number had so increased that Charlemagne, in a capitulary (805-806) at Thionville, attempted to restrain their excessive multiplication. In the plan of the Church of Gall, Switzerland, there are no less than seven altars.

Anciently the altar stood away from the wall at the chord of the apse, when the church entered in an apse; when the end of the church square the altar occupied a corresponding position. The officiating priest stood with his back to the apse, and facing the congregation and the entrance. As the number of altars increased in a church it was found convenient to place one more against the wall.

**V. ACCESSORIES.** Usually the altar was raised steps, one, two, or three in number, from which the bishop sometimes preached. Under these was the *coffessio*, i. e., a small receptacle for relics, without which it is not customary to consecrate an altar. In the Eastern church a *piscina* is usually found under the altar. Altars from very early date were inclosed within railings of wood, metal, or stone, upon which columns and vessels of silver are fixed, and veils or curtains of rich stuff suspended from the arches.

No altar can be raised without relics, which are customarily kept (from the 9th century) on the top of the altar surrounded by an altar cloth; later, the relics were returned to their proper place, viz., under or in the altar.

**AL-TAS'CHITH**, a term found in title of Psalms 57, 58, 59, 75. See MUSIC.

**AL-TUSH** (Heb. אֶלְטוּשׁ, *aw-toosh'*, place of wild beasts), the place of encampment of Israel in the desert, next to Rephidim, where was no water (Exod. n. 33:13, 14).

**AL-VAH** (Heb. אֶלְוָה, *al-vaw'*, perhaps evil), second named of the Edomitish chieftains descended from Esau (Gen. 36:40), B. C. about 1600. The name is translated Aliah in 1 Chron. 1:37.

**AL-VAN** (Heb. אֶלְוָן, *al-vawn'*, tall), the first named of the five sons of Shobal, the Horite, of the tribe of Seir (Gen. 36:23); called also Alian (1 Chron. 1:37), B. C. about 1853.

**AMAD** (Heb. אֶמְאָד, *am-awd'*, people of dura), a town near the border of Asher (Josh. 19:28).

**AMAL** (Heb. אֶמֶל, *aw-mawl'*, toil), the last named of the four sons of Helem, of the tribe of Judah (1 Chron. 7:35), B. C. about 1444.

**AM-MALEK** (Heb. אֶמְמָלֶךְ, *am-aw-lake'*, dweller in valley), the son of Eliphaz (the firstborn of Esau) by his concubine, Timna (Gen. 36:12; 1 Chron. 2:15), and chieftain of an Idumean tribe (Gen. 36:13), B. C. about 1740. This tribe was probably the same with the Amalekites so often mentioned in Scriptures, for Moses speaks of the Amalekites long before this Amalek was born (Gen. 14:7). See AMALEKITES.

**AM-MALEKITES** (Heb. mostly אֶמְמָלֶכֶת, *am-aw-lakeh*; more rarely אֶמְמָלֶכֶת, *am-aw-lakeh*), the Amalekite, a very ancient race, whose origin is thus summed up by Balaam (Num. 24:20): "Amalek was the first of the nations; his latter end shall be that he perish for ever." Arabian tradition, which, though unverified, is yet deserving of some respect, makes Amalek, or Amlik, the son of Lud, the son of Ham, and sometimes he is said to be the son of Amalek, and represents that the Amalekites were a westward from Babylonia before the time of Abraham.

At Abraham's time we find the Amalekites S. W. of the Dead Sea (Gen. 14:7). In the time of Moses they occupied all the desert of *et Tih* to the border of Egypt, and most of the Sinaitic peninsula, and the south country of Palestine. There was

also a "mount of the Amalekites" in Ephraim (Judg. 12:15). Some have felt justified in identifying the Amalekites with the Hyskos, or "shepherd kings," who ruled Egypt for five hundred years, according to some about the time of Israel's sojourn in Egypt. Two routes lay through the land of Amalek, one by the Isthmus of Suez to Egypt, the other by the Atlantic arm of the Red Sea (i. e., the Gulf of Akabah). It has been thought that the expedition noticed Gen. 14 may have been connected with the opening of the latter route.

According to the view which we have taken, Amalek, the son of Esau (Gen. 36:12, 16), may have been progenitor of a tribe which was merged with the original Amalekites so as to form part of the great Amalekite race, or he may have taken his name from some connection with the Amalekites, possibly as Scipio won his name Africanus, or it may have been a mere coincidence. Historical accounts of Amalekites in southern Arabia will then refer to a time subsequent to their dispossession by the Israelites. According to another account, the Amalekites were from Yemen (Geikie, *Hours with the Bible*, ii, 253).

Some have supposed that all the Amalekites were descended from Amalek, son of Esau. In that case the language of Gen. 14:7 would mean what was afterward the country of the Amalekites.

The Amalekites were always bitter foes of Israel, sometimes alone, sometimes in conjunction with other tribes. Their first attack was made in time of distress at Rephidim. They were doomed to utter destruction; but though they suffered heavily, especially at the hands of Saul and David, the sentence was so imperfectly executed that there was a remnant to be smitten in the days of Hezekiah (1 Chron. 4:43). This is their last appearance in Bible history. In the Sinaitic peninsula are massive stone buildings averaging seven feet high by eight feet diameter inside; which may perhaps be remains of the Amalekites (Geikie, ii, 257).—W. H.

**A'MAM** (Heb. אֶמֶם, *am-awm'*, gathering-spot), a city in the south of Judah (Josh. 15:26), probably in the tract afterward assigned to Simeon (Josh. 19:1-9); probably midway between the Mediterranean and the Dead Sea.

**AM'ANA**, or **AMA'NA** (Heb. אֶמְאָנָה, *am-aw-naw'*, fixed, i. e., a covenant).

1. The marginal reading (2 Kings 5:12) of ABANA (q. v.).

2. A mountain (Cant. 4:8), part of Anti-Libanus, from which the waters of Abana flow.

**AMARANTHINE** (Gr. ἀμαράντινος, *am-aran-tee-nos*, unfading), the original of A. V. "that fadeth not away" (1 Pet. 5:4; comp. 1:4, Gr. ἀμάραντος), and "meaning composed of amaranth, a flower so called because it never withers or fades, and when plucked off revives if moistened with water; hence it is a symbol of perpetuity and immortality" (Grimm, *Gr. Lex.*, s. v.).

**AMARI'AH** (Heb. אֶמְרִיָּה, *am-ar-yaw'*, said [i. e., promised] by Jehovah).

1. A person mentioned in 1 Chron. 6:7, 52, in



the list of the descendants of Aaron by his eldest son, Eleazer, as the son of Meraioth and father of Ahitub, B. C. after 1210. There is no means of determining whether Amariah was ever high priest, but it is probable that he was the last of the high priests of Eleazer's line prior to its transfer to the line of Ithamar in the person of Eli (q. v.). Josephus calls him Arophæus, and says he lived in private, the pontificate being at the time in the family of Ithamar.

2. A high priest at a later date (B. C. probably 740), son of another Azariah and father of another Ahitub (1 Chron. 6:11; Ezra 7:3).

3. A Levite, second son of Hebron and grandson of Kohath, and of the lineage of Moses (1 Chron. 23:19; 24:23), B. C. 1015.

4. A chief priest active in the reforms instituted by King Jehoshaphat (2 Chron. 19:11), B. C. 896.

5. One of the Levites appointed by Hezekiah to superintend the distribution of the temple dues among the sacerdotal cities (2 Chron. 31:15), B. C. 726.

6. A Jew, son of Bani, who divorced his Gentile wife, whom he had married after the return from Babylon (Ezra 10:42), B. C. 456.

7. One of the priests who returned from Babylon with Zerubbabel (Neh. 11:4), B. C. 536; and probably the same person who years after (B. C. 445) sealed the covenant with Nehemiah (Neh. 10:3). He appears to have been identical with the chief priest, the father of Jehohanan (Neh. 12:13).

8. The son of Shephatiah and father of Zechariah. His descendant, Athaliah, was one of the Judahite residents in Jerusalem after the captivity (Neh. 11:4), B. C. 445.

9. The great-grandfather of the prophet Zephaniah (Zeph. 1:1), B. C. long before 630.

**AM'ASA** (Heb. אַמָּסָא, *am-aw-saw'*, *burden*).

1. The son of Abigail, a sister of King David, by Jether, or ITHRA (q. v.), an Ishmaelite (2 Sam. 17:25; 1 Kings 2:5, 32; 1 Chron. 2:17). His paternity probably led David to neglect him in comparison with the more honored sons of David's other sister, Zeruiah. He joined Absalom in his rebellion, and was by him appointed commander-in-chief in the place of Joab, by whom he was totally defeated in the forest of Ephraim (2 Sam. 18:6, 7). David afterward gave him command of his army in the room of Joab, who had incurred displeasure by his overbearing conduct and his slaying of Absalom (2 Sam. 19:13), B. C. 1023. On the breaking out of Sheba's rebellion, Amasa was so tardy in his movements (probably from the reluctance of the troops to follow him) that David dispatched Abishai with the household troops in pursuit of Sheba, and Joab joined his brother as a volunteer. Amasa overtook them at the great stone of Gibeon, and Joab, while in the act of saluting him, smote him dead with his sword, thus ridding himself of a dangerous rival. Joab continued the pursuit of Sheba, and, by his popularity with the army, prevented David from removing him from command or calling him to account for his bloody deed (2 Sam. 20:4-13), B. C. 1022. Whether Amasa be identical with the *Amasai* who is mentioned among David's commanders (1 Chron. 12:18) is uncertain.

2. A son of Hadlai and chief of Ephraim, with others vehemently and successfully resisting the retention as prisoners of the persons who Pekah, king of Israel, had taken captive in a campaign against Ahaz, king of Judah (2 Chron. 28:12), B. C. about 738.

**AMAS'AI** (Heb. אַמָּסָאִי, *am-aw-sah'ee*, *densome*).

1. A Levite, son of Elkanah, and father of the bath, of the ancestry of Samuel (1 Chron. 3:35), B. C. about 1800.

2. One of the chief captains of Judah who, a considerable body of men from Judah and jamin, joined David while an outlaw at Ziph. He with others was made captain of David's army (1 Chron. 12:18), B. C. before 1030. This is the *Amasai* who is supposed by some to be identical with Amasa.

3. One of the priests appointed to precede the ark with blowing of trumpets on its removal from the house of Obed-edom to Jerusalem (1 Chron. 15:24), B. C. after 1030.

4. Another Levite, and father of the *Masai*, who assisted Hezekiah in restoring the worship of God, and was active in cleansing the temple (2 Chron. 29:12), B. C. 726.

**AMASH'AI** (probably an incorrect form of the name *Amasai*), the son of Azareel, and one of the priests appointed by Nehemiah to reside in Jerusalem and do the work of the temple (Neh. 11:13), B. C. 445.

**AMASI'AH** (Heb. אַמָּסִיָּה, *am-as-yaw'*, *den of Jehovah*), the son of Zichri, a chieftain of Judah, who volunteered to assist King Jehoshaphat in his religious reform, with two hundred thousand chosen troops (2 Chron. 17:16), B. C. about 850.

**AMAZI'AH** (Heb. אַמָּזִיָּה, *am-als-yaw'*, *Jehovah strengthens*).

1. The son and successor of Jehoash, or Jotham, and the ninth king of Judah. He ascended the throne at the age of twenty-five years, and reigned twenty-nine years (2 Kings 14:1, 2; 2 Chron. 24:1), B. C. 797-769. He commenced his reign by punishing the persons who had murdered his father, and spared their children, according to the Mosaic law (Deut. 24:16). In the twelfth year of his reign he prepared a great expedition for the recovery of Edom, which had revolted from his dominion. He raised a large army (three hundred thousand) of his own, and increased it by one hundred thousand Israelites, the first expedition of a mercenary army that occurs in the history of the Jews. At the command of the prophet, he dismissed these mercenaries, who returned in anger and sacked several of the cities of Judah. The obedience of Amaziah was rewarded by a great victory over the Edonites, ten thousand of whom were slain in battle, and ten thousand dashed to pieces from the rocks of Selah, which Amaziah took, and called Jokteel. Amorites, whom he took were the idols of Baal and Ashtaroth, in the worship of which Amaziah succeeded himself to be engaged. Then began his discomfiture. A prophet was sent to reprove him, and he sent his faithful admonition. The prophet foretold his downfall. Urged by arrogant



oked by the conduct of the disbanded mercenaries, he sent a challenge to the king of Israel to meet him in battle. The king returned him a faithful reply through a parable, and advised him to remain at home. Amaziah, still belligerent, met by Jehoash, and by him defeated, taken prisoner, and brought to Jerusalem, his ownropolis. The north city wall was broken down, temple and palace despoiled, and hostages taken. Amaziah was allowed to remain upon the throne and survived about fifteen years, when a piracy was formed against him, and he was slain at Lachish. His body was brought "upon poles" to Jerusalem, and buried in the royal sepulchre (2 Kings 14:3-20; 2 Chron. 25:2-28).

The father of Joshah, which latter was one of the Simeonite chiefs who expelled the Amalekites from the valley of Gedor in the time of Hezekiah (1 Chron. 4:34), B. C. after 726.

The son of Hilkiah and father of Hashabiah, a prophet of the ancestry of Ethan, a singer of the temple (1 Chron. 6:45), B. C. considerably before 726.

The priest of the golden calves at Beth-el, in the time of Jeroboam II. He complained to the prophet of Amos's prophecies of coming evil, and the prophet to withdraw into the kingdom of Judah and prophesy there. Amos in reply rebuked him of the severe degradation his family had undergone in the approaching captivity of the northern kingdom (Amos 7:10-17), B. C. 782.

**AMBASSADOR** (Heb. **שָׂרֵי**, *tseer*, one who goes on an errand; **לֹוֹט**, *loots*, interpreter; **שֹׁפֵט**, *shofet*, messenger). The isolated position of the kingdom of Israel rendered comparatively unnecessary employment of ambassadors, although exceptions are afforded of the employment of such intermediaries. They do not seem to have known of "ministers resident" at a foreign court, all the emissaries of which we read being "extraordinary." David sent ambassadors to Hanun, king of the Amorites, to congratulate him upon his accession to the throne (2 Sam. 10:2), and Hiram sent them to Solomon for a like purpose (1 Kings 10:13). Toi, king of Hamath, sent his son Joram to David "to salute him and to bless him" after his victory over Hadadzezer (2 Sam. 8:10). Ambassadors were also sent to protest against a wrong (Judg. 11:12), to solicit favors (Num. 20:14), and to conclude alliances (Josh. 9:3, sq.).

Ambassadors were not considered as representing the person of the sovereign, according to the ancient thought, but rather as distinguished and privileged messengers, and their dignity was rather that of heralds (2 Sam. 10:1-5). More frequent mention is made of them after Israel came to have relations with Syria, Babylon, etc. They were the highest men of high rank. The word occurs once in the New Testament (2 Cor. 5:20, Gr. *πρεσβευται*, *presbutai*, to be a senior).

**AMBASSAGE**. See GLOSSARY.

**AMBUSH** (Heb. **אָוֶרֶב**, *aw-rab'*, to lie in wait), a surprise in wait and concealment to attack by surprise. Joshua, at the capture of Ai, shows him to have been skilled in this method of warfare (Josh. 8). The attempt on the part of Abimelech

to surprise Shechem (Judg. 9:30, sq.) appears to have been unskillful.

**AMEN** (Heb. **אָמֵן**, *aw-mane'*; Gr. *ἀμήν*, *amane'*, true, faithful), a word used to affirm and confirm a statement. Strictly an adjective, meaning firm, metaphorically faithful, it came to be used as an adverb, by which something is asserted or confirmed. Used at the beginning of a sentence it emphasizes what is about to be said. It is frequently so employed by our Lord, and translated "verily." It is often used to confirm the words of another, and adds the wish for success to another's vows and predictions. "The repetition of the word employed by John alone in his gospel (twenty-five times) has the force of a superlative, most assuredly" (Grimm, *Gr. Lex.*, s. v.).

ITS LITURGICAL USE. Among the Jews this use of the word is illustrated by the response of the woman in the trial by the water of jealousy (Num. 5:22), by that of the people at Mount Ebal (Deut. 27:15-26; comp. Neh. 5:13; see also 1 Chron. 16:36). "It was a custom, which passed over from the synagogues into the Christian assemblies, that when he who had read or discoursed had offered up a solemn prayer to God the others in attendance responded Amen, and thus made the substance of what was uttered their own" (1 Cor. 14:16). Several of the Church fathers refer to this custom, and Jerome says that at the conclusion of public prayer the united voice of the people sounded like the fall of water or the noise of thunder.

**AMERCE**. See GLOSSARY.

**AMETHYST**. See MINERAL KINGDOM.

**AMĪ** (Heb. **אָמִי**, *aw-mee'*), one of the servants of Solomon, whose descendants went up from Babylon (Ezra 2:57). In Neh. 7:59 he is called Amon.

**AMIALE** (Heb. **אָמִיָּה**, *yed-eed'*, loved). This word occurs only in Psa. 84:1, "How amiable are thy tabernacles," etc. In Psa. 127:2 it is rendered "beloved." Its plural form, signifying "delights," is found in the title to Psa. 45, "A song of loves."

**AMIN'ADAB**, a Greek form (Matt. 1:4; Luke 3:33) of AMMINADAB (q. v.).

**AMIT'TAI** (Heb. **אָמִי־טַי**, *am-it-tah'ee*, true), a native of Gath-hepher, of the tribe of Zebulun, and father of the prophet Jonah (2 Kings 14:25; Jonah 1:1), B. C. before 820.

**AM'MAH** (Heb. **אָמִיָּה**, *am-maw'*, a cubit), the place reached by Joab and Abishai, in their pursuit of Abner, at sundown (2 Sam. 2:24).

**AM'MI** (Heb. **אָמִי**, *am-mee'*, i. e., as explained in the margin of A. V., "my people"), a figurative name applied to the kingdom of Israel in token of God's reconciliation with them, in contrast with the equally significant name Lo-ammi given by the prophet Hosea to his second son by Gomer the daughter of Diblaim (Hos. 2:1). In the same manner Ruhamah contrasts with Lo-ruhamah.

**AM'MIEL** (Heb. **אָמִי־אֵל**, *am-mee-ale'*, people of God).

1. The son of Gemalli, of the tribe of Dan, one

of the twelve spies sent by Moses to explore the land of Canaan (Num. 13:12; B. C. 1209. He was, of course, one of the ten who perished by the plague for their "evil report" (Num. 14:37).

2. The father of Machir of Lo-debar, which latter entertained Mephobosheth until he was befriended by David (2 Sam. 9:4, 5; 17:27), B. C. before 1000.

3. The father of Bath-sheba, wife of Uriah and afterward of David (1 Chron. 3:5), B. C. before 1030. In 2 Sam. 11:3 he is called ELIAM (q. v.), by the transposition of the first and last syllables.

4. The sixth son of Obed-edom, and one of the doorkeepers of the temple (1 Chron. 26:5), B. C. after 1000.

**AMMIHUD** (Heb. אַמִּיְהוּד, *am-mee-hood'*, *people of glory*).

1. An Ephraimite, whose son, Elishama, was appointed chief of the tribe at the time of the Exode (Num. 1:10; 2:18; 7:48, 53; 10:22; 1 Chron. 7:26), B. C. before 1210.

2. The father of Shemuel, which latter was the Simeonite chief who was appointed for the division of the Promised Land (Num. 34:20), B. C. before 1452.

3. A man of the tribe of Naphtali, whose son, Pedahel, was prince of the tribe, and was appointed for the division of the land (Num. 34:28), B. C. before 1452.

4. The father of Talmi, king of Geshur, to whom Absalom fled after his murder of Amnon (2 Sam. 13:37), B. C. before 1030.

5. The son of Omri and descendant of Pharez, and father of Uthai, which last was one of the first to live at Jerusalem on the return from Babylon (1 Chron. 9:4), B. C. before 536.

**AMMIN'ADAB** (Heb. אַמִּינָאדָב, *am-mee-naw-dawb'*, *people of liberality*).

1. Son of Ram, or Aram, and father of Nashon (or Naasson, Matt. 1:4; Luke 3:32), who was prince of the tribe of Judah at the first numbering of Israel in the second year of the Exodus (Num. 1:7; 2:3), B. C. before 1210. He was the fourth in descent from Judah, the sixth in ascent from David (Ruth 4:19, 20; 1 Chron. 2:10), and one of the ancestors of Jesus Christ (Matt. 1:4; Luke 3:33). He is the same Amminadab, probably, whose daughter, Elisheba, was married to Aaron (Exod. 6:23).

2. A son of Kohath, the second son of Levi (1 Chron. 6:22). In vers. 2 and 18 he seems to be called IZHAR (q. v.).

3. A Levite of the sons of Uzziel, who, with one hundred and twelve of his brethren, was appointed by David to assist in bringing up the ark to Jerusalem (1 Chron. 15:10, 11), B. C. 1000.

**AMMIN'ADIB** (Heb. אַמִּינָאדִיב, *am-mee'-deeb'*, another form of *Amminadab*), a person whose chariots are mentioned as proverbial for their swiftness (Cant. 6:12), from which he appears to have been, like Jehu, one of the most celebrated charioteers of his day.

**AMMISHAD'DAI** (Heb. אַמִּישַׁדַּי, *am-mee-shad-dah'ee*, *people of the Almighty*), the father of Abiezer, chief of the tribe of Dan at the time of

the Exodus (Num. 1:12; 2:25; 7:66, 71; 10: B. C. before 1210).

**AMMIZ'ABAD** (Heb. אַמִּיזְאבָד, *am-mee-bawd'*, *people of endowment*), the son and subal of Benaiah, which latter was David's captain of host commanding in the third month (1 Chron. 27:6), B. C. 1000.

**AM'MON** (Heb. אַמּוֹן, *am-mone'*, *inbred*; other form of BEN-AMMI, q. v.), the son of Lot, his youngest daughter (Gen. 19:38), B. C. a 2230. His descendants were called Ammon (Deut. 2:20), children of Ammon (Gen. 19:38), sometimes simply Ammon (Neh. 13:23).

**AM'MONITES** (Heb. אַמּוֹנִי, *am-mo-nee*), nomadic race descended from Lot's youngest daughter, as the more civilized Moabites from the elder one (Gen. 19:36-38). The two tribes were so connected that their names seem sometimes to have been used interchangeably (Gen. Deut. 23:4 with Num. 22:2-7; Num. 21:29 with Judg. 11:24; and Judg. 11:13 with Num. 21:21). Ammon, having dispossessed the Zamzimim (Deut. 2:19-21), dwelt E. of N. from Moab, from the Arnon to the Jabbok; "Sihon king of the Amorites" having just before the Exode taken the land between these streams from the former king of Moab" (Num. 21:26), "from wilderness even unto Jordan" (Judg. 11:22), thus crowded Ammon eastward into the desert.

Although the Israelites were forbidden to marry the Ammonites, Ammon was often in league with other nations against Israel, as, with Moab (1 Kings 22:3, 4), with Moab and Amalek (Judg. 3:31), with the Syrians (2 Sam. 10:1-19); with Gabaon and Amalek (Psa. 83:7), and was almost always hostile to Israel both before and after the captivity (Neh. 4:3, 13; see also Judith, chaps. 5-7; 1 Macc. 6:30-43). The Ammonites were all swallowed up by Rome. In the time of Justin Martyr (about 150 A. D.) the Ammonites were quite numerous, but in the time of Orosius (about 186-254 A. D.) they were merged with the Arabs.

The Ammonites were governed by a king (1 Sam. 12:12). The national deity was Milcom (1 Kings 11:7), often called Milcom (1 Kings 11:33). The capital was Rabbah, or Rabbath Ammon, for a while called Philadelphia, from Ptolemy Philadelphus, but now called *Ammon*.

The Ammonites seem to have furnished a contingent to the Syrian confederacy against Sennacherib (701 B. C.), and Budnihu of Ammon was among the twelve kings of the Hatti at the seacoast who sent ambassadors to Esarhaddon at Nineveh (671 B. C.).

The Ammonite names in the Bible go to show that the language was akin to the Hebrews.

Solomon set an example in marrying Ammonitish women, Rehoboam's mother being Naamah, an Ammonitess (1 Kings 14:31), which example was too ready to imitate (Neh. 13:23).

The doom of desolation prophesied against Ammon (Ezek. 25:5, 10; Zeph. 2:9) has been literally fulfilled. "Nothing but ruins are found here, the amazed explorer. Not an inhabited village, no remains, and not an Ammonite exists on the face of the earth" (Thomson, *Land and Book*, iii, 62).



**AM'NON** (Heb. אֲמֹנִי, *am-noh'ni*, faithful).

1. The eldest son of David by Ahinoam, the Jezreelitess, born in Hebron (2 Sam. 3:2; 1 Chron. 3:1); C. before 1000. By the advice and assistance of Jonadab he violated his half-sister Tamar, which her brother Absalom revenged two years later by causing him to be assassinated (2 Sam. 13).
2. The first named of the four sons of Shimon, Shammai, of the children of Ezra, the descendant of Judah (1 Chron. 4:20).

**A'MOK** (Heb. אֲמוֹק, *aw-moke'*, deep), the father of Eber, and a chief among the priests who went from Babylon with Jerubbabel (Neh. 12:7, 20), C. 536.

**AMOMUM**. The Gr. word ἀμωμον, *am-o-mon*, occurs only in Rev. 18:13, where it is rendered "dours." It is, however, the name of a plant.

VEGETABLE KINGDOM.

**AMON** (Heb. אֲמוֹנִי, *aw-mone'*, builder).

1. The governor of "the city" (probably Samaria) in the time of Ahab, who was charged to keep the city till the king should return from the siege of Ramoth-gilead (1 Kings 22:26; 2 Chron. 18:25), C. 897.
2. The fifteenth king of Judah, who succeeded his father Manasseh at the age of twenty-two years (B. C. 641), and reigned two years. He followed Manasseh's idolatries without sharing his enticement. Falling a victim to a court conspiracy, the people avenged his death by slaying the conspirators and placing upon the throne his son Jotham, aged eight years. Amon was buried with his father in the garden of Uzza (2 Kings 21:19-20; 2 Chron. 33:20-25; Jer. 1:2; 25:3; Zeph. 1:1).
3. The head, or ancestor, of one of the families of the Nethinims who returned from Babylon with Jerubbabel after the captivity (Neh. 7:59), B. C. 536.

**AMORITES** (Heb. always singular, used collectively, אֲמוֹרִי, *haw-em-o-ree'*, the Amorite), a people descended from Canaan (Gen. 10:16), and one of the seven whose lands were given to Israel (Deut. 7:1; comp. Gen. 15:16). *Haw-em-o-ree'* means literally "the high one," whence the name Amorites is very generally supposed to mean "highlanders" (Num. 13:29; Deut. 1:7, 20; Josh. 3:3), or "tall ones" (Amos 2:9; comp. Num. 2:2; Deut. 2:11), or, possibly, "chiefs," as the name Arians is said to mean "nobles." We might then compare the title *emir*, from אֲמִיר, *aw-meer'*, which combines the meanings of "prophecy," whence אֲמִיר, *aw-meer'*, top, as of a mountain, and "say," "command."

The Amorites were so prominent that their name seems sometimes to be used for Canaanites generally (Josh. 24:8, etc.), and in the Tel-el-Amarna letters *Amurri* is the name for Palestine generally.

In Abraham's day they dwelt W. of the Dead Sea in Hazezon-tamar (Gen. 14:7), "which is En-gedi" (2 Chron. 20:2), now *Ain Jidi*, and about there (Gen. 14:13, comp. 13:18). The Israelites found E. of Jordan two Amorite kingdoms: one of Sihon, which lay along the Jordan from the Arnon (*Wady Mojib*) to the Jabbok (*Wady*

*Zerka*), and from the Jordan to the Desert (Judg. 11:22); and that of "Og the king of Bashan," from the Jabbok to Mount Hermon (*Jebel esh Sheikh*) (Deut. 3:4, 9).

As Sihon and Og attempted to act on the offensive Israel immediately possessed their territories (Deut. 3:8-10). Their next collision with Amorites was with the anti-Gibeonite confederacy of the five Amorite kings of Jerusalem, Hebron, Jarmuth, Lachish, and Eglon (Josh. 10:1-43). Amorites also appear in the northern confederacy which was vanquished near the waters of Merom (Josh. 11:1-14). This was the last hostile stand of the Amorites. In the days of Samuel they were at peace with Israel (1 Sam. 7:14). Solomon levied on the remnant of the Amorites and of the other Canaanite nations a tribute of bond service (1 Kings 9:20, 21). The other notices of the Amorites after Solomon's day are mere historical reminiscences.

No peculiar Amorite system of government or religion is mentioned; hence it is argued that the name "Amorites" is not the name of any particular tribe. There are possible traces of a wider application of the name than we have indicated. "It is plausible that the cuneiform ideogram of Damascus means 'the Amorite city,' as being the chief seat of that people" (McCurdy, *Hist., Proph., and the Mon.*, i, 244, § 201). The Egyptian name for Palestinians was Amu.

According to the *Amer. Jour. of Arch.*, January-March, 1896, the "land of the Amorites" from a Babylonian point of view in Abraham's day was properly Syria N. of the future Palestine, but it was actually applied to the whole country to the southern limit of Canaan.—W. H.

**A'MOS** (Heb. אֲמוֹס, *aw-moce'*, burdensome).

1. One of the twelve minor prophets and a native of Tekoah, a town about six miles S. of Bethlehem. He belonged to the shepherds there, and was not trained in any school of the prophets. And yet, without dedicating himself to the calling of a prophet, he was called by the Lord to prophesy concerning Israel in the reigns of Uzziah, king of Judah, and Jeroboam, king of Israel, two years before the earthquake (Amos 1:1), B. C. about 763. The exact date of his appearing, or the length of his ministry, cannot be given. The two kingdoms were at the summit of their prosperity. Idleness, luxury, and oppression were general, and idolatry prevalent. It was at such a time as this that the plain shepherd of Tekoah was sent into Israel and prophesied at Beth-el. This is almost a solitary instance of a prophet being sent from Judah into Israel, and, doubtless, attracted universal attention. His prophetic utterances were directed against Judah as well as Israel, and close with promises of divine mercy and returning favor to the chosen race. He was charged with a conspiracy against Jeroboam, the king, and threatened by Amaziah, the high priest of Beth-el. After fulfilling his mission he probably returned to Judah. The time and manner of his death are unknown.

2. The ninth in the line of ascent from Christ, being the son of Naum and father of Mattathias (Luke 3:25), B. C. about 400.

**A'MOZ** (Heb. אֲמוֹז, *aw-mohs'*, strong), the father of the prophet Isaiah (2 Kings 19:2; Isa.



1:1), B. C. before 738. According to rabbinical tradition, he is also the brother of King Amaziah, and a prophet; but of this there is no proof.

**AMPHIPOLIS** (Gr. Ἀμφίπολις, *am-fip'-ol-is*, a city surrounded, so called because the Strymon flowed round it), a city of Macedonia through which Paul and Silas passed on their way from Philippi to Thessalonica (Acts 17:1). It was about thirty-three miles from Philippi; it is now in ruins, and its site occupied by a village called Neophorio.

**AM'PLIAS** (Gr. Ἀμπλίας, *am-plee'-as*), a Christian at Rome, and mentioned by Paul as one whom he particularly loved (Rom. 16:8), A. D. 60.

**AM'RAM** (Heb. אֲמֶרָם, *am-ravm'*, high people).

1. The first named of the sons of Kohath, a Levite. He married his father's sister, Jochebed, and by her became the father of Miriam, Aaron, and Moses (Exod. 6:18, 20; Num. 26:59). He died aged one hundred and thirty-seven years, probably before the Exode.

2. A son of Dishon and descendant of Esau (1 Chron. 1:41). In Gen. 36:26 he is called more correctly HEMDAN (q. v.).

3. One of the sons of Bani, who, after the return from Babylon, separated from his Gentile wife (Ezra 10:34), B. C. 456.

**AM'RAMITES**, descendants (Num. 3:27; 1 Chron. 26:23) of Amram, No. 1.

**AMRAPHEL** (Heb. אֲמֶרָפֶל, *am-rav-fel'*, derivation uncertain), a king of Shinar, who, with three others from neighboring countries, invaded Palestine and fought with the kings of the Jordan country (Gen. 14). The name Amraphel has been the subject of great controversy since the discovery of the Assyrian inscriptions, in some of which scholars early expected to find it. Schrader early identified Amraphel with Hammurabi, though the two names seem very unlike. Other explanations have been recently proposed, but none are satisfactory. If, as Hommel supposes, on the ground of an early Assyrian list of names, Hammurabi was also read Hammurapaltu the names may be identified with some assurance.

Hammurabi was the real founder of the great empire at Babylon. He conquered the lesser states of which the country was composed, united the North and the South, built great canals, and cultivated the arts of peace no less successfully than the arts of war. His reign (2287-2255 B. C. ?) was long and brilliant. A small fragmentary inscription of his mentions his wars with Eri-Aku, Tudghulla, and Kudur-lagamar, and seems therefore to set at rest all doubt that he is really the king Amraphel of the Old Testament. See CHEDORLAOMER, ARIQCH, and TIDAL.

**LITERATURE.**—Sayce, *Patriarchal Palestine*, London, 1895. Schrader, *Cuneiform Inscriptions and the Old Testament*, translated by Whitehouse, 2 vols. Rogers, *Outlines of the Early History of Babylon*, Leipzig, 1895 (with accounts of the reign of Hammurabi and chronological data).—R. W. R.

**AMULET**, a supposed preservative against sickness, accident, witchcraft, etc. Amulets consisted of precious stones, gems, gold, and sometimes of parchment written over with some inscription. They have been widely used from remote

antiquity, and are still worn in many parts of world. They were often worn as earrings (q. v.) as the centerpiece of a necklace, and among Egyptians frequently consisted of the emblems of various deities. Among the Arabs the figure on open hand is used, as well as that of a serpent.

The English word Amulet does not occur in Scripture, but the word קְשֶׁטֶם (*leh-kaw-sheem*, charms; Isa. 3:20, A. V., earrings) is now generally understood to have the meaning of amulet. Hence they formed part of the trappings which Jacob commanded his household to put away (Gen. 35:4). The most fanciful and superstitious notions have prevailed respecting the marvelous power of gems (q. v.). The gem appropriate for a particular month was worn as an amulet during that month, and was supposed to exert a mysterious control in reference to beauty, health, riches, etc. One's person and house were thought to be protected from malignant influences by holy inscriptions placed upon the door. The existence of such a custom is implied in the attempt of Moses to lead them to a proper use by directing that certain passages of the law should be employed (Exod. 13:16; Deut. 6:9; 11:18), "that they might look upon it, and remember all the commandments of the Lord, and do them" (Num. 15:38, 39). Such ten scrolls afterward degenerated into instruments of superstition among the Jews, so that "They were hardly any people . . . that more used were more fond of amulets, charms, muttered exorcisms, and all kinds of enchantments" (Lefort, *Horæ Heb.*, Matt. 24:24). These amulets consisted of little roots, parts of animals, or, more commonly, bits of paper or parchment upon which were written words or characters, and were supposed to have magical power. One of the most frequent of the latter was the cabalistic hexagram figure known as "the shield of David," and the seal of Solomon."

Many of the Christians of the 1st century wore amulets marked with a fish, as a symbol of the Redeemer, or the pentangle, consisting "of five triangles intersected and made of five lines, which may be so set forth with the body of man touching and pointing out the places where our Saviour was wounded." Among the gnostics amulets and gems were used. At a later period ribbons with sentences of Scripture written on them were worn about the neck. The Council of Trullo ordered the makers of all amulets to be excommunicated and deemed the wearers of them guilty of heresy and superstition. See TERAPHIM.

**AM'ZI** (Heb. אֲמֶזִי, *am-tee'*, strong).

1. Son of Bani, of the family of Merari, and of the ancestry of Ethan, who was appointed one of the leaders of the temple music (1 Chron. 15:17), B. C. long before 960.

2. Son of Zechariah and ancestor of Adonijah, which latter was actively engaged in the building of the second temple (Neh. 11:12), B. C. before 456.

**A'NAB** (Heb. אֲנָב, *an-avb'*, grape town), a place upon the mountains of Judah, from which Joshua expelled the Anakim (Num. 13:33; 14:21; 15:50); now bearing the same name, and about ten miles S. W. of Hebron.

**ANAGOGICAL** (Gr. *ἀνάγω*, *an-ag'-o*, to lead), pertaining to the mysterious, spiritual. The writers on biblical interpretation mention three senses of Scripture—the literal, allegorical, and *anagogical*. This last is the spiritual sense relating to the eternal glory of the believer up to which its teachings are supposed to lead; thus the rest of the Sabbath, in an *anagogical* sense, signifies the repose of the saints in heaven (Heb. 4:4–11); or the mystery of the union between man and wife, of the union between Christ and the Church (Eph. 5:22–32).

**ANAH** (Heb. *אַנָּח*, *an-aw'*, *answer*), the son of Zibeon and grandson of Seir. His daughter Oolibamah is the second named of Esau's wives (Gen. 36:2, 14, 25). An Ah is mentioned in Gen. 36:20 as one of the sons of Seir, and head of an Idumean tribe. Both passages probably refer to the same person, the word "son" being used in v. 20, in the larger sense of descendant. While feeding his father's asses in the desert he discovered warm springs, from which circumstance he probably obtained the name Beeri, "the father of the wells" (Gen. 26:34).

**ANAHATH** (Heb. *אַנְחָת*, *an-aw-khat'*, *gorge*), a town on or within Issachar (Josh. 19).

**ANATH** (Heb. *אַנָּת*, *an-aw-yaw'*, *Jah has answered*), one of the persons (probably priests) who stood at the right hand of Ezra, while he read the law to the people (Neh. 8:4), and perhaps the same with one of the chiefs of the people who joined Nehemiah in a sacred covenant (Neh. 10:22), B. C. 445.

**ANAK** (Heb. *אַנָּק*, *an-nawak'*, *long-necked*, i. e., *giant*), the son of Arba, the founder of Kirjath-arba. He was the progenitor of a race of giants called Anakim. These Anakim were a terror to the children of Israel (Num. 13:22, 28), but were driven out by Caleb, who came into possession of Jericho (Josh. 15:13, 14), B. C. after 1170.

**ANAKIM**. See **ANAK**.

**ANALOGY** (Gr. *ἀναλογία*, *proportion*).

1. As applied to the works of God generally, *analogy* leads to the conclusion that (a) a part of a system of which he is the author must, in respect of leading principles, be similar to the whole of that system; (b) the work of an intelligent and moral being must bear in all its lineaments traces of the character of its author; (c) the revelation of God in the Scriptures is in all respects agreeable to what we know of God from the works of nature and the order of the world.

2. **Analogy of Faith**. This phrase is derived from the words of St. Paul (Rom. 12:6), "Let us prophesy according to the proportion (analogy) of faith," and signifies the harmony of the different parts of Scripture. The parts of Scripture must be explained according to the tenor of the whole, not bringing any one part so continuously into view as to obscure or contradict others. Thus exaggerated teaching respecting the dignity of the Virgin Mary's relation to our Lord has tended to obscure the doctrines relating to our Lord as the only Mediator. The better to know the analogy of the faith, one should study the

Scriptures with a love of truth for its own sake, and not with the purpose of finding proof for opinions already formed.

**ANAMIM** (Heb. *אַנָּמִים*, *an-aw-meem'*), descendants of Mizraim (Gen. 10:13; 1 Chron. 1:11), and, according to Knobel, inhabiting the Delta in Egypt.

**ANAM'MELECH**. See **GODS, FALSE**.

**ANAN** (Heb. *אַנָּן*, *an-nawn'*, a cloud), one of the chief Israelites that sealed the covenant on the return from Babylon (Neh. 10:26), B. C. 445.

**ANANI** (Heb. *אַנָּנִי*, *an-aw-ne'*, *cloudy*), the last named of the seven sons of Elioenai, a descendant of David, after the captivity (1 Chron. 3:24), B. C. about 400.

**ANANI'AH** (Heb. *אַנָּנִיָּה*, *an-an-yaw'*, *protected by Jehovah*).

1. The father of Maaseiah and grandfather of Azariah. The latter repaired a portion of the wall of Jerusalem after the return from exile (Neh. 3:23), B. C. about 445.

2. The name of a town in Benjamin, mentioned as inhabited after the captivity (Neh. 11:32).

**ANANI'AS** (Gr. *Ἀνανίας*, *an-an-ee'-as*, of Gr. *Ananiah*, *protected by Jehovah*).

1. A member of the early Christian Church at Jerusalem, who, conspiring with his wife, Sapphira, to deceive and defraud the brethren, was overtaken by sudden death, and immediately buried (Acts 5:1, sq.). The members of the Jerusalem Church had a common fund, which was divided by the apostles among the poor. Those who carried into full effect the principle that "naught of the things which he possessed was his own" sold their lands and houses and laid the price at the apostles' feet. One Joses, surnamed Barnabas, had done this, and, it would seem, had received hearty commendation therefor. Probably incited thereby, and desirous of applause, Ananias, in concert with his wife, Sapphira, sold a possession, and brought the pretended price to the apostle. Either their covetousness or fear of want influenced them to keep back part of the price—an acted lie. Peter was moved by the Spirit to uncover the deceit; and instead of extenuating it because the lie had not been uttered, he passed on all such prevarication the awful sentence, "Thou hast not lied unto men, but unto God." Upon hearing these words Ananias "fell down and gave up the ghost," and was carried out and buried by the young men present. See **SAPPHIRA**.

**NOTE**.—"They had all things common" (Acts 5:32). "By becoming Christians the Jewish converts suffered the loss of all things, unless they had properly independent of the will, favor, or patronage of others, and the proportion of these was few. So deep an offense against Jewish prejudices cast them loose from Jewish charities, and involved loss of employment to such as were traders, and dismissal from their employments to such as were workmen and servants, producing a state of destitution which rendered extraordinary exertions necessary on the part of the more prosperous brethren. This is illustrated and proved by what we actually see in operation at this day in Jerusalem" (Kitto, *Med.*). The first Christians did not adopt the fantastical and impracticable theory known in modern times by the name of *communism*, divesting themselves of individual property, and throwing all they had and earned into a common stock. They had a common fund, but that it was



not binding upon all to contribute everything thereto is evident from what Peter said to Ananias, that he might have kept the land if he had chosen, or even have used its price after it was sold. The principle universally accepted was, that none should want while any of their brethren had the means of helping them.

2. A devout and honored Christian of Damascus, to whom the Lord appeared in vision and bade him go to a street called Straight and inquire at the house of Judas for Saul of Tarsus. Ananias at first hesitated, because of his knowledge of Saul's former character and conduct. But, assured of Saul's conversion and God's purpose concerning him, he consented. He "went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales;" and,



Straight Street, Damascus.

recovering his sight which he had lost when the Lord appeared to him on the way to Damascus, Paul, the new convert, arose, was baptized, and preached Jesus in the synagogues (Acts 9:10-20; 22:12), A. D. 37. Tradition makes Ananias to have been afterward bishop of Damascus, and to have suffered martyrdom.

3. The high priest before whom Paul was brought previous to being taken to Felix (Acts 23). He was made high priest by Herod, king of Chalcis, who for this purpose removed Joseph, son of Camydus (Josephus, *Ant.*, xx, 1, 3). Being

implicated in the quarrels of the Jews and Samaritans, he with others was sent to Rome for answer for his conduct before Claudius C. (Josephus, *Ant.*, xx, 6, 2). The emperor decided in favor of the accused party, and Ananias turned with credit, and remained in office. Agrippa gave it to Ismael (Josephus, *Ant.*, 8, 8). When Paul appeared before Ananias made the declaration, "I have lived in all conscience before God until this day." Then upon the high priest ordered the apostle to be taken in the face. Paul, indignant at so unprovoked an assault, replied, "God shall smite thee, thou whited wall." Being asked, "Revilest thou the high priest?" Paul said, "I wist not that he was the high priest," perhaps having overlooked his warmth the honor due him in his official position. A plot having been formed against him, he was sent by Claudius Lysias to Felix, where he was followed by Ananias (accompanied by the orator Tertullus), who appeared against him. Ananias was deposed shortly before Felix quitted his government, and was finally assassinated by sephus, *War*, ii, 17, 9), B. C. 67.

**A'NATH** (Heb. אָנַת, *an-anth'*, an answer to prayer), the father of Shamgar, the third of the judges of Israel after the death of Joshua (Judges 3:31; 5:6). B. C. perhaps 1150.

**ANATHEMA** (Gr. ἀνάθεμα, *an-ath'-e-ma*, a thing laid by), a votive offering consecrated to god and hung up in the temple. When used in a general sense, as it often is by classical writers, it is written with a long *e* (ἀνάθημα, *an-ath'-e-ma*). Luke 21:5, A. V., "gifts"). The form ἀνάθημα and its special meaning seem to be peculiar to the Hellenistic dialect, probably from the use of the word by the Greek Jews. In the Septuagint *anathema* is generally the translation of the Hebrew word כִּרְמָה, *khel'-rem*, to consecrate.

Following are its uses:

1. **Old Testament.** (1) A species of curse (q. v.) by which persons and things were irrevocably and irredeemably devoted to the Lord (Lev. 27; Num. 21:2), and in such a way that persons devoted had to be put to death, and the things fell to the sanctuary or to the priest. But, inasmuch as the deliberate killing of an even a slave, was treated as a punishable offense (Exod. 21:20), it is evident that the pronouncement of the *anathema* could not be left to the pleasure of any individual, since it might be used for purposes. The *anathema*, being a manifestation of the judicial holiness of God, real itself in executing righteous judgment upon the assumed character of a theocratic penalty, could, therefore, be inflicted only by God or the divinely appointed authorities, acting in view to the glory of God and the upholding and edifying of his kingdom (see Keil, *Bib. Arch.*, 2). It was sometimes a command and not a curse. The only instance in which the *anathema* was expressly enjoined in the law is the command against those who served other gods (Exod. 23:24) even against whole cities. In such cases the persons and cattle were ordered to be put to death by sword, and the houses with their contents were burned (Deut. 13:12, sq.). This was carried



pecially in the case of the Canaanites (Deut. 17, sq.), but in all its severity against Jericho (Josh. 6:17, sq.). In the case of the other cities, only that which had life was put to death, the cities themselves being spared (Josh. 10:28, sq.), though often the cattle were spared and the rest of the spoil divided among the soldiers (Deut. 2:34, sq.; 3:6; Josh. 8:21, sq.; 11, sq.). In case anyone retained a part of that which had been anathematized for his own, he brought upon himself the anathema of death (Josh. 6:18; 7:11, sq.; comp. Deut. 13:17).

**2. Among the later Jews** the ban of the synagogue was the excommunication or exclusion of a Jew (usually for heresy or blasphemy) from the synagogue and the congregation, or from familiar intercourse with other Jews. This modification of the anathema owes its origin to Ezra 10:8, where the *kheh'rem* consisted in the anathematizing of the man's whole goods and chattels, and the exclusion of the anathematized individual from the congregation. The later rabbinical writers mention three degrees of *anathema*: (1) *du'i*, *separation*, a temporary suspension from ecclesiastical privileges, which might be pronounced for twenty-four reasons. It lasted thirty days, and was pronounced without a curse. The person thus anathematized could only enter the temple on the left hand, the usual way of departure; if he died while under anathema there was no mourning for him, and a stone on his coffin noted that he was separated from his people and deserved stoning. (2) *Kheh'rem, curse*. This was pronounced upon the individual who did not repent at the expiration of thirty days, by an emblem of at least ten persons, and was accompanied with curses. The person so excommunicated was cut off from all social and religious privileges, it being unlawful to eat or drink with him (1 Cor. 5:11). The anathema could be removed by three common persons, or one person of authority. (3) Upon the still impenitent person was inflicted the severer punishment of *shammata'*, *excommunication*, a solemn act of expulsion from the congregation, accompanied with fearful curses, including the giving up of the individual to the judgment of God and to final perdition.

**3. In the New Testament.** From the above we are prepared to find that the *anathema* of the New Testament always implies execration, but do not think that the word was employed in the sense of technical excommunication either from Jewish or Christian Church. It occurs only once or six times. (a) In Acts 23:12 it is recorded that certain Jews "bound themselves under a curse" (literally, "anathematized themselves") "that they would neither eat nor drink till they had killed Paul." The probability seems to be that these persons looked upon Paul as unworthy of life and considered it their religious duty to commit his death. They therefore *anathematized*, devoted themselves to destruction if they were back from their purpose. (b) When Peter charged the third time with being a follower of Jesus he began "to curse and to swear," etc. (Matt. 26:74, *anathematizew*). This is thought by some to be a vulgar oath; by others, an imprecation directed down upon himself by Peter in case he

should be found telling an untruth. (c) In Rom. 9:3 Paul writes, "I could wish that myself were accursed (*ἐγὼ ἀνάθεμα εἶναι*) from Christ." We have no means of knowing exactly what the apostle understood by the above expression. From the words "accursed from Christ" we are hardly warranted in believing that he referred to either the Old Testament *anathema* (1) or the ban of the synagogue (2). Nor do they seem to refer to sudden death or a judicial act of the Christian Church. Meyer (*Com., in loc.*) observes, "Paul sees those who belong to the fellowship of his people advancing to ruin through their unbelief; therefore he would fain wish that *he himself* were a curse offering, if by means of this sacrifice of his *own self* he could only save the beloved brethren." Much of the difficulty of understanding this passage would be obviated if we remember that the apostle does not give expression to a decision formally reached, but rather to a sentiment stirred within him by an unutterable sorrow. He "could wish himself accursed, if the purport of the wish could be realized to the advantage of the Israelites" (Meyer, *Com.*). (d) "Let him be anathema" (Gal. 1:8, 9) has the probable meaning of, Let him be execrable and accursed. (e) "Calleth Jesus accursed" (anathema, 1 Cor. 12:3) means, doubtless, the act of any private individual who execrated Christ and accounted him accursed. The thought appears to be that those who speak by the Spirit do not execrate Jesus, but confess him as Lord. (f) In 1 Cor. 16:22 we find the expression "Anathema Maran-atha" (*ἀνάθεμα μαρὰν ἀθά*). In this the apostle announces his accord with the will of God, that those who are destitute of love to Jesus should be doomed to final perdition. *Maran-atha* is the Chaldaic phrase for the Lord comes, and seems to be used in this connection to indicate that the fulfillment of such punishment will be associated with his coming. After "let him be anathema" there should be a full stop.

**4. Ecclesiastical.** "The Church has used the phrase '*anathema sit*' from the earliest times with reference to those whom she excludes from her communion, either because of moral offenses or because they persist in heresy. In pronouncing anathema against willful heretics the Church does but declare that they are excluded from her communion, and that they must, if they continue obstinate, perish eternally" (*Cath. Dict.*).

**ANATHEMATA** (from *ἀντίθημι, an-atith'-ay-mee, to lay up*). In general the term was applied to all kinds of ornaments in churches, these things having been set apart to the service of God. In Luke 21:5 the word is thus used for the gifts and ornaments of the temple. In a stricter sense the word is used to denote memorials of great favors which men had received from God. Very early a custom, still existing, sprang up of anyone receiving a signal cure presenting to the Church what was called his *ectypoma*, or figure of the member cured, in gold or silver. Anathemata is also a term used to designate the coverings of the altar.

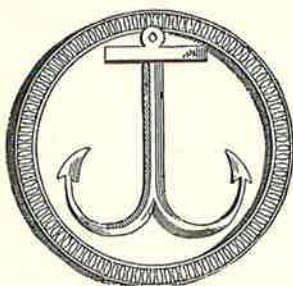
**AN'ATHOTH** (Heb. *אֲנָתוֹת*, *an-aw-thoth'*, answers, i. e., to prayer).

1. One of the sons of Becher, the son of Benjamin (1 Chron. 7:8), B. C. before 1210.

2. One of the chief Israelites who sealed the covenant after the return from Babylon (Neh. 10:19), B. C. about 445.

3. A town in the tribe of Benjamin, belonging to the priests, also a city of refuge (Josh. 21:18; Jer. 1:1). It is chiefly noted as the birthplace of the prophet Jeremiah, and mostly his residence (Jer. 1:1; 11:21-23; 29:27). It was a walled town of some strength, seated on a broad ridge of hills, overlooking the valley of the Jordan and the northern part of the Dead Sea. It was three miles N. of Jerusalem. Robinson identifies the present Anata with Anathoth, distant an hour and a quarter from Jerusalem, containing about one hundred inhabitants. See 2 Sam. 23:27; 1 Chron. 12:3; Ezra 2:23; Neh. 7:27.

**ANCHOR** (Gr. ἀγκυρα, *ang'-koo-rah*). Very naturally the anchor has been in use from the remote ages. In the heroic times of the Greeks large stones called *εἰβάι* were used for anchors.



Anchor Used as a Symbol.

Those used by the Romans were usually of iron, and in shape resembled the modern anchor. The scriptural mention of the use of anchors is in Acts 27:29, 30, 40. From this passage it would seem that anchors were used at both the stern and bow of vessels.

**Figurative.** In Heb. 6:19 the *anchor* is used metaphorically for a spiritual support in times of trial, in which sense it is still frequently employed. In the early Church it was also used with reference to the persecutions which threatened the ship of the Church. In some cases above the transverse bar of the anchor stands the letter E, probably an abbreviation of *Ελπίς, hope*. Sometimes the anchor was associated with the *fish*, the symbol of the Saviour, the union of the two symbols expressing "hope in Jesus Christ."

**ANCIENT OF DAYS** (Chald. אֲנִיִּים יוֹמִין, *at-teek' yow-meen'*, *advanced in days*), an expression applied to Jehovah in a vision of Daniel (7:9, 12, 22). "When Daniel represents the true God as an aged man, he does so not in contrast with the recent gods of the heathen which Antiochus Epiphanes wished to introduce, or specially with reference to new gods; for God is not called the old God, but appears only as an old man, because age inspires veneration and conveys the impression of majesty. This impression is heightened by the robe with which he is covered, and by the appearance of the hair of his head, and

also by the flames of fire which are seen to forth from his throne" (Keil, *Com., in loc.*).

**ANCIENTS** (Heb. זָקֵן *zaw-kane'*, *old*), *aged*, either decrepit or vigorous (Gen. 18:12, 13; 19:24:1, etc.); *elders*, i. e., chief men, magistrates (Isa. 3:14; 24:23; Jer. 19:1; Ezek. 7:26; 8:12, etc.). See **ELDERS**; **GLOSSARY**.

**AND IF.** See **GLOSSARY**.

**ANDREW.**—1. **Name and Family.** (Ἀνδρέας, *an-dreh'-as*, *manly*.) A native of city of Bethsaida in Galilee (John 1:44), the brother of Jonas (John 21:15) and brother of Simon Peter (Matt. 4:18; 10:2; John 1:40).

2. **Personal History.** (1) **Receives Christ.** At first a disciple of John Baptist, Andrew led to receive Jesus by John pointing him out as "the lamb of God" (John 1:36-40). He then brought his brother Simon to the Master, telling him that he had "found the Messiah" (v. 41). They both returned to their occupation as fishermen on the Sea of Galilee, and there remained until, after John Baptist's imprisonment, they were called by Jesus to follow him (Matt. 4:18, sq.; Mark 1:14-20). (2) **As apostle.** The further mention of him in the gospels is his being ordained as one of the twelve (Matt. 10:2; Mark 3:18; Luke 6:14); calling the attention of our Lord to the lad with the loaves and fishes at the feeding of the five thousand (John 6:8); his introducing to Jesus certain Greeks who desired to see him (John 12:13, 22); and his asking, along with his brother Simon and the two sons of Zebedee, for a further explanation of what the Master had said in reference to the destruction of the temple (Mark 13:3). He was one of those who, after the ascension, continued at Jerusalem in the "upper room" (Acts 1:13). Scripture relates nothing of him beyond these scattered notices. (3) **Traditions.** The traditions about him are various. Eusebius makes him preach in Scythia; Jerome and Odoret in Achaia (Greece); Nicephorus in Minor and Thrace. It is supposed that he founded a church in Constantinople, and ordained Stratophilus (q. v.), named by Paul (Rom. 16:9), as its bishop. At length, the tradition states, he came to Patrae, a city of Achaia, where Ægeas, proconsul, enraged at his persisting to preach, commanded him to join in sacrificing to the then gods, and upon the apostle's refusal he ordered him to be severely scourged and crucified. To make his death more lingering, he was fastened to the cross, not with nails, but with cords. Having hung two days, praising God, and exhorting the spectators to embrace, or adhere to the faith, he is said to have expired on November 30, but in what year is uncertain. The cross is stated to have been of the form called *Cruz de Santa*, and commonly known as "St. Andrew's cross, X." Some ancient writers speak of apocryphal Acts of Andrew.

**ANDRONICUS** (Gr. Ἀνδρόνικος, *an-dron'-ikos*, *man-conquering*), a Jewish Christian, a man and fellow-prisoner of Paul. He was converted before Paul, and was of note among the apostles (Rom. 16:7), A. D. 60. According to Hippolytus, he became bishop of Pannonia according to Dorotheus, of Spain.



**AN'EM** (Heb. אָנֶם, *aw-name'*, *two fountains*), Levitical city in Issachar, assigned to the Gersonites (1 Chron. 6:73). It is called En-gannim (Josh. 19:21; 21:29).

**AN'ER** (Heb. אָנֶר, *aw-nare'*, *a youth, an exile*).

1. A Canaanitish chief near Hebron who, with Abimelech and Mamre, was confederate with Abraham. He joined in pursuit of Chedorlaomer and shared in the spoil, not following the example of Abram (Gen. 14:13, 24), B. C. about 2250.

2. A Levitical city assigned to the Kohathites, and situated in Manasseh, W. of the Jordan (1 Chron. 6:70). It is called Tanach (Josh. 19:25).

**AN'ETHOTITE**, or **ANETOTHITE**, less correct forms of Anglicizing the word **ANATHOTHITE**. See **ANATHOTH**.

**ANGEL** (Heb. מַלְאָכִים, *mal-aw'k'*; Gr. ἄγγελος, *ángelos*, both meaning *messenger*). In some cases the word is applied to human beings (Isa. 63:9; Mal. 2:7; Rev. 1:20), or even figuratively impersonal agents (Exod. 14:19; 2 Sam. 24:17; Psa. 104:4). The connection must determine its force. In its most common use in Scripture the word nevertheless designates certain ritual and superhuman beings, who are introduced to us as messengers of God. There are but few books of the Bible—such as Ruth, Nehemiah, Esther, the epistles of John and James—that make no mention of angels.

With respect to their existence and nature, we find the Scriptures presenting the same progressive development as with many other subjects of revelation. Thus it is that the doctrine of angels comes more distinct in the later periods of Jewish history, and is more full and significant in the New Testament writings. Angels appear most frequently and conspicuously in connection with the coming and ministry of our Lord. His records concerning the angels are of unmistakable meaning and value. According to his teaching they are personal, sinless, immortal beings, existing in great number, and in close relation not only with individual men, but also with the history of God's kingdom (Matt. 13:39; 18:10; 22:30; 26:53; Luke 15:10; 16:22).

There is harmony between the teachings of our Lord upon this subject and those of the apostles and of the Scripture writers generally. Many questions that may be raised can receive no answer whatever from the Scriptures. Of the history of the angels we can know but little. It appears that some of their number "kept not their first estate," but fell under divine displeasure, and are reserved "unto the judgment of the great day" (Jude 6).

Aside from the teachings of Scripture there is nothing irrational, but quite the opposite, in believing in the existence of creatures superior to man in intelligence, as there are many inferior. We depend wholly upon the Scriptures for our knowledge. The denial of the existence of angels, that of devils, springs from the materialistic, unbelieving spirit, which in its most terrible form denies the existence of God.

The revelations of Scripture concerning angels,

while they possess a subordinate value, nevertheless have a real value.

1. They furnish a necessary safeguard against narrowness of thought as to the extent and variety of the creations of God.

2. They help us in acquiring the proper conception of Christ, who is above the angels, and the object of angelic worship.

3. They give a wonderful attractiveness to our conception of that unseen world to which we are hastening.

4. They set before us an example of joyous and perfect fulfillment of God's will. "Thy will be done in earth as it is in heaven," i. e., by the angels.

5. They put to shame the horrible indifference of multitudes of mankind with respect to the great work of conversion. "There is joy among the angels over one sinner that repenteth."

6. They broaden our view of the manifold mercies of God, whose angels are "sent forth to minister for them who shall be heirs of salvation" (Heb. 1:14; comp. 12:22).

7. They remind us of our high rank as human beings, and our exalted destiny as Christians. We who are "made but little lower than the angels" may become as the angels of God in heaven (Psa. 8:5, R. V., "lower than God;" Matt. 22:30).—E. McC.

**ANGELIC HYMN**, the hymn *Gloria in excelsis*, so called because the former part of it was sung by the angels when announcing the birth of Jesus (Luke 2:14). In several oriental liturgies it is used in the earlier part of the service. Before the time of Edward VI it was sung before the collect, epistle, and gospel, but was afterward transferred to the closing part of the office, as a song of thanksgiving after communion.

**ANGELIC SALUTATION**, the greeting extended to the Virgin Mary by the angel when he announced to her that she was to become the mother of Jesus (Luke 1:28). See **Ave Maria**.

**ANGER** (usually Heb. אָרָץ, *af*; Gr. ὀργή, *or-gay'*), the emotion of instant displeasure, indignation, arising from the feeling of injury done or intended, or from the discovery of offense against law.

The anger attributed to God in the New Testament is that in God which stands opposed to man's disobedience, obstinacy (especially in resisting the Gospel), and sin, and manifests itself in punishing the same.

Anger is not evil *per se*, being, as love, an original susceptibility of our nature. If anger were in itself sinful, how could God himself be angry? Paul commands the Ephesians (Eph. 4:26) that when angry they are not to sin. "Paul does not forbid the being angry (Gr. ὀργίζεσθε) in itself, and could not forbid it, because there is a *holy* anger, which is the 'spur to virtue,' as there is also a *divine* anger; . . . but the being angry is to be *without* sin" (Meyer, *Com.*, in *loc.*).

Anger is sinful when it rises too soon, without reflection; when the injury which awakens it is only apparent; when it is disproportionate to the offense; when it is transferred from the guilty to the innocent; when it is too long protracted and becomes revengeful (Matt. 5:22; Eph. 4:26; Col. 3:8).



**ANGLE** (Heb. **חֶקֶל**, *khak-kaw'*, Isa. 19:8; Hab. 1:15), mediæval English for "hook" (Job. 41:1). See GLOSSARY.

**A'NIAM** (Heb. **אֲנִיָּם**, *an-ee-awm'*, *sighing of the people*), the last named of the sons of Shemidah, of the tribe of Manasseh (1 Chron. 7:19), B. C. after 1210.

**A'NIM** (Heb. **אֲנִים**, *aw-neem'*, *fountains*), a city in the mountains of Judah (Josh. 15:50), ten miles S. W. of Hebron, and probably the same as the present *Ghuwein*.

**ANIMAL**, an organized living body, endowed with sensation. In the Hebrew there are several terms rendered "creature," "living thing," "cattle," etc. "The animals are in Lev. 11 divided into four classes: (1) Larger terrestrial animals (v. 2); (2) aquatic animals (vers. 9, 10); (3) birds (v. 13); (4) smaller animals (vers. 20, 29, 41, sq.); and these classes were again distinguished into clean, i. e., eatable, and into unclean, whose flesh was not to be eaten (comp. Lev. 11 and Deut. 14:1-20). The larger terrestrial animals were, moreover, in the Old Testament separated into cattle, i. e., tame domestic animals, and into beasts of the field or wild beasts (Keil, *Bib. Arch.*).

**Clean and Unclean.** The distinction between clean and unclean animals goes back to the time of primeval man (Gen. 7:2; 8:20), but it did not originate in a dualistic view of creation. According to Bible teaching all the creatures of the earth were created good and pure, as creations of the holy God (Gen. 1:31). Impurity entered into creation through man's fall; and the irrational creature, although not affected by sin, suffered under its consequences. From the lists (Lev. 11: 1-31, 46; Deut. 14:1-19), the clean animals (i. e., such as could be eaten) were ruminant quadrupeds, which parted the hoof, were cloven-footed, and chewed the cud; aquatic animals with fins and scales; all birds except the nineteen species named; flying insects, having two long legs for leaping, as the grasshopper.

**For Sacrifice.** Sacrifices were of (a) the beee kind, a cow, bull, or calf; the ox, having been mutilated, could not have been offered (Lev. 22:24); (b) the goat kind—a he-goat, a she-goat, or a kid; (c) the sheep kind—a ewe, ram, or lamb. See SACRIFICE.

These regulations would seem to have been abrogated by our Lord, when he taught that inward purity was the great essential (Matt. 15:11, 17-20). In the vision Peter was taught the essential cleanliness of all God's creatures (Acts 10: 11-16).

Paul speaks decidedly upon this point (Rom. 14; Col. 2:14; Tit. 1:15), and yet the apostolic council at Jerusalem placed "things strangled," and "blood," along with "pollutions of idols and fornication," on the list of things prohibited (Acts 15:20).

## ANIMAL KINGDOM.

The proportion of animals mentioned in the Bible compared with the total number found in Bible lands is far larger than that which obtains

in the case of plants. There are 38 mammals out of perhaps 180, 84 birds out of about 350, reptiles out of nearly 100, and one amphibian out of a considerable number indigenous in these lands. It is a notable fact that not a single species of fish is mentioned by name. Of insects there are sixteen, out of a number not as yet satisfactorily settled. Scorpions and spiders are mentioned generically. The number of species is considerably less than that of plants. Four only of the large number of mollusks are mentioned, and only one of the worms are specifically named. Coral and sponge are the generic representatives of their respective orders. Few even of the insects are mentioned, except the domestic animals, are specifically named. Most of them are generic or family names, which is often appended, "after his kind." So as the *chamois*, *mole*, *unicorn*, are mistranslations of others, as the *dragon* and *satyr*, are fabulous.

**ADDER.** See SERPENT.

**ANT** (Heb. **נְמִלָּה**, *nem-aw-law'*). There are large numbers of species of ants in the East, and innumerable hosts of them make their nests beneath the thrashing floors, and wherever their favorite food is found. In every country in the world the ant is proverbial for *industry*, so there has never been any controversy with regard to the passage in Prov. 6:6, "Go to the ant, thou sluggard." The habits of the ants of cool climates and of those of the tropical and semitropical countries differ so much that considerable controversy has arisen as to the *wisdom* and *foresight* of this insect. Prov. 30:25: "The ants are a people not strong, yet they prepare their meat in the summer." They are, however, certain facts in regard to the ants of the Holy Land which settle this controversy in favor of the rigid accuracy of the author of Proverbs. They are: (1) The ants of these countries lay up vast stores of grain in their nests. (2) To facilitate this act of providence they place their nests as near as possible to the places where grain is thrashed or stored. (3) They certainly eat this grain during the winter season. (4) They encourage certain insects which secrete sweet juices to consort with them, and collect and store their eggs with their own, that they may have them at hand for future use when their own shall have hatched.

In regard to their wisdom, we have abundant evidence of it in their social and military organization, the fact that they take and train slaves, and that they have elaborately constructed nests with overground and underground roads, and in some cases, practice a sort of agriculture.

**ANTELOPE** (R. V., Deut. 14:5; Isa. 51:5). See OX.

**APES** (Heb. **קָפִי**, *kofe*, *monkey*). We have no hint as to the kinds of apes which were brought by the merchant navies of Solomon and Hiram, but it is probable that they were very numerous, as they continue to be to the present day on the ships coming from the East Indies through the Suez Canal. They are distributed in this way in considerable numbers throughout all the countries bordering on the Mediterranean, though indigenous in any except the Barbary States and Gibraltar.

**ARROWSNAKE.** See SERPENT.

**ASP.** See SERPENT.

**ASS** (Heb. אֶסֶד, *kham-ore'*, the male ass ;

אֶסֶד, *aw-thone'*, she ass ; Gr. *ovos*, *on'-os*, donkey ;

τροχίσιον, *hoop-od-zoog'-ee-on*, under the yoke). The

ass is one of the earliest and most frequently

mentioned animals alluded to in the Bible. Asses

are spoken of in connection with the history of

Pharaoh (Gen. 12:16), Abraham (Gen. 22:3), Ja-

cob (Gen. 32:5), Moses (Exod. 4:20), Balaam (Num.

22:21-33), and in fact most of the notable persons

mentioned in the Old Testament. There was noth-

ing in any sense degrading in the idea of riding on

an ass, as might perhaps be inferred from Zech. 9:9

(comp. Matt. 21:7). It was the sign of the peace-

ful mission of Christ. Kings, high priests, judges,

and the richest people of ancient and modern

times, have ridden on an ass. Many of the asses

of Damascus, Bagdad, Aleppo, Cairo, Cyprus, and

other parts of the East are beautiful animals, very

easy in gait, and perfectly surefooted. They often

sell at very high prices, and are adorned with mag-

nificent caparisons.

They have also been used from the remotest an-

tiquity as beasts of burden. Special breeds of

them are raised for this purpose. Some of them

are very small and cheap, while others are but

little smaller than a mule, and carry burdens of

greater weight in proportion to their size than

any other animal. The pack saddle differs ac-

cording to the use to which it is put. The fa-

miliar crosstree is employed for firewood. Abra-

ham doubtless loaded the wood for the sacrifice in

this way (Gen. 22:3). When sheaves of grain are

to be loaded a kind of cradle is suspended to

the sides or to the flat saddle. This latter, called in

Arabic a *jeldl*, is composed of an under layer

of thick felt and an upper of strong haircloth,

with a padding between, about six inches in thick-

ness, of straw or sedges. This saddle is flat on

top and bent down over each side of the animal,

as to protect his ribs from the pressure of the

saddle. Over such a saddle as this sacks of grain

or cut straw are thrown and tied fast by a rope

passing under the breast. The sons of Jacob

probably used this sort (Gen. 42:26, 27). If sand

is to be carried, small panniers are slung over

the saddle, and hang down on either side without

touching the body. If bread or other provisions,

not liable to be injured by pressure, are taken

in panniers are used. In such Jesse and Abi-

liah may have sent their presents (1 Sam. 16:20 ;

18). If fruit is to be carried two boxes are

hung in similar manner. Children are often car-

ried in this way in larger boxes. Probably Moses's

daughters sat on a *jeldl*, with her children in boxes on

either side of her, when going down to Egypt

(Exod. 4:20). Sacks of grain or straw are often

hung across the bare back of an ass.

Asses were also used for plowing (Isa. 30:24 ;

32:20).

It was not allowed to the Israelites to yoke an

ass and an ox together (Deut. 22:10). They were

not allowed to eat its flesh, yet in the stress of

hunger during the siege of Samaria they violated

this law (2 Kings 6:26).

The she ass is the one intended in a number of

places not indicated in our translations (Num. 22:21-33 ; 1 Sam. 9:3 ; 2 Kings 4:22, 24). David had an officer to take care of his she asses (1 Chron. 27:30).

Ass colts (Gen. 49:11) are also called *foals* (Gen. 32:15), *young ass* (Isa. 30:6), and *colt* (Job 11:12). They are all translated from the same Hebrew word, *'ayir*.

Wild asses are frequently mentioned, two He-



brew words (פָּרִי, *peh'-reh*, running wild ; עֵרֶד,

*aw-rode'*, lonesome) being so translated. Both

are found together in one parallelism (Job 39:5),

but rendered by the single expression *wild ass*.

We have no means of knowing whether they refer

to the same or different species. *Asinus onager*,

Pall., and *A. hemippus*, St. Hilaire, are found in

the deserts nearest to Palestine.

**BADGER** (Heb. תַּחַשׁ, *takh'-ash*). Although

the badger is found throughout the Holy Land,

its skin is unsuitable for the outer covering of

the tabernacle (Exod. 25:5, etc.), and for sandals

(Ezek. 16:10). Moreover, the Heb. *techashim* would

seem to be from a root cognate with the Arab.

*tuchas*, which signifies the *dolphin*, and possibly

sea animals similar in general appearance, as the

*porpoise*, *halibore*, and *seal*. The R. V. has ren-

dered the Hebrew original by *seal*, with a mar-

ginal of *porpoise*. The skins of all these would

suit the requirements of the case, and it is not un-

likely that the term is to be understood in the

broad sense of such marine creatures, rather than

in the restricted application to a single species.

A number of such species were obtainable in the

Red Sea, near Sinai. Seals are, and must have

been, rare. We prefer *dolphin* or *porpoise* to any

other rendering.

**BALD LOCUST.** See LOCUST.

**BAT** (Heb. עֵינָף, *at-al-lafe'*). The Hebrew idea

of a bat was "a fowl that creeps, going upon all

fours." It was unclean (Lev. 11:19). It is in reality a mammal, and its wings are membranous and destitute of feathers. It has a mouselike odor. It lives in caverns, tombs, or ruins (Isa. 2:19-21). The bat is a voracious destroyer of fruit, making it necessary for those who try to raise it in the neighborhood of cities to cover the clusters, or even the whole tree, with a net. There are about fifteen species of bats in the Holy Land.

**BEAR** (Heb. דָּבָר, or דְּבִיר, *dobe*). The bear is now a somewhat rare animal in Syria, being confined to the higher regions of Lebanon, Antilebanon, and Amanus, and found very sparingly in the wilder portions of Bashan, Gilead, and Moab. It is rarely or never seen now in western Palestine. It is known in science as *Ursus Syriacus*, Ehr., and differs from the brown bear of Europe by its grayish fur. It was once abundant in Palestine (1 Sam. 17:36; 2 Kings 2:24). The Scripture alludes to the cunning of the bear (Lam. 3:10), to the ferocity of the she bear robbed of her whelps (2 Sam. 17:8; Prov. 17:12; Hos. 13:8), to the danger of the bear to man (1 Sam. 17:34, 36; Amos 5:19). The bear feeds principally on roots, fruits, and other vegetable products, but does not fail to avail itself of the chance to devour any animal which may come in its way. Hence the significance of the picture of the peaceful reign of Christ (Isa. 11:7).

**BEAST**. There is so great a want of uniformity and accuracy in both the A. V. and the R. V. in their renderings of the three Hebrew words for living creatures that our limits will not allow us to make an analysis of them. Beasts were created on the fifth and sixth day. The term is sometimes used by the translators for Heb. בְּהֵמָה, *bē-hay-maw'*, *dumb*; at others for בְּעִיר, *bēh-ere'*; and still again for חַיָּה, *khal'ee*, to *live*. It is sometimes employed for *living things* (Gen. 7:14), or *animals in contradistinction to man* (Gen. 6:7), or *mammalia* (1 Kings 4:33), or the *animal kingdom* (Prov. 30:30), or *wild beasts* as distinguished from cattle (Gen. 7:14), or *quadrupeds* (Gen. 7:2), etc. Paul describes his opponents as *wild beasts* (1 Cor. 15:32). Peter speaks of certain sinners as *natural brute beasts* (2 Pet. 2:12). In the same manner, Jude 10. The New Testament word for beast is *θηρίον*, *thay-ree'-on*.

**BEES** (Heb. דְּבַר־בְּעִיר, *dēb.-a.-raw'*, *orderly*). In the Holy Land, while bees occasionally make their hives in trees, as in other countries (1 Sam. 14:25, 26), they generally resort to clefts in the rocks, usually almost inaccessible to man. There are several allusions to the rocky homes of the bees (Deut. 32:13; Psalms 81:10). They are especially abundant in the wilderness of Judea (Matt. 23:4). They resent with great fury any interference by man with their retreats (Deut. 1:44; Psalms 118:12).

The numbers of wild bees at present in Palestine would not justify the expression "a land flowing with milk and honey." It is, however, probable that they were far more numerous at the time when the Israelites entered Canaan. But the number of domesticated bees in the country is enormous, and, added to the wild ones, fully jus-

tifies the hyperbole. Among the peasant population they are in almost every house.

Honey is used not only in its separate state but fruit is preserved in it, and it is used as sauce for a variety of confections and pastries. It was a standard article of commerce (Ezek. 27:17). Stores of it were collected at Mizpeh (Jer. 41:8). It was not allowed to be used in burnt offerings (Lev. 2:11). The honey in the carcass of the lion (Judg. 14:8) is best explained by the rapidity with which a carcass is denuded by wild beasts and ants in this hot climate and then dried in the blazing sun.

According to the author of Proverbs (24:13), it is good to eat honey, but (25:16, 27) not to indulge to surfeit. Other references to honey convey sundry moral lessons (Ezek. 3:3; Psalms 19:1; Prov. 16:24).

**BEETLE**, an insect of the grasshopper kind (Lev. 11:22). See LOCUST.

**BEEVES**. See CATTLE, Ox.

**BEHEMOTH**, the plural of the Hebrew word for BEAST (q. v.), used (Job 40:15-24) of the hippopotamus, *the beast*, only excelled by *leviathan* with the description of which ends the climactic begun in ch. 38, and carried upward until it finds its acme in the "king over all the children of pride" (41:34). The hippopotamus is a pachyderm, the largest except the elephant and the rhinoceros, amphibious in habits, living on vegetable food, and corresponding well with the description in the above passage. It is found in the upper Nile, and was common in the lower ancient times. It may have been found in the Jordan (40:23), although poetic license would make it quite possible that the mention of that river should have reference only to its aquatic habits and its courage, and not to its geographical range. Indeed, "the river" of the first member of the parallelism can only mean the Nile, and the mention of the Jordan in the second would seem to simply to strengthen the hyperbole.

**BIRD**. See FOWL.

**BITTERN**. See PORCUPINE.

**BOAR**. See SWINE.

**BULL, BULLOCK**. See Ox.

**CALF**. See Ox.

**CAMEL** (Heb. גַּמֶּל, *gaw-mawl'*, *labor, burden-bearing*; Gr. κάμηλος, *kam'-ay-los*), one of the most useful of the domestic animals of the East. With the exception of the elephant it is the largest animal used by man. It is often eight feet more in height, and possessed of great strength and endurance. It has a broad foot, which enables it to walk over sandy wastes without sinking deeply beneath the surface. It has a provision in its stomach for storing water enough to enable it to travel for days together without drinking. It is capable of subsisting on the coarsest and bitterest of herbage, and can take into its horny mouth the most obdurate thorn which it grinds up with its powerful teeth and digests with its ostrich-like stomach. To offset its great height it is formed to kneel, so that it can be loaded as easily as an ass, and then rise w-



burden of five hundred pounds and plod on through the hottest day, and the most inhospitable state of the deserts, in which it finds its congenial home. The hump on its back is not only a support to retaining its pack saddle, but a storehouse of fat, in reserve against its long fasts. The flesh, though forbidden to the Israelites, is eaten by the Arabs, and sold in the markets of all oriental countries. Its skin is used in making sandals, and its hair in the weaving of the coarse cloth of which the tents and outer garments are made. Its milk, and the products made from it, are a prime article in the diet list of the Bedouin. The allusions to the camel in the Scripture are numerous that it is unnecessary to point them



They prove that it was used from the earliest times in the very regions where it is now the main means of the people for traversing the otherwise most impassable deserts, and transporting burdens too heavy for other animals to carry.

The word rendered *dromedaries* (Isa. 60:6; Jer. 2:15) does not refer to the peculiar breed of blood camels known by that name, but to *young camels*, the latter reference being to the female.

**Figurative.** In the two passages (Matt. 19:24; Luke 18:27) the size of the camel is made the basis of comparison. There is not a particle of evidence in favor of the statement that the needle's eye, in the former passage, refers to the smaller gate cut through the panel of the city gates of the East, or that such a gate is, or ever was, called a needle's eye.

The whole force of the comparison in both passages is found in the hyperbole. Moreover, no camel could ever be forced through one of these small gates.

**CANKERWORM**, probably a stage in the development of the Locust (q. v.).

**CAT.** The cat is nowhere alluded to in the Bible, excepting in the Apocrypha (Epistle of Jer. 1:37). It is not mentioned in classical authors, even when treating of Egyptian history. This makes the stranger as there are two species of cats in Palestine, and the domestic cat is exceedingly common now all through the East.

**CATERPILLAR.** See LOCUST.

**CATTLE** (the rendering of several Hebrew and Greek words) were of prime importance to the Hebrews. Their first employment was that of flocks and herds. On their arrival in the land they were assigned to the land of Goshen,

on account of its pastoral facilities. They then became herdsmen and shepherds to Pharaoh. One of the words, *mikneh*, translated *cattle*, signifies *possessions*. It includes horned cattle, horses, asses, sheep, and goats. The specific words for animals of the bovine species, and for sheep and goats, are also occasionally rendered *cattle*. Also *behêmâh*, which means, primarily, *beast* in general.

**CHAMELEON** (Heb. *בִּרְמָל*, or *בִּרְמָל*, *ko'-akh*).

There is no possibility of determining with certainty the animal intended by this Hebrew word in the list of creeping things (Lev. 11:30). It was probably a lizard, and more likely to have been the *Nile monitor* than the *chameleon*. The R. V. renders it *land crocodile*. The former of these attains a length of five to six feet, and the latter of four to five. On the authority of the LXX. and the Vulgate the A. V. has rendered it *chameleon*.

On the other hand the R. V. has rendered *tinshemeth*, at the end of the verse, by *chameleon*, instead of *mole* of the A. V. This is based on the fact that *tinshemeth* is derived from a root signifying to *breathe*, and that the ancients believed that the *chameleon lived on air*. This somewhat fanciful idea is hardly probable enough to do away with the authority of the LXX. and the Vulgate, which render the word *mole*. The reference, however, is not to the true mole, but to the *mole rat*, *Spalax typhlus*, which is abundant in Bible lands. If the above views be correct, *chameleon* should be dropped from the biblical fauna.

**CHAMOIS** (Heb. *זֶמֶר*, *zeh'-mer*). The chamois of Europe is not found in the Holy Land. The animal referred to by this name (Deut. 14:5) was certainly not one of the domestic animals. It was also certainly known to them by its Hebrew name, *zemer*, and within the reach of the Israelites, as it was spoken of as an animal that they might eat. No animal satisfies the probabilities of the case so well as the *mountain sheep* of Egypt and Arabia, known as the *aoudad* and the *keesh*. It is probable that it was abundant in Sinai, where it is to be found even now. It is distinguished from the other animals of its group by the long hair on its throat and breast, extending like a ruffle to its foreknee. Its horns resemble those of the *beden*, or *mountain goat*.

**CHICKEN.** See COCK.

**COCK.** The only mention of domestic fowls in the Old Testament is in connection with the daily provision for Solomon's table (1 Kings 4:23). The Hebrew word, *בָּרְבֵּר*, *bar-boor'*, has been rendered *swans*, *geese*, *guinea fowls*, *capons*, and *fatted fish*, as well as the *fatted fowl* of the A. V. and the R. V. In the absence of decisive evidence we may accept the opinion of our translators and assume that such an epicure as Solomon did not fail to have so delicious an element in his larder.

In the New Testament the *cock crowing* is mentioned as a measure of time in connection with Peter's denial of Christ (Matt. 26:34, 74; Mark 14:30; Luke 22:34; John 18:27). Cocks are not regular in their times of crowing, sometimes crowing twice (Mark 13:35), and at other times irregularly through the night or before the dawn.

The *hen* is alluded to but once in the Scripture (Luke 13:34).

**COCKATRICE.** See SERPENT.

**COLT.** See ASS, HORSE.

**CONEY** (Heb. **פֶּזֶז**, *shaw-fawn*'), a small pachydermatous animal, with a dentition and feet resembling those of the hippopotamus. It is as large as a rabbit. It has a plump body and very short ears and tail. Its scientific name is *Hyrax Syriacus*. It does not really chew the cud, but has a motion of the jaws which resembles that function. Had it divided the hoof it would undoubtedly have been admitted into the list of animals allowed to the Hebrews for food (Lev. 11:5; Deut. 14:7).

The coney lives in holes and clefts of the rocks (Psa. 104:18; Prov. 30:24, 26). It is found throughout the whole length of Sinai, Palestine, and Lebanon.

**CORAL** (Heb. **רִמָּה**, *raw-mau'*, high in value).

It is uncertain what substance is intended by the word *ramôth*, rendered *coral* by both the A. V. and the R. V. As coral, however, is a precious commodity, and highly suitable for the requirements of the only two passages in which the word occurs, we may rest contented with this translation (Job 28:18; Ezek. 27:16). This substance is the skeleton of microscopic zoophytes. It is of a great variety of colors, shapes, and consistency. The most valuable is the red. Many of the branches of coral are extremely beautiful. The Red Sea was probably named so on account of the red coral growing in its waters. The best coral is brought from Persia and the Red Sea, but a very good quality is also found in the Mediterranean. Fine specimens of the best colors may bring fifty dollars the ounce. Coral was much valued among the ancients and the Arabs for making beads and other ornaments.

**CORMORANT.** In the list of unclean birds (Lev. 11:17; Deut. 14:17) the word *cormorant* is probably the correct rendering of the Heb. **שִׁנְיָה**, *shaw-lawk'*, bird of prey. It is abundant in the Holy Land. It is a large black bird, living by fishing. Its scientific name is *Phalacrocorax carbo*. In all other places in the A. V. where *cormorant* is used *pelican* should be substituted for it, as the true rendering of the original, **קַוִּי**, *kaw-ath'*, vomiting.

**COW.** See OX.

**CRANE** (Heb. **סֹוס**, *soos*, leap). The word occurs only twice in the Bible (Isa. 38:14; Jer. 8:7), and in both places should be rendered *twittering*, or *twitterer*, as applied to the swallow or some similar bird. Notwithstanding the opinion of the A. V. and the R. V., we think that the crane ought to be dropped from the list of biblical birds.

**CROCODILE** (marg. Job 41:1), a well-known saurian, found in ancient times in lower as well as upper Egypt, but now confined to the upper waters of the Nile. It was probably abundant in the Kishon in Bible days. It is said to be still found there. It is the creature intended by "dragon" (Ezek. 29:3) and "whale" (32:2; comp. Jer. 14:6, R. V., marg.). See LEVIATHAN.

**CUCKOW**, a mistranslation of a Hebrew word, **שָׁחַף**, *shakh'-af*, which is probably generic for bird of the sea gull family. The word occurs only twice (Lev. 11:16; Deut. 14:15, R. V., "seamew").

**DOE** (R. V., Prov. 5:19, for *roe*, A. V.) is female of the *wild goat*. See GOAT, WILD.

**DOG** (Heb. **כֶּלֶב**, *keh'-leb*, *yelping*; *κυνάριον*, *koo-nar'-ee-on*, puppy; *κύων*, *koo'-ohn*, dog) dog referred to in the Scriptures is invariably unclean animal, so familiar in the streets of oriental cities. He is a cowardly, lazy, despicable creature. He eats garbage, dead animals (Ezek. 22:31), human flesh (1 Kings 14:11), blood (1 Kings 22:38). He is the lowest type of vileness (Ecc. 9:4; 2 Sam. 3:8; Isa. 66:3). Dogs wander through the streets (Psa. 59:6, 14). With all their cowardice they are treacherous and violent (Psa. 22:20). The only good thing said of them is that they watch the flocks (Job 30:1; Isa. 56:10). Christ compares the Gentiles to them (Matt. 15:26). Those who are shut out of heaven are called dogs (Rev. 22:15). The price of a dog (Deut. 23:18) probably refers to sodomy. The turn of a fool to his folly is compared to one of the most disgusting of the many filthy habits of the dog (Prov. 26:11; 2 Pet. 2:22).

**DOLEFUL CREATURES** (Heb. **נִסְחָה**, *o'-*

a howler; Isa. 13:21; A. V., marg., "Ochins") refer to birds or beasts which emit shrieks, howlings or ominous sounds, such as the boom of owls, the wailing cry of jackals, and the dissonant howling of wolves. The point of the allusion is the fact that such creatures resort to ruins, deserted dwellings, and indicate the desolation which has overtaken them.

**DOLPHIN.** See BADGER.

**DOVE** (Heb. **יוֹנָה**, *yo-naw'*; Gr. *περίστερος*, *per-is-ter-ah'*). Four species of wild pigeons are found in Bible lands, the *ring dove*, or *rock pigeon*, the *stock dove*, the *rock dove*, and the *rumped rock dove*. They are all known by the name of *hamâm* in Arabic. They make their nests in the clefts and holes of the rocks (Cant. 2:14; Jer. 48:28; Ezek. 7:16). They also nest in trees. They are unresisting (Matt. 10:16), therefore suitable for sacrifice (Gen. 15:9; 22:6-8; Luke 2:24; Mark 11:15; John 2:14-16). They are timid (Hos. 11:11); they fly to great distances in their migrations (Psa. 55:6-8); they are gentle (Cant. 1:15; 4:1, etc.). Therefore a dove was the form in which the Holy Spirit descended on Jesus Christ (Matt. 3:16, etc.). See TURKEY DOVE. Wild doves are very numerous in all parts of the Holy Land. There are also vast numbers of tame pigeons in all the cities and villages. They have been kept from the earliest times. Being acceptable for sacrifices, they were considered clean, and used as food.

**DOVE'S DUNG** (Heb. **קָרִירִיִּים**, *kar-ir-yeem'*). Several theories have been formulated to explain the difficulty in regard to this material as an article of food (2 Kings 6:25): (1) That it was a kind of plant. No plant with this name has been discovered, however, and it is un-



any plant would have been found in any quantity in a place in the last extremity of famine. That it was in reality dung, but used as a fertilizer, to promote the quick growth of vegetables for food. This is fanciful, and not supported by the context. (3) That the people, in depth of their despair and starvation, actually ate this disgusting material. This seems the most probable view, and is supported by the fact that similar occurrence took place in the English famine in 1816.

**DRAGON** (Heb. **תַּנִּינ**, *tan-neen'*). This word is used in the A. V. with several meanings: (1) In connection with desert animals (Isa. 13:22; 34:13, etc.), it is best translated by *wolf*, and not by *dragon*, as in R. V. The feminine form of the word, **תַּנִּינִי**, *tan-naw'*, is found in Mal. 1:3. (2) *monsters* (Psa. 74:13; 148:7; Isa. 27:1). (3) *Serpents*, even of the smaller kind (Deut. 32:33; Psa. 91:13). (4) The *serpent* (Ezek. 29:3; 32:2, marg.). (5) In the New Testament (Rev. 12:3, et seq.) it refers to a *mythical monster*, which is variously described and figured in the legends of all nations. One of the Hebrew words, usually rendered *dragon*, is in some places translated *serpents* (Exod. 7:9, 10, 12).

**DROMEDARY** (Heb. **רֶכֶשׁ**, *reh'-kesh*, *swift*; **רַמְמַוִּק'**, *ram-maw'k'*, a brood mare). Besides references to the dromedary in the A. V. (Isa. 30:6; Jer. 2:23), where the word should be rendered *young camel* (Heb. **בֶּהֱמָה**, *beh'-ker*), it is also mentioned in 1 Kings 4:28 and Esth. 8:10; in the latter being an erroneous rendering of a Hebrew word signifying "*swift beasts*," as in margin, and the second another word signifying "*mares*." There is no clear and undoubted reference to the dromedary in the Scripture.

**EAGLE** (Heb. **נֶשֶׁר**, *neh'-sher*; **רָחֵם**, *raw-m'*; Gr. *ἀετός*, *ak-et-os'*). The word eagle in the A. V. includes both the *eagles* proper and the *vultures*. There are no less than four of the former and eight of the latter in the Holy Land. The common of the vultures are the *griffon* and *Egyptian vulture*, commonly known as *Pharaoh's chicken*. The commonest of the eagles is the *short-toed eagle*, *Circus Gallicus*, Gmel. One of these birds are swift (Deut. 28:49), soar (Prov. 23:5), nest in inaccessible rocks (Job 30:30), and sight their prey from afar (Job 39:30). Besides the above references the habits of eagles and vultures are alluded to in numerous passages (Num. 24:21; Job 9:26; Prov. 30:17, 19; 29:16; Ezek. 17:3; Obad. 4; Hab. 1:8; Matt. 23:15; Luke 17:37). The tenderness of the eagle young is also graphically set forth (Exod. 19:17; Deut. 32:11). Its great age is also noted (Job 40:35; Isa. 40:31).

**EGGS**. See FOWL.

**ELEPHANT**. This animal is not mentioned in the text of the A. V., but twice in the margin (Gen. 10:22; 2 Chron. 9:21). The animal is mentioned in Maccabees.

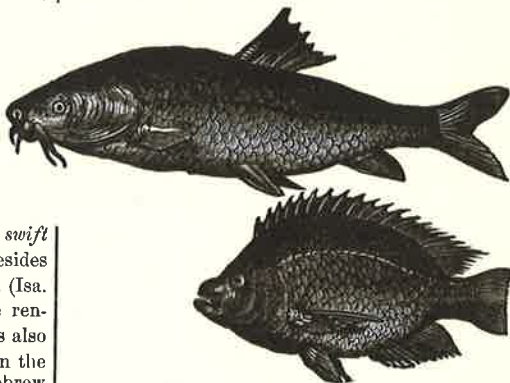
**WOLF**. See SHEEP.

**FALCON**, R. V. for A. V. "kite" (Lev. 11:14; Deut. 14:13), and A. V. "vulture" (Job 28:7).

**FALLOW DEER**, a mistranslation of Heb. **יַחְמֹר**, *yakh-moor'* (Deut. 14:5; 1 Kings 4:23), which is correctly rendered by R. V. "roe buck."

**FERRET**. See GECKO.

**FISH**. The Greek language has over four hundred names of fishes. The Hebrew, as we have it in the Bible, has not even one. Nevertheless fishes are mentioned frequently in the Scriptures. They were classified as *clean*, having fins and scales, and *unclean*, not so furnished. Whales, seals, dolphins, and other creatures, now known to be lung breathers, were regarded by the Hebrews as fish. There are forty-five species in the inland waters and very large numbers in the Mediter-



Fish found in Sea of Galtlee.

anean Sea. Dagon, the god of the Philistines, had a man's body and a fish's tail. There are many allusions to fishing in the Bible.

**FLEA** (Heb. **פַּר־וֹשֶׁה**, *par-oshe'*), a most annoying and unfortunately most common insect in the East. David compares himself to a flea in order to discredit Saul (1 Sam. 24:14). The similar reference (1 Sam. 26:20) is considered by some an error in the text.

**FLY** (Heb. **זְבִיב**, *zeb-ool'*). The immense number of flies in the East is one of its most striking characteristics. The number of species is also very large. The Heb. *zeb-ool'*, which is part of the name of the god of Ekron, Baal-zebub, is generic, but as the house fly is the most familiar representative it would be most frequently thought of in connection with this name. It is uncertain whether the plague of flies, **צָרָב**, *aw-robe'*, refers to the swarming of a single species (R. V., Psa. 78:45, "swarms of flies"), or a multiplication of such noxious insects (A. V. "divers sorts of flies"). "Devoured them" can hardly mean ate them up bodily, nor bit them; but destroyed their food, and overwhelmed them with their nastiness.

**FOAL**. See ASS, HORSE.

**FOWL**. A number of Hebrew words are rendered fowl, as **בֶּרְבֵּר**, *bar-boor'*; **עֹפֶה**, *ofe*; **צִפּוֹרִי**, *tsip-pore'*. They are all translated by other words



also, as "bird," "birds of prey," "sparrow," etc. This want of uniformity tends to obscure meanings which would otherwise be simple.

1. Birds were divided into *clean* and *unclean*, the latter including the carrion birds, fish hunters, and some others, as the hoopoe. Domestic fowls are mentioned, but it is nowhere said that they were eaten. It is, nevertheless, extremely probable that they were so used.

2. **Nest.** The allusions to birds' nests in the Bible are frequent and forcible. They were made in the sanctuary (Psa. 84:3), rocks (Job 39:27; comp. Num. 24:21; Jer. 49:16), trees (Psa. 104:17; Jer. 22:23; Ezek. 31:6). Nests are concealed in ruins (Isa. 34:15) and holes (Jer. 48:28). The New Testament nests (Matt. 8:20; Luke 9:58) are mere roosts.

3. **Eggs** are frequently alluded to (Deut. 22:6; Job 39:14; Isa. 10:14). They were well-known articles of food (Luke 11:12).

4. **Migration** of birds (Cant. 2:11, 12; Jer. 8:7), their singing (Eccles. 12:4; Psa. 104:12), flight (Exod. 19:4), care of young (Deut. 32:11, 12), voracity (Matt. 13:4), and many other characteristics are alluded to.

**FOX.** In several places it is uncertain whether Heb. שׂוֹאֵל, *shoo-aw'*; Gr. ἀλώπηξ, *al-o'-pakes*, signifies *fox* or *jackal* (Lam. 5:18; Ezek. 13:4; Cant. 2:15). In others it doubtless means *jackals* (Judg. 15:4; Psa. 63:10). The difficulty in regard to the number of jackals which Samson turned loose into the fields of the Philistines disappears if we consider that he probably collected them, doubtless with the aid of his companions, over a wide district of the Philistine plain, and set them loose in pairs, at perhaps as many as a hundred and fifty centers, so as to burn up as much as possible of the "shocks, and also the standing corn, and the vineyards and olives." In only one place is it more probable that fox is intended (Neh. 4:3). Ἀλώπηξ, *al-o'-pakes*, in the New Testament can mean nothing but *fox*. The Syrian fox is identical with the common European fox, *Vulpes vulgaris*, L.

**FROG** (Heb. צְבִילִי, *tsef-ar-day'-ah*). The frog of the Egyptian plague (Exod. 8:2-14) is *Rana esculenta*, L., an amphibian, common everywhere in Egypt and the Holy Land (see Wisd. 19:10).

**GAZELLE.** the correct rendering of צִבְיָה, *tseb-ee'*, translated, A. V., *roe* and *roe-buck*. It is the smallest of the antelopes in the Holy Land. It is abundant in the wildest portions of the country. Its beauty and speed are often alluded to in sacred and profane poetry. Its scientific name is *Gazella Dorcas*, L.

**GECKO** (Heb. אֶקֶה, *an-aw-kaw'*, R. V., Lev. 11:30, for A. V. "ferret"). This lizard is named from the sound which it emits. Its scientific name is *Ptyodactylus Hasselquistii*, Schneid. It is frequently found in houses. It runs with great rapidity, and clings to walls and ceilings by the suckers with which its feet are furnished. It is no way probable that the Hebrew original of this word signifies the *ferret*.

**GIER EAGLE**, a term in English of indefinite meaning, referring to the soaring of birds of

prey. A. V. uses it for Heb. כֶּהָם, *raw-kham*, which is *Pharaoh's chicken*, *Neophron percnopterus*. R. V. uses it for כֶּהָם, *peh'-res*, which better rendered *ossifrage*.

**GLEDE**, an old name for the kite. If Hebrew original, קָדָה, *raw-aw'* (Deut. 14:18) not the same as דָּאָה (Lev. 11:14, A. V., "kite"; R. V., "vulture"), *glede* is as good a rendering as can be given.

**GNAT** (Gr. κνώσφι, *ko'-nopes*), the wine grub, midge in fermenting and evaporating wine. Gnats or mosquitoes are most irritating pests in all parts of the East, and are very common in the low-lying marshy lands of Palestine and Egypt. They may refer to any small bloodsucking insect, the more minute creatures, whether bloodsuckers or not, which torment man and beast.

**Figurative.** The custom of filtering wine among the Jews, was founded on the prohibition of "all flying, creeping things" being used for food, excepting *saltatorii* (see Lev. 11:22). The saying of our Lord, "Blind guides, who say out a gnat and swallow down a camel" (Matt. 23:24), was doubtless taken from this custom. The contrast between the *smallest insect* and the *largest animal* is used to illustrate the inconsistency of those who are superstitiously anxious to avoid small faults, yet do not scruple to commit the greatest sins.

**GOAT** (Heb. עִזָּה, *ak-ko'*, *slender*; יָעֵל, *yaw-climbing*; זֶבִּי, *aze*, *strong*; עֹזֶרֶת, *at-tood'*, *pared*, and so *leader*; שֹׂעִיר, *saw-eer'*, *slayer*; Gr. ἐρίφιον, *er-if'-ee-on*; τράγος, *trag'-os*),



animal often associated with sheep, mentioned with them in many places in Scripture, once sharply contrasted (Lev. 25:32, 33). Owning the unlovely disposition of the goat it is less chosen for many sacrifices. Nevertheless it was allowable victim (Lev. 3:12; 4:24; 9:15; 10:16; ch. 16, *passim*; Num. 15:27, 28:22, etc.). Goats were only second in importance, as a source and investment of wealth to sheep.

**Figurative.** In Matt. 25:32, 33, sheep and goats are used to represent the righteous and wicked respectively. "The wicked are here received of under the figure of *goats*, not on account of the wantonness and stench of the *leopard* (Grotius), or in consequence of their stubbornness (Lange), but generally because these animals are considered to be comparatively worthless (Lev. 15:29); and hence, in v. 33, we have the directive *τὰ ἐπίγια* for the purpose of expressing tempt" (Meyer, *Com.*, Matt. 25:32, 33).

**GOAT, WILD**, a graceful animal, *Capra Beden*, L., with semicircular horns two and a half to three feet long. It is found in the most inaccessible mountains and deserts. Of the

ew words *ya'alath* and *akko* (Deut. 14:5) the certainly, and the second probably, refers to peckers.

**GRASSHOPPER.** See LOCUST.

**LEAT OWL.** See OWL.

**LEYHOUND.** a very doubtful rendering of זָרֵר מִתְּהַנֵּם, *zar-zeer' mawth-na'-yeem*, *in the loins* (Prov. 30:31). The marginal "horse" and "warhorse," show that the translators were not quite satisfied with the rendering of the text.

**ARE** (Heb. אֲרֵבֶת, *ar-neh'-beth*, Lev. 11:6; 14:7), a rodent of which there are four species in the Holy Land, of which *Lepus Syriae* Hempr. et Ehr., is generally diffused. The *L. Sinaiticus*, Hempr. et Ehr., *L. Aegypti* Geoffr., and *L. Isabellinus*, Rüpp., are desert species.

**ART**, *Cervus Dama*, L., an animal once in Palestine, but now probably extinct. *S. manus*. The Hebrew אֶיִל, *ah-yaw'*, and not אֶיִל (Deut. 14:5; 1 Kings 4:23), is the *fallow*. The female is called Hind. See FALLOW.

**AWK** (Heb. נָיִץ, *nayts*, Lev. 11:16; Deut. 14:15; Job 39:26; תֹּחֲמָס, *takh-mawce'*, Lev. 11:16; Deut. 14:15). There are eighteen species of hawk "after his kind," ranging in size from the little sparrow hawk to the buzzard. These are exclusive of the kites and gledes.

**ASS.** See ASS.

**IFER.** See Ox.

**IN.** See Cock.

**IRON.** There are six species of herons in the Holy Land. As the Heb. אֲנַפְהָ, *an-aw-faw'* (Lev. 11:19; Deut. 14:18), is associated with the and accompanied by the qualifying phrase "after his kind," it is reasonable to accept it, rather than *eagle*, *parrot*, *swallow*, or *ibis*, which have been suggested in its place.

**ND**, the female of HART (q. v.).

**PPOPOTAMUS.** See BEHEMOTH.

**NEY.** See BEE.

**POPEE**, probably the correct translation of דּוּכִיפֶת, *doo-kee-fath'*, R. V., Lev. 11:19; 14:18; A. V., "lapwing." It is a migratory *Upupa epops*, L., which spends the summer in the Holy Land and the winter in more southerly parts. Its head is often figured on the Egyptian monuments. If it be the bird intended by *doo-kee-fath'* it was unclean. It is, however, now eaten.

**RNET** (Heb. צִרְיָה, *tsir-aw'*, as *stinging*), a net with a formidable sting. It is found in considerable abundance in the Holy Land. Commentators are at variance as to whether the insect of the passages in which it is mentioned (Lev. 11:23-28; Deut. 7:20; Josh. 24:12) is literal or figurative. There are several species of hornets in the Holy Land.

**RSE.** The Hebrews were at first forbidden

to retain the horses they captured (Deut. 17:16), and accordingly houghed most of those which they took (Josh. 11:4-9). But they soon ceased to regard this restriction, and accumulated large studs of cavalry and chariot horses, mostly from Egypt and Assyria. Solomon had twelve thousand cavalry and four thousand chariot horses. Riding a horse was usually a sign of military rank. Many high functionaries, however, rode asses, mules, and camels.

**HORSELEECH** (Heb. עֵלְיוֹקָה, *al-oo-kaw'*, *sucking*, Prov. 30:15), either one of the leeches, *Hirudo medicinalis*, Sav., or *Hemopsis sanguisorba*, Sav., found in the stagnant waters throughout the land, or a specter like the "night monster."

**HOUND.** See GREYHOUND.

**HYENA** (Heb. צִבּוֹרִי, *tsaw-boo'-ah*, *speckled*), probably the correct rendering of Jer. 12:9, "speckled bird." It suits well the context. The hyena is very common throughout the Holy Land, and would be one of the "beasts of the field" to devour the carrion so vividly represented in the above passage.

**JACKAL** (Heb. פִּיִּן, *tan-neen'*, *monster*), R. V., Isa. 34:13; Jer. 9:11; 10:22; 51:37; Mic. 1:8, for A. V. "dragon." It would better be rendered *wolf*. Also R. V., Jer. 14:6, marg., "crocodile;" A. V. "dragons." We believe that this should also be rendered *wolf*. On the other hand, "wild beasts of the islands" should be *jackals*. *Jackal* should in some cases be substituted for *fox*, as the translation of שׁוּעָל, *shoo-awl'*. See FOX. The jackal is a familiar nocturnal animal, with a peculiar howl, feeding on live prey and carrion.

**KID.** See GOAT.

**KINE.** See Ox.

**KITE.** Three Hebrew words (אֶיִל, *ah-yaw'*; דָּוָה, *daw-aw'*, *fly rapidly*; and דָּהִי, *dah-yaw'*) are general terms for birds of prey of the falcon sort. R. V. renders *ah-yaw'* "falcon;" A. V., sometimes "kite" (Lev. 11:14; Deut. 14:13), sometimes "vulture." R. V. renders *daw-aw'* and *dah-yaw'* "kite;" A. V., "vulture." Three kites exist in the Holy Land, *Milvus iclinus*, Sav., *M. migrans*, Bodd., and *M. Aegyptius*, Gmel.

**LAMB.** See SHEEP.

**LAPWING.** See HOOPOE.

**LEOPARD** (Heb. נָמֵר, *naw-mare'*, *spotted*; Gr. *πάρδαλις*, *par'-dal-is*), *Felis leopardus*, L., a wily, active, ferocious beast (Isa. 11:6; Jer. 5:6; Dan. 7:6; Hab. 1:8; Rev. 13:2). It is next to the bear the largest of the existing carnivora in the Holy Land. It has a beautiful spotted skin (Jer. 13:23), which is highly admired by the people. It is used for rugs, saddle covers, and one is sometimes hung over the back by religious medics. The *cheetah*, or *hunting leopard*, *Felis jubata*, Schreb., is probably included under the Hebrew generic name נֶמֶר-נֶמֶר.

**LEVIATHAN** (Heb. לִוְיָתָן, *liv-yaw-thawn'*), a word signifying an animal, writhing or gathering itself into folds; used for the *crocodile* (Job 41:1,



the term *abbir*, *strong ones*, is used metaphorically for *bull* (Psa. 22:13; Lev. 13; Isa. 34:7), but it is also used in the same sense for the *horse* (Jer. 8:16; 47:3).

**4. Calf, Heifer.** The rendering of Heb. עֵגֶל, *ay'-ghel*, and עֵגְלָה, *eg-law'*. Once "heifer" is the equivalent of פָּרָה, *paw-raw'* (Num. 19:2).

**5. Wild Ox** (Heb. טֶהוֹ, *teh-o'*, A. V., Deut. 14:5), **Wild Bull** (Heb. טוֹרֵא, *toh*, A. V., Isa. 51:20). R. V. in both passages, "antelope." It is probably *Oryx beatrix*, L., also known as *Antelope leucoryx*, Pall., an Arabian and African species, which extends to the borders of Syria. "Uni-

civilized world, and has never ceased for its gorgeous feathers.

**PEARL** is mentioned in A. V. in ment only once (Job 28:18, תַּבְרִישׁ, R. V., with probability, translates i Pearls are mentioned several times Testament (Matt. 7:6; 13:45, 46; Rev. 17:4; Gr. μαργαρίτης, *mar-gar-ee* gates of pearl (Rev. 21:21) refer to pearl. Both are depositions from the pearl oyster, *Avicula margaritifera*.

**PELICAN**, probably the correct of Heb. קָאֵת, *kaw-ath'*. It was an u

(Lev. 11:18; De It was found places (Psa. 102: (R. V., Isa. 34:11 A. V. "cormora "pelican"). Two found in the Hol *ecanus onocrotal* *P. crispus*, Brush ican lives on fis catches with its and stores in the pouch beneath gorged with food

to some lonely place, and pressing its pe its breast stands in this attitude for ho until it is hungry again, when it resur ing. If *kaw-ath'* be the pelican, this att well suit the melancholy inactivity to v alludes in comparing himself with the wilderness."

**PIGEON.** See DOVE.

**PORCUPINE.** See BITTERN.

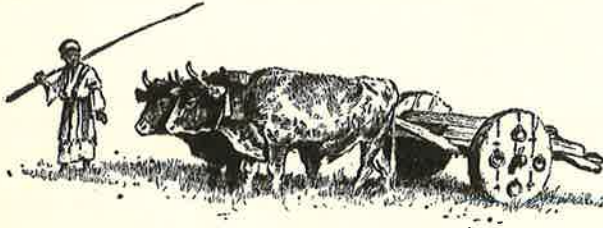
**PORPOISE.** See BADGER.

**PURPLE**, a dye extracted from of several shellfish of the genera *Mure purra*, found on the coast of the Med The art of preparing it is lost. It i whether the A. V. "scarlet," marg. R. V. "purple" (Heb. אֲרָגֶלֶת, *ar-g Dan. 5:7, 16*), is the same as "purple," *por-foo-roon'* (John 19:2), which is cal let," *kokkivyn*, *kok-kin'-ane* (Matt. 27

**COLORS.**

**PYGARG** (Heb. דִּישָׁן, *dee-shon* probably the *addax*. *Antelope addax*, animal found in the Syrian and Arabi It is mentioned in only one of the t clean animals (Deut. 14:5). There seen authority for A. V. marg. "bison."

**QUAIL** (Heb. שֵׂאֵל, *sel-awv'*), a g bird, *Coturnix vulgaris*, L., more or less Egypt and the Holy Land, but also passi them on its migrations northward in southward in September. The quails narrow portions of the sea, but arrive hausted. Many of them perish in t Those which the Israelites captured (Ex Num. 11:31, 32) were on their way N. has pointed out their course up the Red the mouth of the Gulf of Akabah and S



An Oxcart.

corn" of A. V. is rendered "wild ox" in R. V., Num. 23:22; 24:8; Job 39:9, 10; Psa. 29:6; 92:10. See UNICORN.

No animal, except the sheep, is so frequently alluded to in Scripture as the ox and his derivatives.

**PALMERWORM** (Heb. גַּזְזָם, *gaw-zawm'*, *devouring*, Joel 1:4; 2:25; Amos 4:9), a destroying larva, possibly a caterpillar, more probably a stage in the development of the locust. Its root signifies to *cut off*. It is impossible to identify it.

**PARTRIDGE** (Heb. קָרַי, *ko-ray'*, a *caller*, from its cry). There are two species of partridges in the Holy Land, *Caccabis chukar*, C. R. Gray, the *red-legged partridge*, and *Ammoperdix heyi*, Temm., the *sand partridge*. The former is generally in the middle and upper mountain regions and the Syrian desert. The latter is peculiar to the Dead Sea and Jordan valley. This may be the one alluded to by David (1 Sam. 26:20). The passage Jer. 17:11, in which R. V. has adopted A. V. marginal rendering, "gathereth young which she hath not brought forth," is obscure. It may refer to pirating a nest, after the manner of the cuckoo, or decoying away the chicks of another bird. Although no modern authority has witnessed such theft, some of the ancients believed that the partridge was guilty of it.

**PEACOCKS.** In one place where A. V. has given "peacock" (Job 39:13) the original is Heb. רֶחֶן, *reh'-nen*, which is undoubtedly a name for the ostrich, as in R. V. In the other two passages where "peacocks" occurs in A. V. and R. V. (1 Kings 10:22; 2 Chron. 9:21) the reference is unquestionably to this lordly bird. The Heb. תּוֹקֵי, *took-kee'*, survives in the allied *tokei*, which is the Tamil name of the bird. So far as we know Solomon was the first to import it into western Asia. It soon became well known all over the



aitic peninsula, and so blown by a sea wind  
for the camp of the Israelites.

**RAM.** See SHEEP.

**RAVEN.** The raven, *Corvus corax*, L., is the  
t bird named (Gen. 8:7). It feeds in part on  
seeds and fruit. To  
this fact our Saviour  
alludes (Luke 12:24 ;  
Gr. *kópaç*, *kor'-ax*).  
It also captures  
small creatures  
alive, but it loves  
carrion (Prov. 30:  
17), and so was un-  
clean. Orientals, as  
well as occidentals,  
look upon it as a  
bird of evil omen  
(Isa. 34:11). The

brew word עֵרָב, or עֵרָב, *o-rabé*, of which  
en is the translation, doubtless includes the  
*owls, rooks, jays, and choughs*, as is implied in  
expression "after his kind" (Lev. 11:15 ;  
Dt. 14:14).

**ROE.** In one place (A. V., Prov. 5:19 ; R. V.  
oe," Heb. יָחִיל, *yah-al-aw'*) it should be *wild*  
*goat* ; in all other places, *GAZELLE* (q. v.).

**ROEBUCK,** a mistranslation of the Heb.  
רֵשֶׁת, *tseb-ee'*, which signifies the *GAZELLE* (q. v.).  
The *roebuck*, *Cervus capreolus*, L., is found in the  
y Land, and is the proper translation of Heb.  
יָחִיל, *yakh-moor'* (Deut. 14:5 ; 1 Kings 4:23 ;  
V. wrongly "fallow deer"). It must have  
n very abundant in the days of Solomon. It  
now found rarely in northern Galilee and  
mel, and in the woods of Gilead. It is still  
own in Carmel by the name *yakh-moor'*, and E.  
the Jordan by that of *hamûr*.

**SAND FLIES.** See LICE.

**SAND LIZARD.** See SNAIL and LIZARD.

**SATYR,** the equivalent (Isa. 13:21 ; 34:14)  
שָׂעִיר, *saw-er'*, which means a *he-goat*, and is  
ally so translated. The same word is rendered  
A. V. (Lev. 17:7 ; 2 Chron. 11:15) "devils,"  
V. "he-goats," marg. "satyrs." Grotesque  
atures, half man and half goat, figure in the  
ek and Roman mythologies under the name of  
*ers* and *fauns*.

**SCARLET,** the product of the cochineal in-  
s, *Coccus ilicis* and *C. cacti*, which are raised  
Palestine. *Crimson* is also produced by the  
he insects, as also *purple* and *violet*. See  
ORS.

**SCORPION,** a generic term for about a  
en species of the *Arachnide*, which inhabit the  
y Land. The poison is in the sting at the end  
he tail. The scorpion is an emblem of torture  
wrath. Some of the species of southern Pal-  
ne are six inches long.

**SCREECH OWL.** See OWL, NIGHT MONSTER.

**SEAL, SEAL SKINS.** See BADGER.

**SEAMEW.** See CUCKOW.



The Quail.

**SEA MONSTER.** See DRAGON, WHALE.

**SERPENT.** It is impossible to unravel the  
tangle in which the translators, ancient and  
modern, have involved the eight words used in the  
Hebrew for serpents. Only one of them (Heb.  
שָׂפָן, *shef-ee-fone'*) can be identified with any de-  
gree of certainty. This is in all probability *Ce-  
rastes Hasselquistii*, Strauch, the *horned cerastes* of  
the desert. It is reasonably probable that *pethen*  
refers to the *cobra*. *Zepha'* and *ziph'oni* and  
*ephi'eh* are uncertain. Heb. תַּנְיָן, *tan-neen'*, is  
usually translated *dragon*, and if it refers to a  
snake in the story of the controversy between  
Moses and Pharaoh we have no means of guessing  
the species. Heb. נָחָשׁ, *naw-khawsh'*, is a general  
term, corresponding exactly to the English *serpent*  
or *snake*. Heb. שָׂרָפ, *saw-rawf'*, means *fiery*, and  
is therefore only a term to characterize the ven-  
omousness of the unknown species intended.



Scorpion.



Cobra.

The serpents of Egypt, Sinai, and the Holy  
Land are numerous. Of the venomous ones the  
principal are *Daboia zanthina*, Gray, *Cerastes Has-  
selquistii*, Strauch, *Naja haje*, L., *Echis arenicola*,  
Boie, *Vipera Euphratica*, Martin, and *V. amno-  
dytes*, L. The English names of snakes mentioned  
are *adder*, *arrowsnake*, *asp*, *basilisk* (fabulous),  
*cockatrice* (fabulous), *fiery flying serpent*, *viper*,  
and the generic term *serpent*. Besides these the  
following terms are used : *Crooked*, *crossing like a*  
*bar*, *fleeing*, *gliding*, *piercing*, *swift*, *winding*, as  
adjectives to the serpent, but seeming to refer to  
the *crocodile*, under the name *leviathan* (Isa. 27:1).

Almost all the allusions to the serpent in the  
Scriptures are to its malignity and venom. Prob-  
ably the Hebrews regarded most or all snakes as  
poisonous. Only once (Matt. 10:16) is there a  
doubtful commendation of the serpent on account  
of its wisdom. Its habits, even to being ovipa-  
rous (Isa. 59:5), were minutely noted. The devil  
is the "old serpent."

**SERPENT CHARMING** has always been  
an Asiatic specialty. The cobra is the snake  
specially used for this purpose.

**SHEEP,** the rendering of several Hebrew  
and Greek words. This animal is mentioned about  
five hundred times in the Bible. The broad-tailed  
variety is the one which is, and probably has been  
from ancient times, the one raised in the East.

Allusion is made to its fat tail ("rump," A. V.; Exod. 29:22; Lev. 3:9; R. V. "fat tail"). The number of sheep raised in ancient times was prodigious. We read of the tribute of 200,000 fleeces from the king of Moab (2 Kings 3:4). Reuben took 250,000 sheep from the children of Ishmael (1 Chron. 5:21). Lambs were offered in immense numbers in sacrifice, usually males, in one case a female (Lev. 14:10). Solomon offered 120,000 on occasion of the consecration of the temple (1 Kings 8:63). Sheep's milk and wool were and are of immense importance for food and clothing, and as articles of commerce. Ram's skins entered into the structure of the tabernacle.

Shepherds in Bible lands have the same personal knowledge and exhaustive care of their flocks as in ancient times. Their offices were chosen as emblems of those of Christ and his ministers in the care of the believers committed to their charge.



A Sheepfold.

The interest of the sheep to Christians culminates in the fact that Christ is the atoning, illuminating, life-giving, reigning Lamb of God.

#### SHE GOAT. See GOAT.

**SNAIL.** The Hebrew word שָׂנַיִל, *kho'-met*, rendered (A. V., Lev. 11:30) "snail," is generic for lizard (R. V., *l. c.*, "sand lizard," which rendering is, however, only conjectural). Another word, שָׂבָבִיל, *shab-tool'* (Psa. 58:8), is probably generic for snail, although neither the LXX. nor Vulgate support the rendering. The surface of rocks, walls, and tree trunks in this land is often covered with a thin pellicle, looking like a film of collodion or gelatine. This is caused by the passing and repassing of snails, which always leave a slimy track behind them. This is the *melting* of the snail, alluded to in the above passage. If a snail remain attached to a place in the hot sun it will dry up, but be stuck fast to its resting place by this inspissated mucilaginous fluid. The number of species of snails in Bible lands is large.

#### SOW. See SWINE.

**SPARROW,** one rendering of Heb. צִפּוֹרִי, *tsip-pore'*, which, like *usfir* in Arabic, is generic for small birds. Only in one or two instances (Psa. 84:3; 102:7) is it specific for the house sparrow. *Zippor* is more frequently rendered "bird" and "fowl." The New Testament σποῦ-

θίον, *stoo-thee'-on*, probably refers to the house sparrow (Matt. 10:29; Luke 12:6, 7).

#### SPECKLED BIRD. See HYENA.

**SPIDER.** Two Hebrew words are translated in A. V. *spider*. 1. שָׂרָפָה, *sem-aw-meeth'* (Psa. 30:28), from a root signifying to be poisonous. R. V. gives "lizard." Both the spider and several varieties of lizards frequent houses. 2. אַקְכָּוִישׁ, *ak-kaw-beesh'* (Job 8:14; Isa. 59:5, 6), generic for *spiders*, of which there is a large number in the Holy Land.

**SPONGE** (Gr. σπόγγος, *spong'-gos*), a porous body, produced in the sea, composed of tubules and cells, lined with amoeboid substance. The vital action of these protozoa keeps up a steady circulation of water through the channels. Commercial sponges consist only of the skeleton, of which the lining and investing substance has been cleaned. The only mention of sponge is in connection with the crucifixion of our Saviour (Matt. 27:48, etc.).

#### STALLION (Sir. 37:8).

Altered horses are more highly esteemed in the East for all external offices. Geldings are seldom seen.

**STORK** (Heb. חֲסִידָה, *chee-daw'*). Two species, *Ciconia alba*, L., the *white stork*, and *C. nigra*, L., the *black stork*, are found in the Holy Land. It is an unclean bird. Although its usual nesting place is in ruins, the black species, resorts to trees (Psa. 104:17). It is a migratory bird, going to northern Europe in the summer, flying high to the heaven" (Jer. 8:7), and making a rushing noise ("the wind was in their wings," Zech. 9:14). Their affection for their young is proverbial.

**SWALLOW.** The only Hebrew words properly translated swallow are דֶּרֹרֶה, *der-ore'* (Psa. 3:3; Prov. 26:2), and סוּס, *soos* (Isa. 38:14; Jer. 48:27), *aw-goor'*, in the latter two signifies *swallower*, instead of "swallow," as in A. V., or "crane," as in R. V. The *swallows and swifts* and *martins* are numerous in Bible lands. Their shrill chirp as they skim the ground and sweep through the air with incredible rapidity, are among the most characteristic features of oriental towns.

**SWAN.** Probably the Heb. תַּנְשֵׁמֶת, *tan-shemeth* (Lev. 11:18; Deut. 14:16; A. V. "swan"; R. V. "horned owl," marg. "swan"), refers to the *purple gallinule*, *Porphyrio porphyrio*, or *Ibis*, one of the *ibises*. *Ibis religiosa*, L., or *I. falcinellus*, L., and not to the *swan*, which is hardly found in the Holy Land, and would not have been regarded as unclean.

**SWINE** (Heb. חֲזִיר, *khas-er'*; Gr. χοίριον, *khoy'-ros*). The hog is regarded by Mohammedans with no less loathing than by the Jews. Many of the oriental Christians share this feeling, with

ers raise swine and freely eat of its flesh. The  
ys in Christ's time had come to ignore their own  
on this subject (Matt. 8:30, etc.), as had some  
their ancestors who ate their flesh (Isa. 66:17).

**TORTOISE** (A. V., Lev. 11:29; R. V. "great liz-  
"). The Heb. **צָבָה**, *tsawb*, is the cognate of the  
Ab. *dabb*, which is the term applied to the *land*  
*ator*, *Psammosaurus scincus*, an animal often  
feet long, and to another lizard, *Uromastix*  
*ripes*, which attains a length of two feet, and  
a short rounded head, and a tail surrounded  
rings of spines. Although there are *land* and  
*tortoises* in the Holy Land and its adjacent sea,  
does not refer to any of them, and therefore  
*tortoise* must be dropped from the list of Scrip-  
e animals.

**TURTLE, TURTLEDOVE** (Heb. **טוֹר**,  
), one of the best-known birds of the Holy  
nd. It was used by the poor for sacrifices (Lev.  
1, etc.). Its peculiar note and gentle disposi-  
on (Psa. 74:19) made it a type of Christ. There  
three species in the Holy Land, *Turtur auri-*  
*L.*, the *common turtle dove*, *T. risorius*, L., the  
*ared turtle dove*, and *T. Senegalensis*, L., the  
*on or Egyptian turtle*.

**UNICORN** (R. V., "wild ox," Heb. **רֶחֱם**, *reh-*  
*em*), probably *Bos primigenius*, L., the true  
*rocks*. This animal is now extinct, but cer-  
ely existed in Germany in the time of Cæsar,  
did not probably become extinct in Europe  
il the Middle Ages. Cæsar describes it as im-  
se in size, of great strength (comp. Num.  
22; 24:8), speed (Psa. 29:6), and ferocity, un-  
able (Job 39:9, 10), associated with bulls  
34:7; A. V. marg. "rhinoceroses") (*Cæs.*, *Bell.*  
*ll.*, iv, 29). It cannot be the Arab. *ri'm*, which  
doubtless *Antilope leucoryx* (see **WILD OX**  
er Ox), nor *Bison bonasus*, which is called by  
modern Germans *auerochs*, but which is an  
mal with short horns, quite unsuitable for  
orns of the unicorn." Still less can it be the  
ention to speak of a fabulous creature like the  
ditional *unicorn*, with the single horn springing  
n the center of the forehead. The *re'em* had  
e than one horn (Deut. 33:17).

**VIPER**. See SERPENT.

**VULTURE**. Several vultures have already  
n described. See **EAGLE**, **GIER EAGLE**, **OSPRAY**,  
**OSSEIFRAGE**. The Hebrew words **דָּאָוָה**, *daw-aw'*,  
**דָּהָיָה**, *dah-yaw'*, rendered in A. V. "vulture,"  
uld be *kite*, and **אֶיָּה**, *ah-yaw'*, perhaps (as in  
V., Job 28:7) "falcon." The word **רָחֵם**, *raw-*  
*em*, translated "gier eagle" (Lev. 11:18),  
uld be *vulture*. It refers to Pharaoh's chicken,  
*ophron Percnopterus*, Sav.

**WASP**. The reference in the only passage  
hich this insect is mentioned (Wis. 12:8) is  
bless to the common *yellow jacket*, *Vespa vul-*  
*is*, L. It is very common throughout the Holy  
nd, and is especially so in the vineyards during  
age, and about the grape presses, and the fruit  
ps in towns.

**WEASEL** (Heb. **חֹלֶד**, *kho'-led*). This is, per-  
s, the best translation of *kho'-led* (Lev. 11:29),

notwithstanding the fact that the cognate Arab.  
*khuld* refers to the *mole rat*, *Spalax typhlus*. The  
term must be understood in a family sense for all  
the *Mustelidae*, as the *marten*, *ichneumon*, *genet*,  
and *polecat*.

**WHALE** (Heb. **תַּן**, *tan*, or **תַּנִּינִי**, *tan-neen'*, a  
*monster*). The "great whales" (A. V., Gen. 1:21;  
R. V. "sea monsters;" Job 7:12; Ezek. 32:2) are  
to be understood of all aquatic creatures not con-  
sidered as fishes. See **DRAGON**. Jonah's whale  
(*כִּיטוֹס*, *kay'-tos*, Matt. 12:40, from the LXX., Jonah  
1:17) was a "great fish," **דָּגוֹל גָּדוֹל**, *dawg gau-*  
*dole'*. It might have been a *spermaceti whale*,  
had one wandered into the Mediterranean, or a  
*large shark*, of which that sea contains many large  
enough to have swallowed Jonah.

**WHITE OF AN EGG** (A. V., Job 6:6) may  
better be rendered, as in R. V. marg., "juice of  
purslane."

**WILD ASS**. See **ASS**.

**WILD BEASTS**. The signification of beasts  
in many places, and of wild beasts in all, is beasts  
of prey. The context will always settle the  
meaning. There are no more any lions in Syria  
and Palestine. They were, however, numerous in  
Bible times. Bears are still found in considerable  
numbers in Antilebanon, and a few still linger in  
Lebanon. They become more abundant in Amanus  
and the Taurus. Wolves are common throughout.  
Leopards are occasionally met with in Lebanon,  
and more frequently in Antilebanon and E. of  
the Jordan, and in the neighborhood of the Dead  
Sea. Jackals are very common everywhere.  
Foxes are also very numerous. Hyenas haunt  
ruins and waste places. Badgers, martens, pole-  
cats, ichneumons, and genets are also found.  
Among the wild beasts which are not carnivorous  
are the roebuck, the gazelle, the addax, hart, wild  
ass, the *beden* (wild goat), swine, and coney.

Hunting, except for roebuck and gazelles, is not  
common. A few bears are shot every year.  
Wolves are killed by the shepherds. Foxes are  
occasionally trapped or shot. Hyenas are caught  
in steel traps or shot, and rarely a leopard is  
killed in the more lonely parts of the mountains.  
Hares are shot in the winter, and brought to the  
markets of the large cities. The allusions to wild  
beasts in the Bible are numerous (2 Kings 14:9;  
Job 39:15; Psa. 80:13; Hos. 13:8, etc.).

**WILD GOAT**. See **GOAT**, **WILD**.

**WILD OX**. See **OX**, **UNICORN**.

**WOLF** (Heb. **זֶלֶבֶד**, *zeh-abé'*; *λύκος*, *loo'-kos*).  
We believe it also to be the proper rendering of  
**תַּנִּינִי**, *tan-neem'*, translated, A. V., "dragons;"  
R. V., "jackals" (Job 30:29; Psa. 44:19; Isa.  
13:22; 34:13; 43:20; Jer. 9:11; 10:22; 14:6; R. V.  
marg. "the crocodile;" 49:33; 51:37; Mic. 1:8).  
The wolf is the terror of the sheep, but usually  
flees from the shepherd. Wolves are very numer-  
ous in all the sheep walks of this land. The em-  
blematic reference to the ferocity and bloodthirsti-  
ness of the wolf are numerous and forcible.

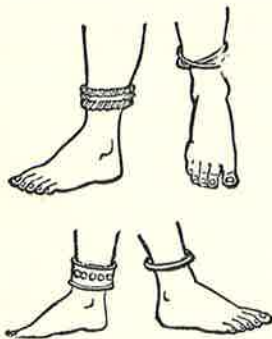
**WORM**. The only worms alluded to in Scrip-  
ture are the *larvæ of insects*, as **סָרְסָר**, *sawce* (Isa. 51:8),



the grub of the moth; רִמְמָו', *rim-maw'*, maggots bred in decaying vegetable and animal substances (Exod. 16:24; Job 7:5, etc.), and *tôlê'im*, also maggots similar to the last. *Tôlê'* and *tôlê'ath*, from the same root, refer to the cochineal insect. Earth worms are not mentioned in the Bible. The worms which devoured Herod (Acts 12:23) were probably also maggots, bred in a wound or sore.

**ANIMAL, SYMBOLISM OF.** See SYMBOLISM.

**ANIMAL, WORSHIP OF**, is of great antiquity, and its origin is involved in much obscurity. Zoolatria (animal worship) is said to have been introduced into Egypt by King Kekau of the second dynasty. The gods of the Egyptian, Indian, Greek, and Teutonic mythologies were the "powers" of nature; and the principal sacred animals and reptiles were worshiped as their incarnations or servants. Many of them were carefully tended



Anklets.

while living, and when dead were buried with great pomp. To cause the death of any of these creatures designedly was punishable with death; but if anyone caused the death of a cat, hawk, or ibis, with or without intent, he must die.

The Israelites often degraded themselves by an imitation of this kind of worship (Exod. 32), for which they were severely punished.

Among the Aztecs, the animal kingdom was represented by the gods Nitzilopochtli, signifying *Humming bird to the left* (in northern Mexico the humming bird being the messenger of spring), and Quetzalcoatl, "the feathered serpent" or "the serpent bird" (Reville, *Native Religions of Mexico*, etc.). Traces of this ancient cult are found in Great Britain and Ireland, where in the worship of wells the presence of animals or fish as guardians or tutelary deities of the wells is a marked feature (Comme, *Ethnology in Folklore*).

**ANISE.** See VEGETABLE KINGDOM.

**ANKLET** (Heb. אֶזְרָא, *eh'-kes*, A. V. "tinkling ornaments"), the ornament mentioned in the description given of female attire (Isa. 3:18). It was a ring of gold, silver, or ivory, worn round the ankles. The anklet was very widely used by the ancients, nor has its use ceased yet in the East. The Egyptian monuments show them to have been worn by both sexes. The practice was forbidden in the Koran (24:31), though the prohibi-

tion may refer rather to the small bells worn, specially by dancing girls, around the ankles.

**AN'NA** ('*Anna*, *an'-nah*, Greek form of *Hannah*), the prophetess, and daughter of Phanuel the tribe of Asher. Married in early life, after seven years, lost her husband. From that time she devoted herself to attendance upon temple services, and probably by reason of great piety was allowed to reside in some one of the chambers of the women's court. Anna eighty-four years old when the infant Jesus presented to the Lord. Entering as Simeon thanking God, Anna also broke forth in praise the fulfillment of the divine promises (Luke 2:36).

**AN'NAS** (a contracted form of *Ananias*, high priest of the Jews. He is called by Josephus *Ananias*, the son of Seth, and was appointed high priest by Quirinus, proconsul Syria, about A. D. 7, but was removed after six years (Kitto says fifteen years) by Valerius Gracchus, procurator of Judea (Josephus, *Ant.*, xviii, 1 and 2). Annas is mentioned in Luke 3:2 as being high priest *along with* Caiaphas. Our Lord's hearing was before Annas (John 18:13), who had him bound to Caiaphas (v. 24). In Acts 4:6 he is plainly called high priest. He had four sons, who filled that office, besides his son-in-law, Caiaphas. There have been several theories advanced to reconcile the application of high priest to Annas and Caiaphas at the same time. Kitto thinks that Annas was regarded as being high priest *jure divino*, and having authority in spiritual matters, while Caiaphas was the pontiff recognized by the government. The probability is that his great age, abilities, and influence, his being the father-in-law of Caiaphas, made him practically the high priest, although his son-in-law held the office.

**ANOINTED** (Heb. מְשֻׁחַ, *maw-sheeh'-anointed*), a consecrated person, as king (1 Sam. 16:1; 24:6); by way of preeminence, Jesus the Messiah.

**ANOINTING.** Anointing the body with oil was a very ancient and widespread custom, but very common among the Egyptians, the Hebrews, and the inhabitants of the far East, as well as among the Greeks and Romans. The purpose was, doubtless, to keep the skin supple, and moderate the evaporation which is so great in climates.

**SCRIPTURAL ANOINTING** (Heb. מָשַׁח, *maw-shakh'*; Gr. *χρίω*, *khree'-o*, to rub).

**1. Toilet.** The allusions to anointing as a part of the toilet are numerous, both in the Old and New Testaments (Ruth 3:3); as expressive of grief (2 Sam. 14:2; Psalms 92:10; Dan. 10:3). It was reckoned among the civilities extended to guests (Luke 7:46), although the unguents used on such occasions seem to have been perfumes rather than oils. It was also used medicinally (Isa. 1:6; Mark 6:13; James 5:14). See OIL.

The practice of anointing the bodies of the dead is referred to in Mark 14:8 and Luke 24:40. This ceremony was performed after the washing of the body, and was doubtless intended to check decay. See EMBALMING.

**2. Consecration.** The first instance of the religious use of oil is the anointing of the stone Jacob (Gen. 28:18; 35:14), evidently designed to be a formal consecration of the stone, or spot, for a sacred purpose. Under the Mosaic law persons and things set apart for sacred purposes were anointed with the "oil of holy ointment" (Exod. 23-26; 29:7). See PRIEST, ORDINATION OF.

**3. Coronation.** It was a custom among the Jews to anoint with oil those set apart as kings, which custom was adopted by the Christian Church.

**4. Figurative.** The anointing with oil was a symbol of endowment with the Spirit of God (Sam. 10:1, 6; 16:18; Isa. 61:1) for the duties of the office to which a person was consecrated (Ev. 8). See KING, PRIEST.

**ANON.** See GLOSSARY.

**ANSWER** (Heb. נָסַח, *aw-naw'*, to testify; ἀποκρίνωμαι, *ap-ok-ree'-nom-ah-ee*, to respond) is in Scripture other meanings than the usual one of reply.

**1.** Miriam is said to have "answered," i. e., taken up the strain of victory sung by Moses and the men (Exod. 15:21; see 1 Sam. 18:7; 29:5; Num. 21:17).

**2.** To respond to requests or entreaties (1 Sam. 7; Psa. 3:4; 18:41; 27:7); to announce future events (1 Sam. 14:37; 28:6).

**3.** In a forensic sense: of a judge investigating facts (17:11), or giving sentence (Exod. 23:2); of a witness answering inquiries of judge, hence to testify, bear witness (Deut. 19:16; Job 16:8); to accuse or defend in court (Deut. 31:21; Gen. 30:33; Ps. 5).

**4.** To "answer" is also used for the commencement of a discourse, when no reply to any question or objection is expected (Job 3:2; Cant. 2:10; Mt. 11:25; 12:38, etc.).

"Answer of a good conscience" (1 Pet. 3:21) seems to signify the ability to answer God with conscience free from guilt.

**ANT.** See ANIMAL KINGDOM.

**ANTEDILUVIANS**, people who lived before the flood. Of this period we have but little authentic information (Gen. 4:16-6:8), although traditional knowledge may be gathered from the story of Noah and the first men after the deluge. In the Bible account we find few indications of savagery among these people, and there does not seem to be the opinion that they civilized themselves.

It is the opinion of some that the antediluvians were acquainted with astronomy, from the fact of the ages of Seth and his descendants being recorded (Gen. 5:6, sq.), and they appear to have been familiar with botany, from the mention of vine, olive, etc. (Gen. 6:14; 8:11), mineralogy (Gen. 2:12), music (Gen. 4:21), architecture, from the fact of Cain having built a city (Gen. 4:17), metallurgy, so far as forging and tempering are concerned (Gen. 4:22). Agriculture was evidently the first employment of Adam (Gen. 2:15; 3:17, 18), afterward of Cain (Gen. 4:2) and of Noah, who planted a vineyard (Gen. 9:20). The slight intimations to be found respecting government favor the notion that the particular governments were patriarchal, subject to general theocratic control.

Respecting religion, sacrifices are mentioned (Gen. 4:4); some think that the Sabbath was observed; mention is made that "men began to call upon the name of the Lord" (Gen. 4:26). "We have here an account of the commencement of that worship of God which consists in prayer, praise, and thanksgiving, or in the acknowledgment and celebration of the mercy and help of Jehovah." Noah seemed to have been familiar with the distinction between clean and unclean beasts (Gen. 7:2) (K. and D., *Com., in loc.*).

**ANTHROPOPATHISM** (from Gr. ἀνθρωποπάθεια, *with human feelings*), the attributing of human emotions, such as anger, grief, joy, etc., to God. Traces of this are found in Scripture (Gen. 6:6; 8:21; 11:5, 6, and many other passages). If we understand such expressions, not as the antipode, but rather the imperfect approximating expression of eternal truth, then they become the means of a better knowledge of God.

**ANTICHRIST** (Gr. ἀντίχριστος, *an-tee'-khris-tos*, against Christ; some, instead of Christ), a word used only by the apostle John (Epistles 1 and 2).

**1. Meaning.** The Greek preposition *anti*, in composition, sometimes denotes substitution, taking the place of another; hence, "false Christ." The connection in which the word is used appears to import opposition, covert rather than avowed, with a professed friendliness.

**2. Antichrists.** St. John seems to make a distinction between "antichrist" and "antichrists" (1 John 2:18), for he declares that "even now are there many antichrists," but "that antichrist shall come." Dr. Bloomfield (*Greek Testament*, i, 541) quotes approvingly the following: "An antichrist is one who opposes Christ, whether he oppose the doctrine of his deity or his humanity; or whether he set himself against him, in respect of his priestly office, by substituting other methods of atoning for sin, and finding acceptance with God; his kingly office, by claiming authority to exact laws in his Church contrary to his laws, or to dispense with his commandments; or his prophetic office, by claiming authority to add to, alter, or take away from the revelation which he has given in his holy word." "This," he adds, "is very agreeable to the description of antichrist" (1 John 2:22; 4:3; 2 John 7). In a general sense an antichrist is a person who is opposed to the authority of Christ as the head of the Church, and to the spirit of his religion.

**3. The Antichrist.** From early times the opinion has prevailed that the antichrists referred to were rather the forerunners of an evil than the evil itself. Some individual, it was thought, would arise who, by way of eminence, should be fitly called the antichrist; and who, before being destroyed by Christ, should utter horrid blasphemies against the Most High, and practice great enormities upon the saints. This view came from connecting the passages in St. John's epistles with the descriptions in Daniel and the Apocalypse of the great God-opposing power that should persecute the saints of the Most High; and of St. Paul's "man of sin" (2 Thess. 2:3-8). See also our Lord's own prediction respecting the last age of the world (Matt. 24:24), and the description of such an antichrist (Rev. 13:8).

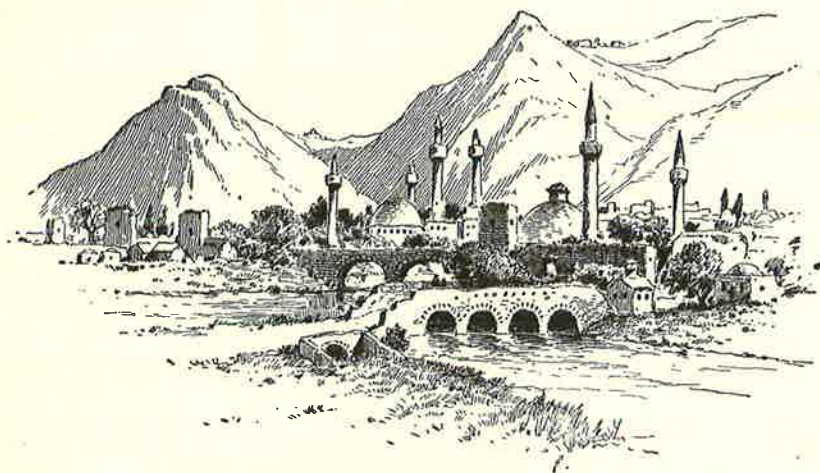


**4. Identification.** The early Christians looked for antichrist as a person, and not a polity or system. The general opinion seems to have been that he would be a man, in whom Satan will dwell utterly and bodily, and who will be armed with Satanic powers. In the Middle Ages antichrist was supposed to be either the offspring of a virgin or of a bishop and a nun. Pope Innocent III (A. D. 1213) designated Mohammed as antichrist; the Reformers thought it to be the papal Church, which is the prevailing opinion of Protestants to this day. The Mohammedans also expect an antichrist, whom they call *Al Dajjal*, from a name which means an impostor or liar.

**ANTICHRISTIANISM**, a convenient term to designate in a collective manner the various

formed a large portion of the population, w which class Seleucus Nicator colonized the pla It became the third city in the Roman emp with a population of five hundred thousa Pompey made it the seat of the legate of Sy B. C. 64, and a free city.

Antioch was early associated with Christ effort. Thither fled the persecuted disciples at the death of Stephen (Acts 11:19, 20). The na "Christian," as applied to the followers of Jes and the first missionary movement conducted St. Paul, each had their origin in Antioch. most flourishing period in the history of Christian Church in Antioch was in the time Chrysostom, who was born there in 347. In it was taken by the Saracens, and by the Turk



Modern Antioch.

forms of hostility to Christianity. It is equivalent to the "spirit of Antichrist" (1 John 4:3). It was this which Enoch and Noah denounced in their preaching (Jude 14; 2 Pet. 2:5-7); that "vexed the righteous soul" of Lot; the "carnal mind" ever opposed to God (Rom. 8:7); the "mystery of iniquity" foreseen by Paul (2 Thess. 2:7). It has since the days of persecution been chiefly confined to intellectual modes of opposition, known as Infidelity, Deism, Rationalism, etc.

**AN'TIOCH** (Gr. Ἀντιόχεια, an-tee-okh'-i-ah, from Antiochus, a Syrian king).

1. In Syria, on the left bank of the Orontes, sixteen and a half miles from the Mediterranean, and three hundred miles N. of Jerusalem, between the Lebanon and Taurus mountain ranges. It was founded about 300 B. C. by Seleucus Nicator, and called Epidaphnes (near Daphne), or "on the Orontes," to distinguish it from fifteen other Antiochs. The city was several times destroyed by earthquakes, by one of which, A. D. 526, two hundred and fifty thousand persons were killed. It was luxurious. Its main street, four miles in length, was lined with magnificent mansions. It was highly cultivated, but its cultivation was debased, sensual, and shocking. The Jews

1084, captured by Crusaders in 1098. It been gradually declining under Mohammedan since 1268. Six thousand people now compose the population. The modern name is "Antakia."

2. Identified with "Yalobatch," the most town, in the extreme northern part of Pisidia. It contained a synagogue and some proselytes. Paul twice visited the place (Acts 13:14; 14:21).

**AN'TIPATRAS** (Gr. Ἀντίπατρος, an-tee-pa-tros).

1. Herod Antipas was the son of Herod the Great by Malthace, a Samaritan. He inherited of his father's dominions Galilee and Perea as tetrarch. He was the Herod who executed John the Baptist. See HEROD.

2. A "faithful martyr" mentioned in Revelation 13, A. D. before 100. He is said to have been one of our Saviour's first disciples and a bishop of Pergamus, and to have been put to death in tumult there by the priests of Æsculapius, had a celebrated temple in that city. Tradition relates that he was burned in a brazen bull under Domitian.

**ANTIP'ATRIS** (Gr. Ἀντίπατρις, an-tee-pa-tree, instead of his father), a city built by Herod the Great in honor of his father, Antipater. The modern Ras-el-Ain. It lay on the road



the Romans, leading from Cæsarea to Jerusalem, thirty-eight miles from the former place. Paul was taken thither a prisoner, and by night Acts 23:31).

**ANTITYPE** (Gr. ἀντίτυπον, *an-teef'-oo-pon*, a counterpart, Heb. 9:24; 1 Pet. 3:21, rendered *ure*), that which is represented or prefigured by type. The type may be considered a rough sketch, while the antitype is the perfect image. The type is a figure, and antitype is the reality which the type prefigured, as Christ is the Antitype of the paschal lamb.

**ANTONIA**, a strong fortress built and named by Herod in honor of Antonius, or Marc Antony, situated to the N. W. of the temple area in Jerusalem, partly surrounded by a deep ditch one hundred and sixty-five feet wide. It was garrisoned with Roman soldiers, whose watchfulness preserved order in the temple courts. Spoken of as the castle (Acts 21:37). Here Paul made his address (Acts 22:1-21). Herod had constructed a secret passage from the fortress to the temple.

**ANTOTHI'JAH** (Heb. אַנְתֹּחִיָּהוּ, *an-tho-thee-yaw'*, answers to *Jah*), a Benjamite, one of the sons of Jeroham (1 Chron. 8:24).

**ANTOTHITE**, a dweller in Anathoth (1 Chron. 11:28; 12:3). See ANATHOTH.

**AN'NUB** (Heb. אַנְנוּב, *an-noob'*, *and together, confederate*), son of Coz and descendant of Judah through Ashur (1 Chron. 4:8).

**ANVIL** (Heb. אַנְוִיל, *an'-am*, *anvil*, Isa. 41:7), the utensil employed among the Hebrews, as by other nations, for hammering on.

**ANYTHING, APACE.** See GLOSSARY.

**APPE.** See ANIMAL KINGDOM.

**APEL'LES** (Gr. Ἀπελλης, *ap-el'-lee*), a Christian in Rome, whom Paul salutes in his epistle to the church there (Rom. 16:10), and calls "approved in Christ," A. D. 60. According to the old Church traditions, Apelles was one of the seventy disciples, and bishop either of Myrina or Heracleia. The Greeks observe this festival on October 31.

**APHAR'SACHITES** (Heb. אֶפְרַח־שָׁחִיתִים, *af-ar-sach'-ee*, Ezra 5:6; 6:6), or **APHAR'SATHITES** (Heb. אֶפְרַח־שָׁחִיתִים, *af-ar-sath-kah'-ee*, Ezra 9), an unknown people, quite probably identical with Assyrian tribes who furnished colonists for Samaria after its captivity. Some compare the Partakka (Partukka) of the Assyrian inscriptions, which were remote districts of Media. Some have detected a slight resemblance to Paratācā, or Parācācā, the names of mountaineers, specially on the borders of Media and Persia. But it is possible, after all, as Hoffman suggests, that the name may be some official title.—W. H.

**APHAR'SITES** (Heb. אֶפְרַח־שִׁיטִּים, *af-aw-re-sah'-ee*, only in Ezra 4:9), an inhabitant of an unknown region of the Assyrian empire (Mc. & S., *Cyc.*), whence colonists had been sent to Samaria after its capture.

Assuming the *S* to be prosthetic, this name has been compared with the name Persæ. The name פֶּרֶס, or פֶּרְסִי, in Ezra 1:1; 4:3, has been thought to render this doubtful, it being the name of a country (i. e., Persia), while פֶּרְסִיָּא, or פֶּרְסִיָּא, is the corresponding patial Persian; and the mention of Cyrus in all three places shows that the same country is referred to in all. Moreover, Ezra 1:1; 4:3 are Hebrew, while Dan. 6:29 is



Tower of Antonia.

Aramaic, or "Chaldee." Thus the occurrence of the name פֶּרֶס need not negative the connection between אֶפְרַח־שִׁיטִּים and פֶּרְסִיָּא, if it is accepted on other grounds. Delitzsch compares the Parshua of the Assyrian inscriptions, which may have been Persia, or a Median region.—W. H.

**A'PHEK** (Heb. אֶפֶק, *af-aks'*, *strength*, and so *fortress*).

1. One of the cities of the tribe of Asher, which the children of Israel did not conquer (Josh. 19:30; 13:4; *Aphik*, Judg. 1:31). It was famous for its temple of Venus, which Constantine destroyed.

2. A city of Issachar, near Jezreel, and where the Philistines encamped on the eve of Saul's death and Ahab took Ben-hadad II (1 Kings 20:26).

3. A city near Mizpeh, N. W. of Jerusalem, near the battlefield on which the sons of Eli were slain (1 Sam. 4:1; 7:12).

4. A city, most probably the place called at present Fik, six miles E. of the sea of Galilee (2 Kings 18:17).

**APHE'KAH** (Heb. אֶפְרַח, *af-ay-kaw'*, *fortress*), a city in the hill country of Judah (Josh. 15:53). Its site has not been discovered.

**APHI'AH** (Heb. אֶפְיָא, *af-ee'-akh*, *blown upon*, i. e., *refreshed*), the father of Bechorath, a Benjamite and ancestor of Saul (1 Sam. 9:1).

**A'PHIK** (Heb. אֶפְיָק, *af-ee'k'*, *strong*), another form (Judg. 1:31) of APHEK (see No. 1).

**A'PHRAH** (Mic. 1:10). See BETH-LE-APHRAH.

**APH'SES** (Heb. אֶפְסֵס, *pits-tsates'*, *dispersive*), the head of the eighteenth sacerdotal family of the twenty-four into which the priests were divided by David (1 Chron. 24:16), B. C. 1005.

**APOLLO'NIA** (Gr. Ἀπολλωνία, *ap-ol-lo-nee'-ah*, dedicated to Apollo), a city in Macedonia through which Paul and Silas passed (Acts 17:1). "No one mentions el Haram, but I think this is the true site of Apollonia. . . . Here are outlines of an ancient city. . . . The citadel probably occupied that singular cliff on the N. W. which overhangs the sea. . . . The top was entirely covered by a castle now in ruins; but when in good condition, and held by a competent garrison, it must have been almost impregnable."

**APOL'LOS** (Gr. Ἀπολλῶς, *ap-ol-loce'*), a learned (or eloquent) Jew of Alexandria, well acquainted with the Scriptures and the Jewish religion (Acts 18:24). About A. D. 56 he came to Ephesus, where he began to teach in the synagogue "the things of the Lord, knowing only the baptism of John" (v. 25). Here he met Aquila and Priscilla, who "expounded unto him the way of God more perfectly," and Apollos preached Christ with great zeal and power (v. 26). After this he preached in Achaia, and especially at Corinth (18:27, 28; 19:1), having been recommended by the brethren in Ephesus (v. 27). On his arrival at Corinth he was useful in watering the seed which Paul had sown (1 Cor. 3:6). Many of the Corinthians became so much attached to him as to well-nigh produce a schism in the Church, some saying "I am of Paul;" others, "I am of Apollos" (1 Cor. 3:4-7). That this party feeling was not encouraged by Apollos is evident from the manner in which Paul speaks of him, and his unwillingness to return to Corinth (1 Cor. 16:12). Apollos was, doubtless, at this time with Paul in Ephesus. Paul again mentions Apollos kindly in Tit. 3:13, and recommends him and Zenias, the lawyer, to the attention of Titus, knowing that they designed to visit Crete, where Titus was. Jerome thinks that Apollos remained there until he had heard that the divisions in the Church at Corinth had been healed by Paul's letter, and then returned and became bishop of that city. Other authorities make him bishop of Duras, of Colophon, of Iconium (in Phrygia), of Cæsarea.

**APOL'LYON** (Gr. Ἀπολλύων, *ap-ol-loo'-ohn*, *destroyer*), the Greek equivalent (Rev. 9:11) of ABADDON (q. v.).

**APOSTASY** (Gr. ἀποστασία, *ap-os-tas-ee'-ah*, *a falling away*). The common classical use of the

word is, a political defection (Gen. 14:4, Sept. 2 Chron. 13:6, Sept.; Acts 5:37). In the N. Testament its more usual meaning is a religious defection (Acts 21:21; 1 Tim. 4:1; Heb. 3:1). This is called "apostasy from the faith" (*apostasía a fide*): a secession from the Church, and disowning of the name of Christ. Some of the peculiar characteristics are mentioned: seducing spirits, doctrines of demons, hypocritical lying, seared conscience, forbidding of marriage and meats, a form of godliness without the power (1 Tim. 4:1; 2 Tim. 3:5). The grave nature of apostasy is shown by such passages as Heb. 26-29; 2 Pet. 2:15-21; John 15:22. Commenting upon Heb. 10:26, sq., Weiss (*Bib. Theology of the New Testament*, ii, 228) says: "The fall away of such as have gotten the knowledge of salvation in Christ (10:26), and experienced all blessings (6:4-6), is therewith characterized a sin, which is yet more terrible than that of friivolous disobedience, for which, under the old covenant, death was assigned (10:28); it is a daring sin, a willful sinning against better knowledge and conscience, for which there is no more any sacrifice, but only the avenging judgment over the enemies of God (vers. 26, 27). There is, therefore, even in the new covenant, as in the old, a malignant sin for which its atoning institute not available, and which can hence never be forgiven, like the sin against the Holy Ghost, which Jesus speaks because he who commits it can no more be renewed to repentance (6:4-6)."

**APOSTLE** (Gr. ἀπόστολος, *ap-os'-tol-os*, a delegate).

1. In General. One sent with a special message or commission. In this sense the word is used in the Septuagint (1 Kings 14:6; Isa. 18:2) and in the New Testament: John 13:16, "Neither is he *who is sent* (apostle) greater than he who sent him;" 2 Cor. 8:23; Phil. 2:25, where persons deputed by churches on special errands called their *apostles*, or messengers. In Heb. Jesus is called "the *Apostle* and High Priest of our profession."

2. Hebrew. The Jews, it is said, called the collector of the half-shekel, which every Israelite paid annually to the temple, an *apostle*; and those who carried about encyclical letters from their rulers. Paul may have used the word in this sense when he declares himself "an apostle, not of men, neither by men" (Gal. 1:1), plainly indicating that his commission was directly from Christ. (See also Rom. 1:1; 1 Cor. 15:1.)

3. Christian. The official name of the twelve of the disciples chosen by our Lord to be with him during his ministry, and to whom he trusted the organization of his Church. Though he chose early in his ministry, and ordained "that they should be with him." The number twelve was, doubtless, with reference to the twelve tribes of Israel, and was fixed, so that the apostles were often called simply "the twelve" (Matt. 26:17; John 6:67; 20:24; 1 Cor. 15:5). Their names were: 1. Simon Peter (Cephas, Bar-jona); 2. Andrew; 3. John; 4. Philip; 5. James; 6. Ezechiel tholomew (perhaps same as Nathanael); 7. Thaddeus (Didymus); 8. Matthew (Levi); 9. Simon Zelotes; 10. Jude (Lebbæus, Thaddæus); 11. James



ss; 12. Judas Iscariot. The original qualification of an apostle, as stated by Peter (Acts 1:21), was that he should have been personally acquainted with our Lord's ministry, from his baptism by John to his ascension. By this close personal intercourse with him they were peculiarly fitted to give testimony to the facts of redemption. Shortly after their ordination "he gave to them power against unclean spirits to cast them out, and to heal all manner of diseases;" "and sent them forth two by two, to preach the kingdom of God" (Mark 3:14; Matt. 10:1-5; Mark 6:1, 13; 9:1). They accompanied our Lord on his journeys, saw his wonderful works, and heard his discourses to the people (Matt. 5:1; Luke 6:13-49) and those addressed to the learned scribes (Matt. 19:13, sq.; Luke 10:25, sq.). They sometimes worked miracles (Mark 6:13; Luke 9:1, sometimes attempted to do so without success (Matt. 17:16). They recognized Jesus as the Christ (Matt. 16:16; Luke 9:20), and attributed supernatural power to him (Luke 9:54), but did not have a high understanding of his eternal mission (Matt. 15:16; 16:22; 17:20, 21; Luke 9:54; 24:25; John 16:12), and acknowledged the weakness of their faith (Luke 17:5). Jesus sought them to understand the spiritual meaning of his parables (Mark 4:10, sq.; Luke 8:9, sq.), yet when he was removed from the earth, their knowledge of his kingdom was very limited (Luke 24:21; John 16:12). Apparently loyal at the time, when he was arrested they all forsook him (Matt. 26:56). Before his death our Lord promised to the apostles the Holy Spirit, to fit them to be founders and rulers of the Christian Church (John 14:16, 17, 26; 15:26, 27; 16:7-15), and after his resurrection he confirmed their call, and commissioned them to "preach the Gospel to every creature" (John 20:21-23; Matt. 28:18-20). Shortly after Christ's ascension they, under divine guidance, chose Matthias to be the successor of Judas Iscariot (Acts 1:26). On the day of Pentecost the Holy Spirit descended upon the Church (Acts 2), and the apostles became altogether different men, testifying with power of the life and resurrection of Jesus (Luke 24:48; Acts 1:22; 2:32; 3:15; 5:32; 13:31). Their first work was the building up of the Church in Jerusalem (Acts 3-7), and then they carried the Gospel to Samaria (Acts 8:5-25). With this ends the period of the apostles' ministry, with its center at Jerusalem, and Peter as its prominent figure. In this age Peter represents Jewish Christianity, Paul Gentile Christianity, and John the center of the two. The center of the second period of the apostolic agency is Antioch, where a church was soon built up, consisting of Jews and Gentiles. Of this and the subsequent period St. Paul was the central figure, and labored with the other apostles (Acts 11:19-30; 13:1-5). In the third period the twelve almost entirely disappear from the sacred narrative, and we have only bits of personal history, which will be found under their respective names.

**The Apostolic Office.** As regards the apostolic office, it seems to have been preeminently that of founding the churches, and upholding them by supernatural power specially bestowed

for that purpose. It ceased, as a matter of course, with its first holders, all continuation of it, from the very conditions of its existence (comp. 1 Cor. 9:1), being impossible. The bishops of the ancient Churches coexisted with, and did not in any sense succeed, the apostles; and when it is claimed for bishops or any Church officers that they are their successors it can be understood only chronologically and not officially.

5. In a lower sense the term *apostle* was applied to all the more eminent Christian teachers, e. g., to Adronicus and Junia (Rom. 16:7).

### APOSTLES' CREED. See CREED.

**APOSTOLIC, APOSTOLICAL**, belonging to or relating to or traceable to the apostles, as apostolical age, apostolical doctrine, etc. The title, as one of honor, and likely also implying authority, has been falsely assumed in various ways. The pretended succession of bishops in some churches is called Apostolical Succession. So the Roman Church calls itself the Apostolical Church, and the see of Rome the Apostolical See, the bishop of Rome styling himself Apostolical Bishop. In the early Church all bishops' sees were called *apostolical*, but at length some of the popes declared that the title "apostolical" was their right as successors of St. Peter, and the Council of Rheims (1049) declared the pope to be the sole apostolical primate of the universal Church.

**APOSTOLIC AGE**, that period of Church history which covers the time between the day of Pentecost and the death of John, the last apostle. The apostolic age lasted as long as the churches were under the immediate guidance of an apostle. The arrangements made by the apostles can be ascribed to our Lord so far as relates to the principle, but not to the details of execution. The form of worship seems to have been very simple, much being left to the choice of individuals and churches. Its principal features, however, with regard to the Sabbath, church festivals, and the sacraments were fixed. There were many pious customs among these Christians, partly new and partly derived from Judaism. The apostolic age is commonly divided into three periods: 1. From the Pentecost until the second appearance of Paul (about A. D. 41). 2. Until the death of Paul (about 67). 3. The Johannean period (about 100).

**APOSTOLICAL COUNCIL**, the assembly of the apostles and elders, held in Jerusalem (A. D. 50), an account of which is given in Acts 15. At Antioch, under the labors of Paul and Barnabas, many uncircumcised persons had been gathered into the Church. Some Jewish Christians on a visit from Jerusalem contended that circumcision was necessary to salvation. Paul and Barnabas, with others, were deputed to lay the matter before a general meeting of the Church in Jerusalem.

A preliminary meeting appears to have been held, at which some converts from among the Pharisees showed such opposition (Acts 15:5, 6; Gal. 2) that it was thought best to submit the matter to the whole body. After much disputation Peter told of his experience with Cornelius, and was followed by Barnabas and Paul, who told



of their great success among the Gentiles. Then James, as president of the Council, summed up the debate, and pronounced in favor of releasing Gentile converts from the necessity of circumcision and other observances of the Mosaic ceremonial law. The conclusion being agreed to, a letter was drawn up and sent to Antioch by two delegates chosen to accompany Paul and Barnabas (see Acts 15:22, sq.). The letter when read at Antioch gave great cheer to the Gentile converts.

**APOTHECARY** (Heb. רֹקֵחַ, *raw-kakh'*, to perfume, Exod. 30:25; 37:29; Eccles. 10:1, marg. "perfumer"). A person whose business it was to compound ointments in general was called an apothecary or *perfumer* (Neh. 3:8). The work was sometimes carried on by women "confectionaries" (1 Sam. 8:13). Originally the "anointing oil" was prepared by Bezaleel (Exod. 31:11; 37:29), after which it was probably prepared by one of the priests.

**APPAIM** (Heb. אֶפַיִם, *ap-pah'-yim*, the nostrils), the second named of the sons of Nadab, and the father of Ishi, of the posterity of Jerahmeel, of the tribe of Judah (1 Chron. 2:30).

**APPAREL** (usually Heb. בְּגָדִים, *behg'-ed*, dress, or some form of Chald. לְבוּשׁ, *leb-oosh'*, clothing). See DRESS.

**APPEAL** (Gr. ἐπικαλέομαι, *ep-ee-kal-eh'-om-ahce*, to invoke for aid, Acts 25:11, 12, 21, 25).

1. **Jewish.** In patriarchal times the head of the tribe, or sheik, administered justice, and, having no superior, there was no appeal from his decisions. In the condemnation of Tamar (Gen. 38:24) Judah exercised the power usual over the women of his family. Had the case been between man and man it would, doubtless, have been referred to Jacob. After the Exodus, Moses at first adjudged all cases himself, but at the suggestion of Jethro he arranged for a number of inferior judges, with evident right of appeal to himself (Exod. 18:13, 26). Later on the judges of the different towns were to bring all difficult cases which they were unable to decide before the Levitical priests and judges at the place of the sanctuary for a final decision (Deut. 17:8-11).

According to the above regulation the appeal lay in the time of the Judges to the judge (Judg. 4:5), and under the monarchy to the king, who appears to have deputed certain persons to inquire into the facts of the case, and record his decision thereon (2 Sam. 15:3). Jehoshaphat delegated his judicial authority to a court permanently established for the purpose (2 Chron. 19:8). These courts were reestablished by Ezra (Ezra 7:25). After the institution of the Sanhedrin the final appeal lay to them.

2. **Roman.** A Roman citizen under the republic had the right of appealing in criminal cases from the decision of a magistrate to the people; and as the emperor succeeded to the power of the people there was an appeal to him in the last resort. St. Paul, as a Roman citizen, exercised a right of appeal from the jurisdiction of the local court at Jerusalem to the emperor (Acts 25:11). But as no decision had been given there could be

no appeal, properly speaking, in his case; the gauge used (Acts 25:9) implies the right on part of the accused of electing either to be tried by the provincial magistrate or by the emperor. Since the procedure in the Jewish courts at that period was of a mixed and undefined character the Roman and Jewish authorities coexisting, carrying on the course of justice between them, Paul availed himself of his undoubted privilege to be tried by the pure Roman law (Smith, *D. S. v.*).

3. **Ecclesiastical.** In the early Church ecclesiastical matters were determined by the bishop with his court, an appeal being allowed to the provincial synod. Appeal to the pope was first formally recognized by the Council of Sardica (A. D. 343), where it was agreed that a condemned bishop had the right of appeal to the pope, who should either confirm the verdict of the synod or appoint new judges. The decision of the council was not at first generally accepted, yet within the next half century the assumption obtained that in all important cases an appeal could be made only by a bishop, but by anyone aggrieved. It then came to pass that during the medieval period the pope became, *ex officio*, the ecclesiastical judge of highest resort for all the nations whose Church acknowledged obedience to him. The first instance in England of an appeal occurred in the reign of Stephen, but the concession was withdrawn by Henry II when one of the Constitutions of Clarendon decided that no appeals should be made to the pope without the king's consent. In many the first reaction against papal usurpation appeared in the "Golden Bull," which forbade appeals to Rome from a civil court. The *Concordatum Constant* (1418), and the decree of the first sitting of the Council of Basel, determined that appeals to the pope should not be decided by the curia, but by judges in part chosen first by provincial or diocesan synods, and afterward by the bishops and chapters. The following is from the *Catholic Dictionary* (s. v. "Appeal"): "The object of appeals is the redress of injustice, whether knowingly or ignorantly committed. An appeal can be made from any judge recognized as superior; thus no appeal is possible in secular matters from the decision of the sovereign power, or the highest secular tribunal, in any country. For these, in such matters, recognize no superior. There can be no appeal from the pope, for as the vicar of Christ, recognizes no superior on earth. . . . Nor can an appeal be made from a general council legitimately convened and proved, because it, being in union with the Roman pontiff who approved it, represents the visible Church, from the sentence of which there can be no appeal." In the Methodist Episcopal, Presbyterian, and most of the Protestant Churches the right of appeal is recognized and the procedure provided for in their several books of Discipline.

**APPEARANCE**, a term usually applied to the interviews granted to the disciples by Jesus after his resurrection. From the several accounts we see that our Lord's body had undergone change, having extraordinary powers of location, of becoming invisible and visible at pleasure.



le it still retained characteristics of matter, was capable of taking food in the ordinary . The following appearances are recorded: Mary Magdalene (Mark 16:9, 10; John 20:11-12; to other women (Matt. 28:9, 10); to Simon Peter (Luke 24:34; 1 Cor. 15:5); to the two go-to Emmaus (Luke 24:13, s.q.); to ten apostles (Mark 16:14; John 20:19); to apostles, including James (John 20:26, s.q.); to seven disciples at Sea of Galilee (John 21:1, s.q.); to five hundred (Matt. 28:16-20; Mark 16:15-18; 1 Cor. 15:6); to James, then to all apostles, and gives him a commission (Luke 24:44-49; Acts 1:3-8; 1 Cor. 15:7); at the ascension (Mark 16:19, 20; Acts 1:9-12).

**APPEARING** of our Lord (1 Tim. 6:14; 2 Tim. 1:10; 4:1, 8, etc.). See ADVENT, SECOND.

**APPHIA** (pronounced *Af'fia*, Gr. Ἀφία, *ap'ia*), the name of a female affectionately saluted Paul (A. D. 64) as a Christian at Colosse (Col. 4:7), supposed by Chrysostom and Theodoret to have been the wife of Philemon, with whom, according to tradition, she suffered martyrdom. See PHILEMON.

**APPII FORUM**, the market place of Appius. It was a station located forty-three miles from Rome, upon the "Appian Way," over which Paul came on his way to the capital (Acts 28:15). The Taverna was a village about ten miles from Rome.

**APPLE**. See VEGETABLE KINGDOM; GLOSSARY.

**APPROVE**. See GLOSSARY.

**APRON**. See DRESS.

**AQUILA** (Gr. Ἀκύλας, *ak-oo'-las*, an eagle), a native of Pontus, and by occupation a tent-maker. Fleeing from Rome in consequence of the order of Claudius commanding all Jews to leave that city, he went to Corinth, where he was found when Paul found him; and, being of the same handicraft, abode with him, A. D. 54. Some time after, being opposed by the Jews, and perceiving that to remove any obstacle to his acceptance by the Gentiles, Paul left the house of Aquila and went with one Justus. It is not certain when Aquila and his wife, Priscilla, were converted to Christianity, but it was before Paul left Corinth, they accompanied him to Ephesus. While there they instructed Apollos in "the way of God made perfectly" (Acts 18), and appear to have been zealous promoters of the Christian cause in that city (1 Cor. 16:19). At the time of Paul's coming to Corinth, Aquila and his wife were still at Ephesus (1 Cor. 16:19), but in Rom. 16:3 we find them again at Rome, and their house a place of assembly for Christians. Some years after they appear to have returned to Ephesus, for Paul's salutations to them during his second imprisonment at Rome (2 Tim. 4:19), as being with Priscilla. Nothing further concerning them is known.

**AR** (Heb. אֶרֶץ, *awr*, a city), the same as ARAD (Num. 21:15, 28; Deut. 2:9, 18, 29), on the border of the Arnon (22:36).

**ARAB** (Heb. אֲרָבִי, *ar-aw'*, lion), the last named of the three sons of Jether, of the tribe of Asher (Gen. 49:28).

**A'ARAB** (Heb. אֲרָבִי, *ar-awb'*, ambush), a city in the mountains of Judah, and given to that tribe (Josh. 15:52). Site unknown.

**AR'ABAH** (Heb. אֲרָבָה, *ar-aw-baw'*, desert, Josh. 18:18), the Arabah (A. V. "the plain"), is applied (Deut. 1:1; 2:8; 3:17; 4:49; Josh. 3:16; 12:1, 3; 2 Kings 14:25; Amos 6:14) to the great valley between the Dead Sea and the Gulf of Akabah. It may, however, be used as the proper name of the whole valley lying between Mount Hermon and the Red Sea. "By using two of its names which overlap each other we may call it the Jordan-Arabah valley. From the Lake of Galilee to the S. of the Dead Sea it is called by the Arabs the Ghôr, or Depression." "Toward Jericho, . . . although there is so much fertility, the stretches of sour soil, the unhealthy jungle, the obtrusive marl, and the parched hillsides out of the reach of the streams justify the Hebrew name of the Arabah or Desert. In the New Testament also the valley is called a wilderness (Mark 1:4, 5)." "Robinson (*B. R.*, ii, 490) states that the exact point of division between El Ghôr and El 'Arabah is a line of white cliffs which crosses the valley obliquely beyond the flat marshland to the S. of the Dead Sea. From there S. to Akabah is the 'Arabah; but N. to the Lake of Galilee, the Ghôr" (Smith, *Hist. Geog.*, pp. 47, 484, 507, note).

**ARA'BIA** (Heb. אֲרָבִי, *ar-awb'*, desert; Gr. Ἀραβία, *ar-ab-ee'-ah*). Arabia does not in the Bible denote the whole peninsula between the Red Sea and the Persian Gulf, but only the northern part, contiguous to Palestine (Isa. 21:13; Jer. 25:24; Ezek. 27:21); and in the same manner "the Arabian" (Isa. 13:20; Jer. 3:2) does not denote the Arab in general, but only the inhabitant of the northern prairies and deserts.



Only in the later books of the Old Testament, as, for instance, 2 Chron. 21:16, where the Arabians are spoken of together with the Ethiopians, or in Neh. 2:19; 6:1, and in the New Testament (Acts 2:11; Gal. 1:17; 4:25) the name seems to have obtained a more general signification. Arabia comprises an area of about one million square miles, with about eight million inhabitants (Schaff-Herzog).

The people who originally inhabited the desert of Arabia still inhabit it, and have never been expelled. The three ancient divisions of Arabia were:

*Arabia Petraea*, occupying the most northern part of the territory between the Persian Gulf and the Red Sea. Modern travelers have a better knowledge of this part than the rest of the peninsula. It is a desolate region, abounding in limestone, basalt, and granite, the extreme northern part being especially inaccessible and partially inclosed by steep cliffs. Mount Sinai, with its triple peaks or ridges, one of which has the name of Horeb, lies in the southwestern part of Arabia Petraea. See SINAI.

*Arabia Deserta*, referred to Hos. 2:14; Isa. 35:1; 40:3, and called by the Bedouins "the desert," was the scene of Israel's wanderings. Its physical conditions are noticed Isa. 35:7.

*Arabia Felix*, in which are the modern Mecca and Medina, is said to contain some of the most beautiful and fertile spots on the globe. In lower Arabia was the kingdom of Sheba, whose queen visited Solomon (1 Kings 10:1-13). The Sabeans are referred to as to their character and resources (Jer. 6:20; Ezek. 27:22; Psa. 72:15; Isa. 60:6; Joel 3:8).

Recent geographical divisions of Arabia are: Arabia Proper, or Jezirat el-Arab, or the country

2. An Israelite, whose posterity (variously stated as seven hundred and seventy-five and six hundred and fifty-two in number) returned from Babylon with Zerubbabel (Ezra 2:5; Neh. 7:10), B. C. He is probably the same with the Arah whose Shechaniah, was father-in-law of Tobiah (Neh. 6:18).

**A'RAM** (Heb. אֲרָם, *ar-awm'*, *high region*).

1. The fifth named of the sons of Shem, father of the people inhabiting Syria, who, for him, were called Aramaeans, or Aramites (Gen. 10:22).

2. The son of Kemuel and grandson of Noh (Gen. 22:21), B. C. about 1900. According



Mount Ararat.

as far up as to the waste territory; then Northern Arabia or El-Badiel, being S. of the Euphrates and Syria, reaching S. to Arabia Petræa; and Western Arabia, comprising Sinai and the desert of Petraea. The entire country was peopled by essentially the descendants of Semitic and Cushitic tribes generally coming under the designation of "the Arab." The country is associated with the most heroic Bible characters, Job, Moses, Abraham, etc., etc. The natives in this country had a part in the day of Pentecost revival. Paul also retired thither (Gal. 1:17).

**ARABIANS.** See ARABIA.

**ARAD** (Heb. אֲרָד, *ar-awd'*, *fugitive*).

1. In Num. 21:1 "king Arad" should read "king of Arad." One of the "sons" of Beriah, of the tribe of Benjamin (1 Chron. 8:15).

2. A Canaanite city on the southernmost borders of Palestine, whose inhabitants drove back the Israelites while trying to enter Canaan from Kadesh (Num. 21:1; 33:40), but were finally subdued by Joshua (Josh. 12:14; Judg. 1:16). It lay twenty miles S. of Hebron, and is now called Tell Arad.

**A'RAH** (Heb. אֲרָח, *aw-rakh'*, *wayfaring*).

1. The first named of the three sons of Ulla, of the tribe of Asher (1 Chron. 7:39).

Smith (s. v.), he is probably identical with (Job 32:2).

3. The last named of the sons of Shemei, the tribe of Asher (1 Chron. 7:34).

4. The son of Ezrom and father of Amminadab, among the ancestors of Christ (Matt. 1:3, 4; Luke 3:33). The Greek form of Ram (1 Chron. 2:12).

**A'RAMITESS** (Heb. אֲרָמִיטָה, *ar-am-i-tah*), a female Syrian, as the word elsewhere rendered. See ARAM.

**A'RAM-NAHARA'IM** (Heb. אֲרָם נַחְרַיִם, *ar-am' nah-har-ah'-yim*, *Aram between the rivers*), the country situated between the Euphrates and Tigris (Gen. 24:10; Judg. 5:10; Psalms 60, see caption). At Hos. 12:12, R. V. called the "field of Aram," and in A. V. "country of Syria." It included in it Palestine.

**A'RAM-ZO'BAH** (Heb. אֲרָם צוּבָה, *ar-am' tso-baw'*, Psa. 60, see caption), at the period of Saul and David the most powerful realm of Syria. Near Damascus (1 Sam. 14:47; 2 Sam. 8:3).

**A'ARAN** (Heb. אֲרָאן, *ar-awn'*, *wild goat*), second named of the two sons of Dishan, and grandson of Seir, the Horite (Gen. 36:28; 1 Chron. 1:42), B. C. 1858.



**R'ARAT** (Heb. אֲרָרַט, *ar-av-rat'*, *sacred* or *high land*, Gen. 8:4; Jer. 51:27). This, e, from being applied to the country between Tigris and the Caucasus Mountains, known as *Armenia*, and called in the Assyrian inscription *Ar-ti*, came to apply to the mountain range, and especially to the double conical peak about seven miles apart and respectively fourteen thousand and ten thousand three hundred feet in height above the plain below. The greater height, called *Mount Ararat*, the natives *Massis*, or *Varaz-Baris*, and by the Armenians *Kuhi-Nuh*, "the mountain of Noah," its top covered with perpetual snow. Native traditions locate the resting-place of the ark on the southern slope; Syrian traditions and Assyrian inscriptions settle upon a peak further S. in *Armenia*.

**RAU'NAH** (Heb. אֲרָנָה, *ar-av-nau'*, *mean-* doubtful), a Jebusite who had a thrashing floor on Mount Moriah, which he sold to David as a site for an altar to Jehovah, B. C. 961. The king of pestilence, sent to punish King David for taking a census of the people, was stayed in the city of death near the plot of ground belonging to this person. When David desired to purchase the site, he liberally offered the ground to him as a free gift. David insisted upon paying Araunah, giving him fifty shekels of silver according to 2 Sam. 24:24, fifty shekels of gold, and according to 1 Chron. 21:25, six hundred shekels of gold.

**RE.**—Many efforts have been made to reconcile this name, some saying that the fifty shekels were given for the oxen, and the six hundred shekels for the land; others, that the fifty shekels were for the thrashing floor and the oxen, and the six hundred shekels for additional land. This land was the site of the temple (2 Chron. 3:1). Araunah's name is sometimes written *Ornan*. *Chronicles*.

**R'BA** (Heb. אַרְבֵּי, *ar-bah'*, *four*), a giant, son of Anak. From him Hebron derived its name of *Kirjath-arba*, i. e., *city of Arba* (Gen. 23:2; Josh. 14:15; 15:13; 21:11).

**R'BATHITE, THE**, i. e., a native of the city of *Arba* (q. v.) or Ghôr. Abiathar the Arbathite was one of David's mighty men (2 Sam. 23:31; 1 Chron. 11:32).

**R'BITE**. Paaraï the Arbite was one of David's guards (2 Sam. 23:35). The word signifies *tribe of ARABIA* (q. v.). In 1 Chron. 11:37 the name is given as *Naarai*.

**R'CH** (Heb. אֵיכָל, *ay-lawm'*), an architectural term in Ezek. 40:16, 22, 26, 29. These terms are of difficult explanation. By some they are thought to be the same as אֵיכָל, *oo-lawm'*, a *vestibule* or *porch*. Dr. Keil, following Kliefoth, considers them to be those portions of the inner walls of the gateway which projected in the same manner as the two pillars by the porch, the intervening walls between the three rooms, and also those portions of the side walls which inclosed the two thresholds on either side (Com., in loc.). In these projecting side walls were the windows mentioned in v. 16. See *ARCHITECTURE*.

**ARCHÆOLOGY** (Gr. ἀρχαιολογία, *science of ancient things*), the knowledge of antiquity.

**1. Biblical Archæology** may be defined as the scientific representation of the forms which life assumed among the people of Israel, as that nation of antiquity selected by God to be the bearer of revelation; also so much of the conditions of life existing among the other nations which came into contact with Israel as will give us a clearer understanding of the Bible and the conditions of life among the Israelites. These nations were those having race relationship, as the Aramæans, Arabs, Canaanites, Philistines, etc., or were temporary oppressors or rulers, as the Egyptians, Assyrians, Medo-Persians, Greeks, and Romans; of these antiquities we introduce only such as bear directly on some Scripture passage.

**(1) Contents.** The matters belonging to biblical archaeology are: (1) The religious institutions of Israel, the places of worship, the *personnel* of worship, the acts of worship, consisting of sacrifices, purifications, etc.; worship according to its times, festivals, and changes. (2) The civil and social relations of the Israelites: domestic life as to dwellings, food, marriage, children, sickness, death, etc.; employments, as agriculture, rearing of cattle, trades, commerce, etc.; affairs of state, as law, administration of justice, and relation to other nations.

Archæology, it will be seen, is closely allied with *history*, the latter depicting the growth and progress, the former describing the actual condition of the development attained.

**(2) Sources.** The sources of biblical archaeology are written and representative monuments.

(1) Among the *written* monuments, the Bible must be placed in the first rank, then the writings of Josephus and Philo, the Talmud, Targums, and the Rabbinic notices regarding Palestine and the Jews by Greek and Roman authors, such as Herodotus, Xenophon, Diodorus Siculus, Plutarch, Strabo, Appian, Pliny, Tacitus, and Justin; native writers among the Egyptians, Phœnicians, Babylonians, etc.; descriptions of travels in the East, and the publications of the "Palestine Exploration Fund," instituted in England in 1865, of the "Palestine Exploration Society" of America, and of the "Deutsche Palästina Verein," founded in 1877. (2) *Representative* monuments, as the remains of the Temple walls, the bridge leading from the Temple to Zion, the Tower of Hippicus, and the tombs of the patriarchs at Hebron; the Arch of Titus at Rome; Jewish coins from the time of the Maccabees—often called Samaritan from the resemblance of their written characters; the ancient monuments of the Egyptians, Syrians, Babylonians, and Assyrians, consisting of remains of palaces, temples, public buildings, sculptures, etc., lately brought to light by excavations.

**(3) History and Literature.** The treatment of biblical archaeology began in the 16th century with the spread of Bible study, especially of the Old Testament in the original. It resulted in only a few works of no great importance either in extent or intrinsic value. More was done in the 17th century, especially through study of the Talmud and of the rabbinical writers, as well as of classical and oriental literature. A general revival of interest has resulted from the importation

discoveries made by excavating during the last thirty years. For lists of valuable aids in the study of biblical archaeology, see McC. and S., *Cyc.*; Schaff-Herzog, *Encyc.*; Keil, *Bib. Arch.*, i, 1-18.

**2. Christian Archæology** has for its object "the systematic study of the art, constitution, government, discipline, worship, rites, and life of the early Christian Church." Bennett (*Christian Archæology*) gives the following divisions: (a) The archaeology of Christian art, which examines Christian thought, life, doctrines, and institutions as they are found crystallized in monuments. (b) Archaeology of the constitution and government of the Christian Church, including the examination of the fundamental idea of the Christian Church as revealed in the New Testament, the Church in its organized form, its offices, government, and discipline. (c) Archaeology of Christian worship and rites, embracing public services, as preaching, the sacraments, and the sacred times and seasons. (d) Archaeology of Christian life, the Christian family, the Church and marriage, slavery and home religion, the Church and charities, the social and literary position of the early Church, the care for the dead, Christian burial, etc. Christian archæology, as a science, dates from the 16th century, when the Protestant reformers rigorously arraigned the Church for a wide departure from primitive simplicity. To answer this indictment the Magdeburg centuriators, the adherents of Rome, were compelled to enter upon its study. Cæsar Baronius (1607), a cardinal, after thirty years of laborious study, published his *Annales Ecclesie*, which has ever since been regarded by Roman Catholic writers as a well-furnished arsenal of defense.

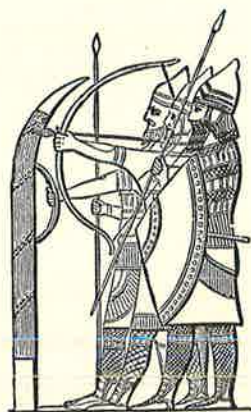
Up to what date the boundaries of Christian archæology should be fixed has not been finally settled. Some confine it to the first three centuries, some have regarded the death of Gregory the Great (A. D. 604) as its proper limit. Others extend it to the 11th century, or to the age of Hildebrand, while still others carry it forward to the Reformation. Bennett (*Christian Archæology*) confines his studies to the period ending with the second Trullan Council at Constantinople, in 692.

**ARCHANGEL.** See MICHAEL.

**ARCHELAUS** (Gr. Ἀρχέλαος, *ar-khel'-ah-os*, ruler of the people), son of Herod the Great by a Samaritan woman, Malthace (Josephus, *War*, i, 28, 4), and brought up, with his brother Antipas, at Rome (Josephus, *War*, i, 51, 1). Upon his father's death, Cæsar divided his kingdom, giving to Archelaus (B. C. 4) Idumea, Judea, and Samaria, with the important cities, Cæsarea, Sebaste, Joppa, and Jerusalem. His share of the kingdom brought him a yearly income of six hundred talents. He was made ethnarch, with promise of becoming king if he ruled virtuously (Josephus, *Ant.*, xvii, 11, 4). After Herod's death, and previous to going to Rome to receive the government, Archelaus ordered his soldiers to attack the Jews, who were becoming very tumultuous, at the temple. The attack resulted in the death of about three thousand Jews. On his going to Rome the Jews sent a deputation of the principal citizens protesting against his cruelty, and asking to be permitted to live according to their own laws, under a Roman governor. Some have thought

that our Lord alludes to this circumstance in L. 19:12-27. Archelaus returned to Judea, under pretense that he had countenanced the seditions against him, he deprived Joazar of the priesthood, and gave that dignity to his brother Eleazar. He governed Judea with so much lenience that in the tenth (ninth according to Cassius) year of his reign he was dethroned, deprived of his property, and banished to Vienna in Gaul (Josephus, *Ant.*, xvii, 13, 2). His cruelty was manifested toward Samaritans as well as Jews. The parents of our Lord turned away from fear of him, on their way back from Egypt and went to Nazareth, in Galilee, in the domain of his gentle brother Antipas (Matt. 2:22). Archelaus illegally married Glaphyra, the wife of his brother Alexander, during the lifetime of the latter.

**ARCHERS** (Heb. קָשָׁת, *kash-shawth'*, bowman, Gen. 21:20; בַּיֵּל חֵץ, *bah'-al khayts*, row-man, Gen. 49:23; אֶנֶשׁ בִּקְשָׁת, *en-nosh' keh'-shayth*, bowman, 1 Sam. 31:3; also *sho-*



Assyrian Archers.

with the bow, 1 Chron. 10:3; one bending the bow, Jer. 51:3). The bow and arrow are weapons of very ancient origin (Gen. 48:22; 49:24; Ex. 25:18; Gen. 9:14, 15). Archers were very numerous among the Hebrews, especially in the tribe of Benjamin and Ephraim (Psa. 76:3; 1 Chron. 12:2; 2 Chron. 14:8; 17:17). Archers are frequently found on the Egyptian monuments and Babylonian sculptures. Reference is made to the Philistines as archers in 1 Sam. 31:3, and the Persians famous for their archers (Isa. 13:18; Jer. 49:29). See ARMOR.

**ARCHEVITE** (Chald. אֶרְכֵיט, *ar-kev-it*, Ezra 4:9). The Archevites were inhabitants of Erech (Warga). This seems to be quite generally agreed. Thence came part of the colonists of Samaria after its capture.—W. H.

**AR'CHI** (Heb. אֶרְכִי, *ar-kee*), a city or district in the neighborhood of Beth-el (Josh. 17:24). Site difficult of identification.

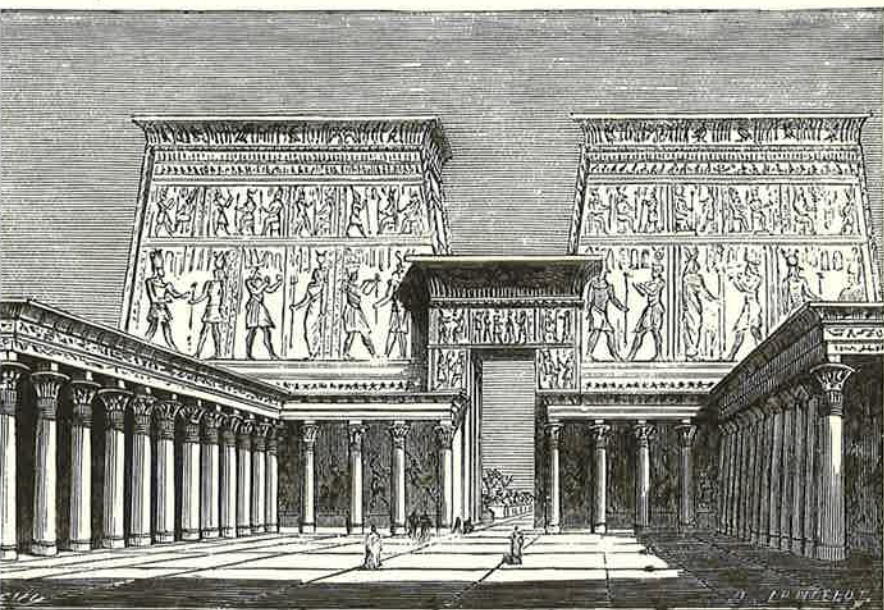
**ARCHIP'US** (Gr. Ἀρχιππος, *ar'-khi-*



ter of the horse), a Christian minister at Osse, to whom Paul sends a salutation, calling "our fellow-soldier" (Philem. 2), and whom he reports to increased activity (Col. 4:17), B. C. 63. The Epistle to Philemon he is addressed jointly to Philemon and Apphia, from which it has been inferred that he was a member of Philemon's family. Tradition states that he was one of Jesus's twenty disciples, and suffered martyrdom at Laodicea.

**ARCHITE** (Heb. אֶרֶץ, *ar-kee*). The Archaic, if we may judge from Josh. 16:2, were a tribe whose possessions were upon the southern boundary of the tribe of Ephraim, between Beth-el and Ataroth. The term is applied to Hushai (2 Sam. 15:32; 16:16; 17:5, 14; 1 Chron. 18:3).

structed on a colossal scale. These prove their builders to have been far advanced in architectural art, and profoundly versed in the science of mechanics, and indicate a long period of anterior development. "Egyptian architecture, in many points, such as the majestic disposition of the masses, the sublime massiveness and durability of its walls, the long vistas through successive courts and lines of columns and sphinxes, the predominance of the interior over the exterior ornament, the universal use of color, the subordination of sculpture and painting to architectural effects, the symbolism of its ornaments and the monumental character of its edifices, was the most perfect the world has ever seen." The Egyptian public edifices consisted of temples, palaces, tombs, and aqueducts. In Egyptian architecture the columns are of three kinds, emblematic of the papyrus, the lotus, and the palm. The earliest temples and



An Egyptian Temple.

**ARCHITECTURE.** Although we know but little of the early achievements and progress of the science of architecture, sufficient remains to attest their antiquity. To the race of Shem is attributed (Gen. 10:11, 12, 22) the building of the cities of Nineveh, Rehoboth, Calah, and Resen. Gen. 11:3-9 we learn of the earliest recorded building and of the materials employed in its construction. Inasmuch as the Hebrews were brought into contact with many of the surrounding nations, and their own architecture was, doubtless, more or less influenced thereby, it will be profitable to speak briefly of their architecture also.

**Egyptian.** Concerning the rise of Egyptian art we know nothing, but we are brought into face with the Pyramids of Gizeh, the obelisks, and temples, many of them con-

structed on a colossal scale. These prove their builders to have been far advanced in architectural art, and gave a typical character to the later temples, built mostly above ground and of cut stone. See **TEMPLE**; **PYRAMID**.

**2. Babylonian, etc.** One of the most ancient nations known to us as having made any considerable progress in the arts of design is the Babylonian. They have left celebrated monuments, such as the Temple of Belus, the Kasr, the hanging gardens, and the wonderful canals of Nahar Malca, and Pallacopas. The dimensions of their ruins afford some idea of the colossal size of the original structures. We have no entire architectural monument of Nineveh, but enough has come to light to prove the advanced condition of the Assyrians. They are found to have understood and applied the arch; to have made tunnels, aque-

ducts, and drains; and to have been acquainted with the lever and screw.

**3. Greek.** The earliest efforts of the Greeks in architecture were the *cyclopean walls* surrounding the castles of the kings in the Heroic Age at Tiryns, Argos, Mycenæ, and elsewhere. These are of enormous thickness, some being constructed of colossal blocks, the interstices filled with smaller stones; others are built more or less carefully hewn, and fitting each other. Among the most striking relics of these primitive times are the so-called *Thesauri* (treasuries), the usual form of which was a circular chamber vaulted over by horizontal courses approaching from all sides until they meet. An open-air building preserved from that age is the supposed Temple of Hera on Mount Ocha, in Eubœa, a rectangle built of regular square blocks, with walls over a yard in thickness, two small windows, and a door with leaning posts and a huge lintel in the southern

tion to many ruined temples in Sicily, men should be made of the Temple of Poseidon at Pæstum, in southern Italy, one of the best preserved and most beautiful relics of antiquity. The Doric order is represented by the Temple of Theseus and the Parthenon, while the Erechtheum is the most brilliant creation of the Ionic order in Greece. The progress of the drama led to improvement in the building of theaters (q. v.). The following are Greek orders of architecture:

(1) **Doric.** The Doric column consists of (a) shaft, which increases in diameter almost visibly up to about one quarter of its height, diminishes slightly after that point. It has no base, but rests immediately on the stylobate. It is surrounded by semicircular flutings meeting each other at a sharp angle. (b) The capital, consisting of three parts, the *hypotrachelion*, or neck of the column, a continuation of the shaft, separated by an indentation from the other drum



An Assyrian Palace.

side wall. The sloping roof is of hewn flagstones resting on the wall and overlapping each other. Columns were introduced at an early period, being mentioned by Homer. Architecture developed her favorite forms in the construction of temples, and so all other public buildings borrowed their artistic character from them. The structure and furniture of private houses (see House) were, during the best days of Greece, kept down to the simplest forms. The first architects known by name are Rhœcus and Theodorus of Samos, who built the great Temple of Hera in that island; while Chersiphron of Cnôsus, in Crete, with his son Metagenes, began the Temple of Artemis (Diana) at Ephesus, one of the seven wonders of the world, which was not finished till one hundred and twenty years after.

A vast temple to Zeus was begun at Athens in the 6th century. Here and there in the western colonies the Doric style still predominated. Among the chief remains of this period, in addi-

tion to the *echinus*, a circular molding, or cushion, which widens greatly toward the top; the *abacus*, a square slab supporting the architrave or *epistyle*. The architrave is the quadrangular stone reaching from pillar to pillar. Above it is the frieze (*zophoros*), surmounted by the cornice.

(2) **Ionic.** This column is loftier than the Doric; the enlargement of the lower part is less than in the Doric; the distance between the columns is greater, and the flutings deeper, and separated by wider surfaces. The Ionic column has a base, consisting of a square slab, and several cushion-like parts separated by grooves. The capital again is more artistically developed, while the architrave is divided into three bands, projecting one above the other, and upon it rises, in an uninterrupted surface, the frieze, adorned with reliefs along its whole length, and, finally, the cornice is completed by a series of pinnacles.

(3) **Corinthian.** The base and shaft are identical with the Ionic, but the capital takes the



an open *calix* formed of acanthus leaves, from between which grow stalks with small leaves, ended into the form of volutes. On this rests a tall *abacus* widening toward the top, and on this entablature, borrowed from the Ionic order.

The style known as the Tuscan is a degenerate form of the Doric. The column has a smooth shaft, tapering up to three quarters of its lower dimensions. Its base consists of two parts, a circular plinth and a cushion of equal height.

**4. Etruscan and Roman.** The Etruscans showed wonderful activity and inventiveness with passion for covering their buildings with rich ornamental carvings. None of their temples remain, for they built the upper parts of wood; but we have evidences of their activity in *walls and columns*. Some very old gateways, as at Volterra and Perugia, exhibit the true *arch* of wedge-shaped stones. The most imposing monument of ancient Italian arch-building is to be seen in the ruins of Rome, laid in the 6th century B. C.

The Roman architects kept alive the Etruscan method of building the arch, which they developed and completed by the inventions of the *cross arch* and the *dome*. With the arch they combined, as a decorative element, the columns of the Greek order. They also introduced building with brick (see POTTERY). A vigorous advance was made in the opening of the 3d century B. C., when the Romans began making great military roads and aqueducts.

In the last decades of the republic simplicity gradually disappeared, and a princely pomp was played in public and private buildings; witness the first stone theater erected by Pompey as early as 55 B. C. All that had gone before was superseded by the works undertaken by Cæsar, the theater, the amphitheater, circus, Basilica Julia, and the Forum Cæsaris. These were finished by Augustus, under whom Roman architecture seems to have reached its culminating point. The great monument of that age, and one of the loftiest creations of Roman art in general, is the Pantheon, built by Agrippa. Of the luxurious grandeur of early buildings we have ocular proof in the falling houses of Pompeii, a paltry country town in comparison with Rome. The progress made under the Flavian emperors is evidenced by the Apasian's amphitheater (the Coliseum), the loftiest ruin in the world; the baths of Titus, and his triumphal arch. But all previous buildings were surpassed in size and splendor when Trajan's architect, Apollodorus of Damascus, used the Forum Traianum, with its huge Basilica Traiana, and the still surviving Column of Trajan.

**5. Hebrew.** The Israelites were shepherds, and, by habit, dwellers in tents, and had, therefore, originally no architecture. Even Hebron, a city of higher antiquity than the Egyptian Zoan, was called originally from its founder, perhaps a Canaanite of the race of Anak, Kirjath-arba, the City of Arba (Num. 13:22; Josh. 14:15). It was probably in connection with Egypt that the Israelites first became builders of cities, being compelled to labor at the buildings by the Egyptian kings. From the time of their entrance into Canaan they became dwellers in towns and houses of stone (Lev. 14:34, 45; 1 Kings 7:10); but in

most cases these were not built by themselves (Deut. 6:10; Num. 13:19).

(1) Hebrew architecture, in the proper sense of the word, did not exist until the time of the kings. Immediately after the conquest of Zion David began to rebuild and fortify the city, and erected a palace for himself. But the peaceful reign and vast wealth of his son, Solomon, gave a great impulse to architecture. He enlarged and strengthened the city wall and the castle of Millo (1 Kings 3:1; 9:15, 24; 11:27), built fortresses and cities in various places, among which Baalath and Tadmor are in all probability represented by Baalbec and Palmyra (1 Kings 9:17-20), and a costly aqueduct by which drinking water was brought from the region of Etam to Jerusalem. The temple and the palace were his two most magnificent buildings. Other kings of Israel and Judah are recorded as builders: Asa (1 Kings 15:23), Baasha (15:17), Omri (16:24), Ahab (16:32; 22:39), Hezekiah (2 Kings 12:11, 12; 22:6), and Jehoiakim, whose winter palace is mentioned (Jer. 22:14; 36:22; see also Amos 3:15). On the return from captivity the chief care of the rulers was to rebuild the temple and the walls of Jerusalem in a substantial manner, with stone, and with timber from Lebanon (Ezra 3:8; 5:8; Neh. 2:8; ch. 3). But the reigns of Herod and his successors were especially remarkable for their great architectural works. Not only was the temple restored, but the fortifications and other public buildings of Jerusalem were enlarged and embellished (Luke 21:5). The town of Casarea was built on the site of Strato's Tower; Samaria was enlarged and received the name of Sebaste. The connection of Solomon with Egypt and with Tyre, and the influence of the captivity, must necessarily have affected the style of the palatial edifices of that monarch, and of the first and second temples. The enormous stones employed in the Assyrian, Persepolitan, and Egyptian buildings find a parallel in the constructions of Baalbec, and in the huge blocks which still remain at Jerusalem, relics of the buildings either of Solomon or of Herod. But few monuments are known to exist in Palestine by which we can form an accurate idea of its buildings, and even of those which do remain no trustworthy examination has yet been made. It is probable, however, that the reservoirs known under the names of the Pools of Solomon and Hezekiah contain some portions at least of the original fabrics (Smith, *Bib. Dict.* s. v.).

(2) **Various Periods.** "There are in Palestine eight great periods of building, beginning with the rude stone or prehistoric age, including Hebrew, Greek, Roman, Byzantine, Arab, Crusading, and Saracenic. The rude stone monuments (q. v.) . . . are probably the earliest remains in the country. Hebrew remains are chiefly represented by rock-cut tombs, rock scarps, tunnels, and pools (as at Siloam), the great tells or mounds beside springs and streams, and a very few inscriptions. The wall on Ophel, found by Sir C. Warren, is probably as old as Nehemiah, and in the extreme North we have Phœnician sculptures, tombs, and sarcophagi of equal antiquity. The Greek age presents several examples of native art under Greek influence, such as the palace of Hyrcanus

and some of the Jerusalem tombs. To the earliest Roman period belong the walls of the Jerusalem and Hebron harems, with the temple at Siah, the colonnade at Samaria, the earliest remains at Masada and Caesarea. Advancing to the 2d century of our era, we find Syria to have been suddenly covered with Roman cities, Roman roads, Roman temples and inscriptions; and this period, to which the synagogues also belong, is one of the greatest building ages in Palestine. The Roman work gradually gives place to the Christian architecture of the Byzantines. . . . At Bethlehem we have one of the oldest churches in the world, the 4th-century pillars still standing in place. The church was five hundred years old when England became a kingdom. The early Arabs have left us very few buildings beyond the Dome of the Rock at Jerusalem, the great Damascus mosque. . . . They employed Persian and Greek architects, and brought no original style of their own from the deserts of Arabia. The Crusaders, who followed, were great builders, civil and ecclesiastical; the country is full of their castles and of their churches" (Conder, *Palestine*, p. 226, sq.). See HOUSE, TEMPLE, etc.

**6. Christian.** The early Christians held their services in synagogues, private houses, the fields, the catacombs—indeed, wherever opportunity afforded. As early as in the 3d century buildings erected by them existed, but they were neither substantial nor costly. Christian architecture did not become an art until the time of Constantine, when it appeared in two entirely different forms, the *Basilican* and the *Byzantine*.

(1) **Basilican.** When Christianity became the religion of the state the ancient basilicas, or halls of justice, were turned into churches, and this style became prevalent throughout the Western countries, and lasted until the 11th century. The lower floor was used by the men, and the galleries reserved for the women. Specimens of this style of architecture still existing and in good repair are S. Paolo fuori le mura, S. Clemente in Rome, S. Apollinare in Classe in Ravenna, etc.

(2) **Byzantine.** The principal feature of this style is the dome, which was frequently used in Roman tombs. In Persia the problem was first solved of placing the cupola on a square substructure, by forming an octagon in the interior of the square by means of a huge pillar in each angle. The Latin cross was abandoned for the Greek cross, whose branches are of equal length. The objection to images obliged the architects to seek some other means than sculpture of enriching the churches, hence the profusion of mosaic work. The masterpieces of this style are St. Mark's at Venice, St. Vitale at Ravenna, and St. Sophia at Constantinople. Still later the Greek cross was combined with the square, and the number of cupolas was increased to nine—one at the end of each arm, one over the crossing, and one in each corner of the square.

(3) **Romanesque.** This results from a union of the two previous styles, the basilica and the dome. The ground plan and the interior and exterior of the old basilica were materially changed. A very important feature was the transept, with fixed proportions, the cross being invariably produced

by repeating the square, chosen as unit, three times to the W., and one time respectively to N., E., and S. Other features were, apses for side altars; the raised choir, to allow for crypt; a belfry, first one, and as an independent building, then two, and connected with the western termination of the building; small arched galleries running round parts or the whole of the church within and without; the exterior covered with numerous well-disposed arches, moldings, and other ornaments, and the richly decorated doorways and windows drew the eye to the central part of the facade. The result was that the whole external had a dignity not to be found in any other style of church architecture. Among the finest examples of this style are the cathedrals of Pisa, Vercelli, Parma, Modena, and Lucca in Italy, of Worms, Bonn, Mayence, and St. Germer in France, and St. Apostoli in Cologne. To this style belong the peculiar churches and round towers of Ireland and the round tower of Newport, R. I.

(4) **Gothic.** This style retains the ground plan and general arrangement of the Romanesque, substituted the pointed for the round arch. The pointed arch was probably brought to Europe by the Crusaders from Asia, where it was used by the Saracens. The use of the pointed arch requires, for harmony, a corresponding upward tendency in all parts of the structure, and by reiterating the idea of a mechanical contrivance produces the impression of organic growth. This style arose in the 12th century, reaching its culmination in the 13th century, which is known as the "golden period of Gothic architecture." The earliest fully developed example of this style is the cathedral of St. Denis, consecrated in 1140. In northern France it is seen in highest perfection in the cathedrals of Notre Dame (Paris, 1163-1312), Chartres (1195-1260), Rheims (begun 1227) and Amiens (1220-1288). In England examples are seen at Canterbury (1174), Westminster Abbey (1245-69), Salisbury (1220-53), and Exeter (1272-69).

(5) **Renaissance.** The Gothic style had not taken such deep root in Italy as in the northern countries of Europe. The revival of classical studies resulted in architecture in a return to classical forms. It began with eclecticism, adoption of the round arch, the cupola, the column in its classical proportions and signification. It ended, however, in servile copying of ancient temples. The chief monument of this style is St. Peter's at Rome.

Respecting modern architecture it can be said that it is marked by no style such as is followed by all builders of the period. "Sometimes there is a mixing together of several styles, sometimes a pure enunciation of style altogether."

**ARCTURUS** (Heb. אֲרֻר, *arush*, or אֲרֻרִישׁ, *yish*), the Latin form of the Gr. ἀρκτοῦρος, generally believed to represent the constellation of the Great Bear (Job 9:9; 38:32).

**ARD** (Heb. אֲרָד, *ard*, perhaps *fugitive*), name of a son of Benjamin, and in Numbers 26:40 as a son of Bela, and grandson of Benjamin. Both these passages probably refer to the same person, the former mentioning him



descendant, the latter giving the exact relationship. In 1 Chron. 8:3 he is called Addar. His descendants were called Ardites.

**ARDITE** (Heb. אֲרִדִּי, *ar-dee'*), a descendant of Ard, or Addar, the grandson of Benjamin (Num. 26:40).

**ARDON** (Heb. אֲרֹדֹן, *ar-dohn'*, *fugitive*), the first named of the three sons of Caleb, but whether Azubah or Jerioth is uncertain (1 Chron. 2:18).

**ARE'LI** (Heb. אֲרֵלִי, *ar-ay-lee'*, *heroic*), the first named of the seven sons of Gad, and founder of the family of Arelites (Gen. 46:16; Num. 26:17).

**ARE'LITES** (Heb. same as Arel, Num. 26:17), the descendants of Arel, the last of the seven sons of Gad (Gen. 46:16).

**AREOP'AGITE** (Gr. Ἀρεοπαγίτης, *ar-eh-op-ee'-lace*, Acts 17:34), a member of the court of AREOPAGUS (q. v.).

**AREOP'AGUS**, another name for Mars' Hill, which is the rendering of the Greek word of which Areopagus is the Latin form. It is called Mars' Hill because Mars, the god of war, was said to have been tried there for the murder of Halirrhothius, the son of Poseidon. It was an elevated and rocky place at Athens, W. of the Acropolis.

**The Court.** An ancient criminal court, called the same name, sat here. "Solon's legislation used the Areopagus into one of the most powerful bodies by transferring to it the greater part of the jurisdiction of the Ephetae (a judicial court of high antiquity at Athens), as well as the supervision of the entire administration, the conduct of magistrates, the transactions of the popular assembly, religion, laws, morals, and discipline, and giving it power to call even private persons to account for offensive behavior. The Court of Areopagus, as its full name ran, consisted of life members (Areopagites), who supplemented their number by the addition of such archons as had discharged their duties without reproach. Not only their age, but their sacred character, tended to increase the influence of the Areopagites. They were regarded in a measure ministers of the Furies, who under the name of *Semnae* (venerable) had their cave immediately under the Areopagus, and whose worship came under their care. . . . Its political powers seem never to have been clearly defined. It often acted in the name of, and with full powers from, the people, which also accepted its decisions on all possible subjects. Under the monarch rule it was still regarded as the supreme authority. Then, as formerly, it exercised a most minute vigilance over foreigners" (Seyffert, *Class. Ant.*, s. v.).

**ARE'TAS** (Gr. Ἀρέτας, *ar-el'-as*, a name common to many of the kings of Arabia Petrea), an Arabian king, the father-in-law of Herod Antipas. Herod afterward married the wife of his brother Philip, and in consequence of this the daughter of Are'tas returned to her father. Enraged at the conduct of Herod, Are'tas instituted hostilities against him, and destroyed his army. Complaint being made to the emperor, he sent Vitellius to

punish Are'tas, but while on the march news was received of the death of Tiberius, and the Roman army was withdrawn. It is probable that Caligula gave Damascus to Are'tas as a free gift (A. D. 38), and he is mentioned as being king of that city by the apostle Paul (2 Cor. 11:32).

**AR'GOB** (Heb. אֲרֹגֵב, *ar-gobe'*, *stone heap*).

1. An accomplice of Pekah in the murder of Pekahiah, or, with Arich, a prince of Pekahiah, whose influence Pekah feared, and whom he therefore slew with the king (2 Kings 15:25), B. C. 759.

2. An elevated district or table-land, in Bashan, an island in form, some twenty by thirty miles in extent; elsewhere (Luke 3:1) called Trachonitis. It was allotted to the half tribe of Manasseh. The statement (Deut. 3:4) of there being sixty cities in this region is confirmed by recent discoveries. "The sixty walled cities are still traceable in a space of three hundred and eight square miles. The architecture is ponderous and massive: solid walls, four feet thick, and stones on one another without cement; the roofs, enormous slabs of basaltic rock like iron; the doors and gates are of stone eighteen inches thick, secured by ponderous bars. The land bears still the appearance of having been called 'the land of giants under the giant Og'" (Porter, *Giant Cities of Bashan*).

**ARID'AI** (Heb. אֲרִידַי, *ar-ee-dah'-ee*, perhaps *strong*), the ninth of the ten sons of Haman, slain by the Jews in Babylonia (Esth. 9:9), B. C. about 509.

**ARID'ATHA** (Heb. אֲרִידַתָּה, *ar-ee-daw-thaw'*, *strong*), the sixth son of Haman, slain by the Jews (Esth. 9:8), B. C. about 509.

**ARI'EH** (Heb. אֲרִיֶּה, *ar-yay'*, *the lion*), either one of the accomplices of Pekah in his conspiracy against Pekahiah, king of Israel, or one of the princes of Pekahiah, who was put to death with him (2 Kings 15:25), B. C. 759.

**A'RIEL** (Heb. אֲרִיאֵל, *ar-ee-ale'*, *lion of God*), one of the "chief men" sent by Ezra to Iddo at Casiphia to bring ministers for the house of God to go with the people to Jerusalem (Ezra 8:16), B. C. about 457.

In commenting upon Isa. 29:1, sq., Delitzsch understands Ariel to mean the "hearth of God," as a figurative name given to Jerusalem. He argues this from the fact of Ezekiel's giving (43:15, 16) this name to the altar of burnt offering in the new temple, and that Isaiah could not say anything more characteristic of Jerusalem than that Jehovah had a fire and a hearth there (Isa. 31:9, "furnace"). "By the fact that David fixed his headquarters in Jerusalem, and then brought the sacred ark thither, Jerusalem became a hearth of God."

**ARIMATHÆA** (Gr. Ἀριμαθαία, *ar-ee-math-ah'-ee-ah*, a *height*), the birthplace and sepulcher of Joseph in Judea. Here the body of Jesus was buried (Matt. 27:57; Mark 15:43; Luke 23:51; John 19:38). It is thought to be the same as Ramah, the birthplace of Samuel (1 Sam. 1:1, 19), which by Keil and Delitzsch (*Com.*, in loc.) is identified with Ramah in Benjamin, about two hours N. W. of Jerusalem.

**A'RIOCH** (Heb. אֲרִיֹךְ, *ar-yoke'*).

1. A king of Ellasar who accompanied Chedorlaomer, king of Elam, on his incursion into Palestine about 2250 B. C. (Gen. 14). The name and the person are almost certainly the same as the Eri-Aku (servant of the god Aku) son of Kudur-Mabug, king of Larsa, a few of whose brief inscriptions have come down to us. In origin Eri-Aku was not a Babylonian, but after his ancestors had conquered some of the Babylonian cities he and his successors became fully identified with their adopted home. He was conquered by Hammurabi, king of Babylon (2287-2233 B. C. ?), and his territory annexed to the empire, of which that city had become the capital. He joined the raid of Chedorlaomer into Palestine, and is heard of no more after the defeat by Abraham. The city of Ellasar mentioned in Genesis as his is probably Larsa, the ruins of which have been found at the modern Senkereh (see ELLASAR). The name, date, and place all agree perfectly with the conditions set forth in the Babylonian inscriptions mentioned above. See CHEDORLAOMER, AMRAPHEL, and TIDAL.

LITERATURE.—Sayce, *Patriarchal Palestine*, London, 1895; Schrader, *Cuneiform Inscriptions and the Old Testament*, translated by Whitehouse, 2 vols.; Hommel, *The Battle in the Vale of Siddim* (with translations of the inscriptions of Eri-Aku); *Sunday-School Times*, March 5, 1892.

2. The captain of the guard of Nebuchadnezzar (Dan. 2:14, ff.), not otherwise known to us.—R. W. R.

**ARIS'AI** (Heb. אֲרִיסַי, *ar-ee-sah'-ee*, arrow of *Aria*), the eighth of the ten sons of Haman, slain by the Jews in Babylonia (Esth. 9:9), B. C. about 509.

**ARISTAR'CHUS** (Gr. Ἀρίσταρχος, *ar-is'-tar-khos*, the best ruler), a native of Thessalonica, and a faithful adherent of the apostle Paul in his labors. He became the companion of Paul in his third missionary tour, accompanying him to Ephesus, where he was seized and nearly killed in the tumult raised by the silversmiths under Demetrius (Acts 19:29), B. C. 59. He left that city accompanying Paul to Greece, thence to Asia (Acts 20:4), and subsequently to Rome (Acts 27:2), whither he was sent as a prisoner, or became such while there (Philem. 24), for Paul calls him his "fellow-prisoner" (Col. 4:10). Tradition makes him to have suffered martyrdom in the time of Nero.

**ARISTOBU'LUS** (Gr. Ἀριστόβουλος, *ar-is'-toh'-oo'-los*, best counselor), a person to whose household at Rome Paul sends salutation (Rom. 16:10), A. D. 60. Tradition represents him as a brother of Barnabas, ordained a bishop by Barnabas or Paul, and as laboring and dying in Britain. Ramsay (*St. Paul the Traveller*, p. 353) identifies Aristobulus as a son of Herod the Great.

**ARK**, the name given to three vessels mentioned in the Bible.

1. **Noah's Ark** (Heb. תֵּבָה, *tay-baw'*, a chest), the vessel in which Noah and his family were saved during the Deluge. It was made of gopher (i. e., cypress) wood, which on account of its lightness and durability was employed by the Phœ-

nicians for shipbuilding. A covering of pitch (bitumen) was laid on inside and outside, to make it watertight and, perhaps, as a protection against marine animals. The ark consisted of a number of "nests," or small compartments, arranged in three tiers, one above another—"with lower, second, and third (stories) shalt thou make it."

The ark was three hundred cubits long, fifty broad, and thirty high; and appears to have been built in the form of a chest, with flat bottom and flat (or slightly sloping) roof, being intended for sailing, but merely to float upon the waves. Light and air were furnished through a window in the construction of which we have not data sufficient to form an intelligent idea of. It is uncertain whether the words, "in a cubit shalt thou finish it above," refers to the window or ark. If to the window, then it would seem to imply that it was a cubit wide and ran the whole length of the ark. If to the ark, the passage only signifies that the window was placed within a cubit of the roof. The most probable conclusion is that the window was on the side. Some place the window on the roof, covering it with transparent (or translucent) material. The ark had a door in the side.

In addition to Noah and his family, eight persons in all (Gen. 7:7; 2 Pet. 2:5), one pair of "unclean" animals, seven pairs of all that were "clean," and seven pairs of birds, with a contingent of "creeping things," were to be sheltered in the ark. As to the possibility of housing animals, we must consider the extent of the flood etc. See FLOOD.

2. **The Ark of Bulrushes** (Heb. same as above). In Exod. 2:3 it is recorded that when mother of Moses could no longer hide him, she placed him among the reeds of the Nile in an (boat) of bulrushes, daubed with slime and pitch. This ark was made from the papyrus reed, which grows in the marshy places of Egypt. Pliny says that "from the plant itself they weave boats and boats of this material were noted for their swiftness." They are alluded to in Isa. 18:2.

3. **Ark of the Covenant** (Heb. אֲרוֹן הַבְּרִית, *ar-ron'-e*), the common name for a chest or cof-

(1) **Names.** It was called the "ark of the covenant" (Num. 10:33; Deut. 31:26; Heb. etc.), because in it were deposited the two tables of stone, upon which were written the ten commandments, the terms of God's covenant with Israel; "the ark of the testimony" (Exod. 25:22), the commandments being God's testimony respecting his own holiness and the people's "the ark of God" (1 Sam. 3:3; 4:11), as the throne of the divine presence. For full description, see TABERNACLE.

(2) **History.** The history of the ark is in accordance with its intensely moral character. It was the symbol of the Lord's presence, it was borne by the priests in advance of the host (Num. 10: Deut. 1:33; see also Psa. 132:8). At its presence the waters of Jordan separated, and only when it was carried to the farther shore did the waters resume their wonted course (Josh. 3:11-17; 11, 18). The ark was carried about Jericho during the time of its downfall (Josh. 6:4-12).



naturally, the neighboring nations, ignorant of ritual worship, looked upon the ark as the god of Israel (1 Sam. 4:6, 7), a delusion which may have been strengthened by the figures of the cherubim upon it.

The ark remained at Shiloh until the time of Eli, when it was carried along with the army, in the hope that it would secure victory for the Israelites against the Philistines. The latter were not only victorious, but also captured the ark (1 Sam. 4:3-11); but they were glad to return it after seven months (5:7). It was taken to Kirjath-jearim (7:2), where it remained until the time of David. Its removal to Jerusalem was delayed three months by the death of Uzzah while carelessly handling it. Meanwhile it rested in the house of Obed-edom, from which it was taken, with the greatest rejoicing, to Mount Zion (2 Sam. 6:1-19).

When the temple was completed the ark was deposited in the sanctuary (1 Kings 8:6-9). In 2 Chron. 35:3 the Levites were directed to restore it to the holy place. It may have been moved to make room for the "carved image" that Sennacherib placed "in the house of God" (2 Chron. 33:7); or possibly on account of the purification and repairs of the temple by Josiah. When the temple was destroyed by the Babylonians the ark was probably removed or destroyed (2 Esdr. 10:21, 22).

**ARKITE** (אַרְכִּי, *ar-kee'*, a *tush*, Gen. 10:17; 2 Chron. 1:15), the name of a race descended from Aram (Gen. 10:17), "and, from the context, evidently located in the N. of Phœnicia." It is generally connected with the "Ἀρχὴ τῆς ἐν τῷ ὄρει Βάβυλός" of Josephus (*Ant.*, i, 6, §2), and the classical Arca, called, as the birthplace of Alexander Severus, Cæsarea Libani. The modern Arca "lies on the coast, two to two and a half miles from the shore, about twelve miles N. of Tripoli and five S. of the Wahr el Khebir (Eleutherus). Arca was well known to the Crusaders. W. H.

**ARM** (Hebrew usually זֶרַע, *zer-o'-ah*), the common instrument of strength and agency, is often used in Scripture as the emblem of power. The "arm" of God is only another expression for his might (Psa. 89:13; Isa. 53:1). Hence a *stretched-arm*, making bare his arm, ascribed to God, signifies his power and promptness to protect or punish (Exod. 6:6; Deut. 4:34; Isa. 52:10), a figure taken from the attitude of ancient warriors. To *break the arm* means to destroy one's power (1 Sam. 17:51; Job 22:9, etc.).

**ARMAGEDDON** (Gr. Ἀρμαγεδών, *ar-mag-doh'n'*, from Heb. מְגִדּוֹ, *megiddo*, hill or city of Megiddo, Rev. 16:16). Megiddo occupied a very important position on the southern rim of the plain of Esdraelon, the great battlefield of Palestine. It was famous for two great victories: of Barak over the Canaanites (Judg. 4:15), and of Gideon over the Midianites (Judg. 7); and for two great disasters: the deaths of Saul (1 Sam. 31:8) and of Josiah (2 Kings 23:29, 30; 2 Chron. 35:22). Armageddon becomes a poetical expression for a terrible and final conflict; and in the Apocalypse

the reference is to the discomfiture of the people of God, as represented by Josiah and his army, by the profane worldly power. To the apocalypticist this was a fit type of a similar but much grander event in the far distant future, in which the ungodly world should rise up with such concentrated force as to gain the ascendancy over a degenerate though still professing Church.

**ARMENIA** (Heb. אֲרָמֶיָה, *ar-aw-rat'*, 2 Kings 19:37; Isa. 37:38), in western Asia. It extends from the Black Sea to the Caspian Sea, and from the Caucasus to the Taurus. Here the Old Testament locates Paradise (Gen. 2:12). In Scripture the country is mentioned under several names, which, however, seem to apply to various parts of it. Probably Ararat (Gen. 8:4; 2 Kings 19:37; Isa. 37:38; Jer. 51:27) indicates the eastern part. Three provinces of Armenia are mentioned in Jer. 51:27—Ararat, Minni, and Ashchenaz.

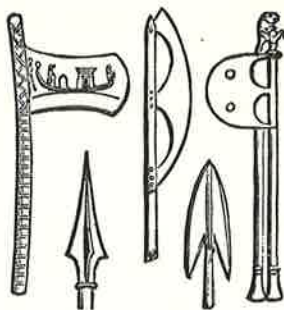
**ARMHOLE**. See GLOSSARY OBSOLETE and ARCHAIC WORDS.

**ARMLET**. This word is not used in the A. V., being rendered in 2 Sam. 1:10 by "the bracelet on his arm." See BRACELET.

**ARMO'NI** (Heb. אֲרֻמֹּנִי, *ar-mo-nee'*, of a *fortress*), the first named of the two sons of Saul, by Rizpah, who was given up by David to be hanged by the Gibeonites. He was slain with six of his brethren in the beginning of the barley harvest (2 Sam. 21:8, sq.), B. C. about 966.

**ARMOR, ARMS**. The weapons of the nations mentioned in the Bible were essentially the same, with modifications according to age and country. In giving a description of the several weapons, we adopt the ordinary division of Offensive Weapons (Arms) and Defensive Weapons (Armor).

In order to aid the reader we present (see p. 84) the figure of a Greek heavy-armed warrior, showing most of the weapons of offense and defense.



Battle-axes and Spears.

This will not, however, include all the weapons used by the people under consideration.

**1. Offensive Weapons.** (1) **Battle-ax and Mace.** The most primitive of weapons were the club and the throwing bat. The *club* at first consisted of a heavy piece of wood, of various shapes, used in hand-to-hand fighting. The *mace* (Heb. בִּרְזֵל, *bar-zel'*) was of wood, bound with bronze, about two and one half feet long, with an angular

piece of metal projecting from the handle, perhaps intended as a guard. At the striking end it was sometimes furnished with a ball. Maces were borne by the heavy infantry, and each charioteer was furnished with one. The Egyptian *battle-ax* was about two or two and one half feet long, with a single blade secured by bronze pins, and the handle bound in that part to prevent splitting. The blade was shaped like the segment of a circle



Heavy-armed Greek Soldier.

and made of bronze or steel. The *poleax* was about three feet in length, with a large metal ball, to which the blade was fixed. Allusions to these weapons are supposed to occur in *Psa.* 2:9; 35:3; *Prov.* 25:18. The *throwstick* is the same weapon seen figured on Egyptian and Assyrian monuments. "Axes" (*Ezek.* 26:9), literally *irons*, is used figuratively for weapons or instruments of war.

(2) **Sword** (Heb. *חֶרֶב*, *kheh'-reb*). The Egyptian sword was short and straight, from two and one



Egyptian Swords.

half to three feet in length, usually double-edged and tapering to a point, and was used to cut and thrust. The king's sword was worn in his girdle, and was frequently surmounted by one or two heads of a hawk, the symbol of the sun, a title given to Egyptian kings. The sword thus worn was really a *dagger*, a common Egyptian weapon.

It was from seven to ten inches in length, tapering gradually to a point, the blade, made of bronze, being thicker in the middle than at the edge. Assyrian swords were often richly decorated, the hilt arranged with lions' heads so arranged as to form both handle and crossbar. The sword of the Greeks and Romans generally had a straight, double-edged blade, rather broad, and of nearly equal width from hilt to point. It was worn on the left side.

The sword of the Hebrew resembled that of other oriental nations, and appears to have been short. That of Ehud was only a cubit (from eighteen to twenty-two inches) long. It was carried in a sheath held by the girdle (*1 Sam.* 17:39; *2 Sam.* 20:8); hence the expression "to gird one's self with a sword means to commence war; and "to loose the sword," to finish it (*1 Kings* 20:11).

**Figurative.** The sword itself is the symbol of war and slaughter (*Lev.* 26:25; *Isa.* 34:5, etc.), divine judgment (*Deut.* 32:41; *Psa.* 17:13; *Jer.* 12:12; *Rev.* 1:16), and of power and authority (*Rom.* 13:4). The word of God is called "the sword" of the Spirit (*Eph.* 6:17). The sword was used in Scripture as illustrative of the word of God (*Eph.* 6:17; *Heb.* 4:12); Christ (*Isa.* 49:2; *Rev.* 1:16); the justice of God (*Deut.* 32:4; *Zech.* 13:7); the protection of God (*Deut.* 33:29); severe calamities (*Ezek.* 5:2, 17; 14:17; 21:9); deep mental affliction (*Luke* 2:35); the wickedness of man (*Psa.* 17:13); their tongue (*Psa.* 57:4; 64:3; *Prov.* 12:18); their persecuting spirit (*Psa.* 37:14); the end (*Prov.* 5:4); false witnesses (*Prov.* 25:18); judicial authority (*Rom.* 13:4). *Drawing of sword* is figurative of war and destruction (*Lev.* 26:3; *Ezek.* 21:3-5); *sheathing it*, of peace and friendship (*Jer.* 47:6); *living by it*, of rapine (*Gen.* 49:23; *2 Sam.* 12:10).

(3) **The Spear, Javelin, Dart.** The *spear* is a weapon common to all nations of antiquity. That of the Egyptians was of wood, from five to ten feet long, with the head of bronze or iron, usually with a double edge like that of the Greek. The *javelin* was similar to the spear, but lighter and shorter, the upper extremity of the shaft terminating with a bronze knob surmounted by a ball. It was sometimes used as a spear for thrusting, and sometimes it was darted, the knob of the extremity keeping it from escaping the warrior's hand. The spear of the Assyrian infantry was short, scarcely exceeding the height of a man. That of the cavalry was longer. Several kinds of spears are mentioned in Scripture, but how many several terms used are to be understood is somewhat uncertain. (a) The *חֶרֶב*, *khan-eeth'*, "spear" of the largest kind, was the weapon of Goliath (*1 Sam.* 17:5, 45; *2 Sam.* 21:19; *1 Chr.* 20:5), and also of other giants (*2 Sam.* 23:3; *1 Chron.* 11:23) and mighty warriors (*2 Sam.* 2:23; *1 Chron.* 11:11, 20). It was the habit of the companion of King Saul, and it was this weapon, and not the lighter "javelin," that he carried at David (*1 Sam.* 18:10, 11; 19:9, 10) and Jonathan (*20:33*). (b) Apparently lighter than the preceding was the *כֶּדְדָן*, *kee-dohn'*, or *javelin*. When not in action the *kee-dohn'* was carried on



of the warrior (1 Sam. 17:6, A. V. "target"). Another kind of spear was <sup>רֹמַח</sup>, *ro'-mahk*. In the historical books it occurs in Num. 25:7 and Kings 18:28, and frequently in the later books, in 1 Chron. 12:8 ("buckler"); 2 Chron. 11:12. The <sup>שֶׁלַח</sup>, *sheh'-lakh*, was probably a lighter spear, or *dart* (see 2 Chron. 23:10; 32:5, "arts," Neh. 4:17, 23, see marg.; Job 33:18; 42; Joel 2:8). (e) <sup>שַׁיִט</sup>, *shay'-bet*, a rod or staff, is used once only to denote a weapon (2 Sam. 14).

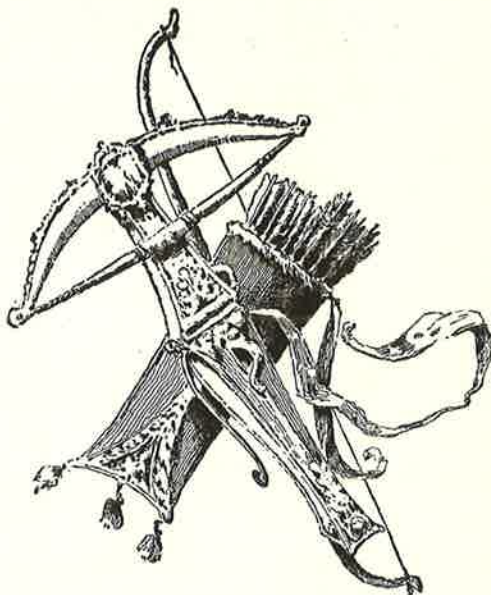
**Figurative.** The spear is used figuratively of the bitterness of the wicked (Psa. 57:4); the instruments and effects of God's wrath (Hab. 3:11).

**4) Bow and Arrow.** The bow was the principal weapon of offense among the Egyptians, Assyrians, and Hebrews. That of the Egyptians was a round piece of wood, from three to five and one half feet long, either straight or bending in the middle when unstrung. The string was made of hide, catgut, or string. The Assyrian archer was equipped in all respects like the Egyptian, the bow being either long and slightly curved or short and almost angular. Among the Hebrews the bow (Heb. <sup>קֶשֶׁת</sup>, *keh'-sheth*) and arrow (<sup>חֵץ</sup>, *khayts*) are met with very frequently in their history, both for the chase (Gen. 21:20; 27:3) and war (48:22). In later times archers accompanied the armies of the Israelites (1 Sam. 31:3; 1 Chron. 10:3) and the Syrians (1 Kings 22:34). Among the Hebrew captains high in rank (2 Kings 19:34), and even kings' sons (1 Sam. 18:4), were carried the bow, and were expert in its use (1 Sam. 1:22). The tribe of Benjamin seems to have been especially addicted to archery (1 Chron. 8:40; 12:2; 2 Chron. 14:8; 17:17); and there were also bowmen among Reuben, Gad, Manasseh (1 Chron. 5:18), and Ephraim (Judg. 7:8-9). Of the form of the bow we can learn almost nothing. It seems to have been bent by the aid of the foot (1 Chron. 12:3; 8:40; 2 Chron. 14:8; Isa. 5:28; Psa. 122:2, etc.). Bows of steel, or rather brass, are mentioned as if specially strong (2 Sam. 22:35; 1 Chron. 20:24). It is possible that in 1 Chron. 12:2 a kind of bow for shooting bullets or stones is alluded to (Wisd. 5:22, "stone-bow"). The arrows were carried in quivers (Heb. <sup>קֶלַעַי</sup>, *tel-ee'*) hung on the shoulder or at the left side. They were probably of reed, and mostly tipped with flint points; others were of wood tipped with metal, about twenty inches long and winged with three rows of feathers. They were sometimes poisoned (Job 1:12), or tipped with combustible materials ("fiery arrows," <sup>קֶלַעַי מֵעֵץ</sup>, *pep-oo-ro-men'-ah*, those on fire, Eph. 6:16).

**Figurative.** This word is frequently used as a symbol of *calamity* or *disease* sent by God (Job 6:4; 24:6; Psa. 38:2; Deut. 32:23); the metaphor deriving propriety and force from the popular belief that all diseases were immediate special inflictions from heaven. *Lightnings* are described as the arrows of God (Psa. 18:14;

144:6; Hab. 3:11). "The arrow that flieth by day" (Psa. 91:5) denotes some sudden danger. The *arrow* is also figurative of anything injurious, as a deceitful tongue (Jer. 9:8), a bitter word (Psa. 64:3), a false witness (Prov. 25:18). A good use of "arrow" is in Psa. 127:4, 5, where children are compared to "arrows in the hand of a mighty man;" i. e., instruments of power and action. The word is also used to denote the efficiency of God's word (Psa. 45:5). The *battle bow* is figurative for weapons of war and the military power (Zech. 9:10; 10:4).

**(5) The Sling** (Heb. <sup>קֶלֶבֶן</sup>, *keh'-lah*) may be justly reckoned as among the most ancient instruments of warfare (Job 41:28). This weapon was com-



Bows, Arrows, and Quiver.

mon among the Egyptians, Assyrians, and Hebrews. Later the Greek and Roman armies contained large numbers of slingers. The weapon was very simple, being made of a couple of strings of sinew, leather, or rope, with a leathern receptacle in the middle to receive the stone. After being swung once or twice around the head it was discharged by letting go one of the strings. Besides stones, plummets of lead shaped like an acorn were used, and could be thrown to the distance of six hundred feet. The stones were selected for their smoothness (1 Sam. 17:40), and were considered as munitions of war. In action they were either carried in a bag (1 Sam. 17:40) or lay in a heap at the feet



Egyptian Slinger.

of the slinger. Among the Hebrews the Benjaminites were especially expert slingers (Judg. 20:16; comp. 1 Chron. 12:2).

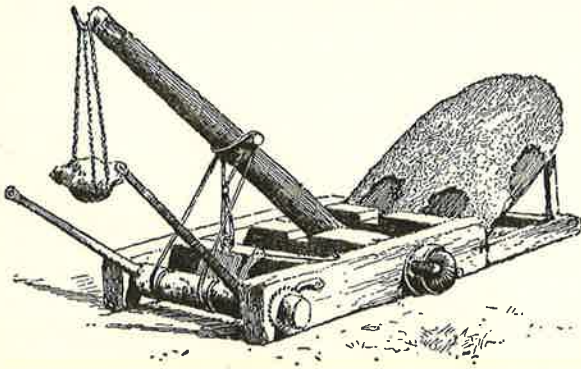
**Figurative.** The rejection of one by Jehovah

Its object was to make a breach in the wall of beleaguered town.

## 2. Defensive Weapons. (1) The Shield

The ancient soldier's chief defense, his shield was various in form and material. The shield of the Egyptian was about one half his height, and generally about twice as high as broad. It was probably formed of a wooden frame covered with rawhide, having the hair outward with one or more rims of metal and metal studs. Its form resembled a funeral tablet, circular at the top and square at the base. A rare form of Egyptian shield was of extraordinary size and pointed at the top. The shields of the Assyrians in the more ancient bas-reliefs are both circular and oblong; sometimes gold and silver, but more frequently of wicker work, covered with hides. The shield in a siege covered the soldier's whole person, and at the top had a curved point or a square projection like a roof, at right angles with the body of the shield. This was to defend the combatants against missiles thrown from the walls.

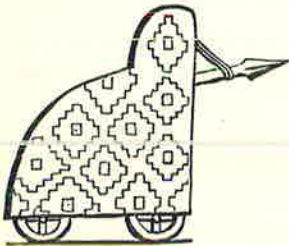
Shield is the rendering in the A. V. of the following words, of which the first two are the most frequent and important: (a) *tsin-naw'* (Heb. צִנְנָה, *protection*) was large enough to cover the whole body (Psa. 5:12; 91:4). When not engaged in conflict it was carried by the armor-bearer



A Catapult.

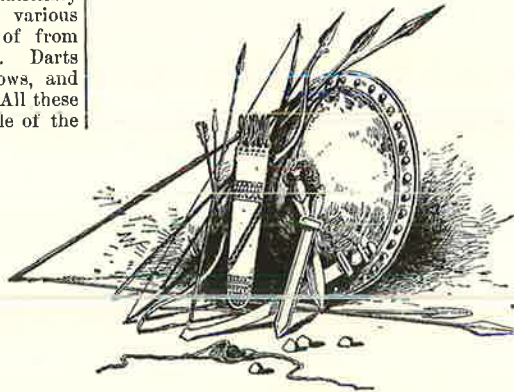
is represented by the expression, "The souls of thine enemies, them shall he sling out, as out of the middle of a sling" (1 Sam. 25:29); while in Zechariah (9:15) sling stones represent the enemies of God, which "are trampled under feet like sling stones."

(6) **Engine, Battering-ram.** (a) *Khish-shaw-bone'* (Heb. חִיש־שָׁבוֹן, *contrivance*). The engines which went by this name (2 Chron. 26:15) were the *balista*, used for throwing stones, and the *catapulta*, for arrows, an enormous stationary bow. Both of these engines were of various throwing power, stones being thrown of from fifty to three hundred pounds weight. Darts varied from small beans to large arrows, and their range exceeded one quarter mile. All these engines were constructed on the principle of the



A Battering-ram.

string, the bow, or spring. (b) *Mekh-ee'* (Heb. מֶכָּה, *stroke*, Ezek. 26:9), the *battering-ram*, so rendered (Ezek. 4:2; 21:22; Heb. כָּר, *kar*, *butting*). This instrument was well known both to the Egyptians and the Assyrians. The ram was a simple machine, consisting of a metal head affixed to a beam, which might be long enough to need one or two hundred men to lift and impel it. When it was still heavier it was hung in a movable tower and became a wonderful engine of war.



Group of Ancient Arms.

(1 Sam. 17:7, 41). The word is used with "spear" as a formula for weapons generally (1 Chron. 12:24; 2 Chron. 11:12). (b) The *mav-gane'* (Heb. מַגֵּן, *target*) was smaller, a buckler or target, probably for hand-to-hand fighting. The difference is seen between this and the above-mentioned shield evident from 1 Kings 10:16, 17; 2 Chron. 9:15, where twice as much gold is named as being used for the latter as for the former. This shield was usually coupled with light weapons, as the bow



Chron. 14:8) and darts (32:5). (c) The *shek'-let* (eb. שֶׁקֶלֶט). The form of this shield is not well known. Although by some it is translated "quiver," and by others "weapons" generally, it is evident that *shek'-let* is proper by comparing 2 Kings 11:10 with 2 Chron. 23:9; 2 Sam. 8:7; 1 Chron.

7, 8. The *so-khay'-raw'* (Heb. סֶחָרָה, "tuckler") is found only in Psa. 91:4, and is used poetically. (d) Finally, we have the Gr. *θυρεός*, *thoo-reh-os'* (Ezek. 6:16), a large oblong and square shield. The ordinary shield among the Hebrews consisted of a wooden frame covered with leather, and could be easily burned (Ezek. 39:9). Some shields were covered with brass, or silver, and when shone upon by the sun caused the redness mentioned in Job 30:23. Shields were rubbed with oil to render the leather smooth and supple, and to prevent its being injured by the wet (2 Sam. 1:21, 22; Isa. 48:10), as well as to keep the metal from rusting. Except in actual conflict, the shield was kept covered (Isa. 22:6). The shields mentioned in connection with the equipment of armies (1 Macc. 3:30) were most probably only gilt; the contrary, those of the generals Hadadezer (2 Sam. 8:7) and those of the king made (1 Kings 10:16, sq.; 22:6) are to be regarded as ornamental pieces of massive gold, such as were later sent to Rome as gifts (1 Macc. 14:24; 15:18). Brazen shields also occur only in connection with leaders and royal guards (1 Sam. 17:6; 1 Kings 14:27).

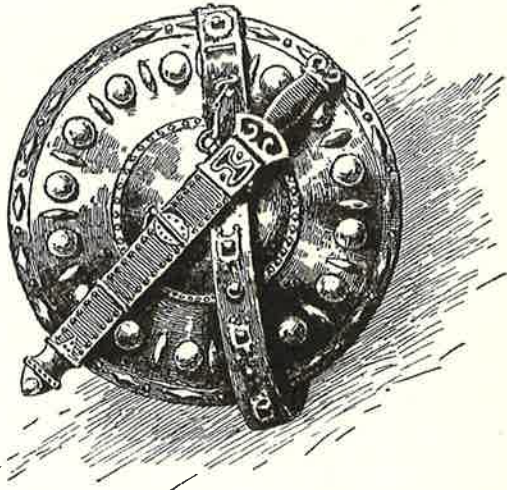


The Breastplate.

**Figurative.** The shield is illustrative of God's protection (Gen. 15:1; Deut. 33:29; 2 Sam. 22:3; Job 33:3; 5:12; 28:7; 33:20; 59:11; 84:9, 11; 100-11; 119:114; 144:2); truth of God (Psa. 18:30); salvation of God (2 Sam. 22:36; Psa. 18:35); and faith (Eph. 6:16).

**The Helmet.** The helmet of the Egyptians

was usually of linen cloth quilted, which served as an effectual protection to the head, without the inconvenience of metal in a hot climate. The Assyrian helmet assumed different shapes in different ages, but its earliest form was a cap of iron, ter-



Shield, Sword, and Girdle.

minating in a point, and sometimes furnished with flaps, covered with metal scales, protecting the ears and neck and falling over the shoulders.

We find several references to the *ko'-bah* (Heb. כֹּבֶרֶת, twice קֶרֶבֶת) as being in use among the Hebrews. They seem to have been commonly of brass (1 Sam. 17:38).

**Figurative.** In Isa. 59:17 Jehovah is represented as arming himself for the defense of man, and among other articles he puts on is "a helmet of salvation," seeming to teach that salvation is the crowning act of God. The helmet as a part of the Christian's armor represents salvation (Eph. 6:17), "the hope" of salvation (1 Thess. 5:8, Gr. *περπολίζης*, *per-ce-poy'-ay-sis*, an obtaining).

(3) **The Breastplate, or Cuirass.** The earliest material used to protect the body was probably the skins of beasts, which were soon abandoned for coats of mail. The cuirass of the Egyptians consisted of about eleven horizontal rows of metal plates, well secured by brass pins, with narrower rows forming a protection for the throat and neck. Each plate, or scale, was about an inch in width. In length the cuirass may have been little less than two and one half feet, covering the thigh nearly to the knee; and in order to prevent its pressing too heavily on the shoulder it was bound with a girdle about the waist. Usually, however, that part of the body below the girdle was protected by a kind of kilt, detached from the girdle. Such was the covering of the heavy-armed troops. With the light-armed infantry, and, indeed, among the Asiatic nations in general, the quilted linen cuirass was in much demand.

The Assyrians used coats of scale armor and embroidered tunics, both of felt and leather. Among the Hebrews we have (a) the *breastplate* (Heb. שִׁירְיוֹן, *shir-yone'*, *glittering*), enumerated in the description of the arms of Goliath, a "coat of mail," literally, a "breastplate of scales" (1 Sam. 17:5), and further (v. 38), where *shir-yone* alone is rendered "coat of mail." It may be noticed that this passage contains the most complete inventory of the furniture of a warrior to be found in the whole of the sacred history. *Shir-yone* also occurs in 1 Kings 22:34 and 2 Chron. 18:33. The last passage is very obscure; the real meaning is probably "between the joints and the breastplate." (b) The *takk-ar-aw'* (Heb. תַּקְרָאוֹ, *takk-ar-aw'*) is mentioned but twice—in reference to the gown of the high priest (Exod. 28:32; 39:23). Like the English "habergeon," it was probably a quilted shirt or doublet put on over the head. Both of these terms are rendered "habergeon" (Exod. 28:30; 39:23; Job 41:26; 2 Chron. 26:14; Neh. 4:16).

**Figurative.** Being an efficient means of protection for the body, it is used metaphorically for *defense*: "the breastplate of righteousness" (Eph. 6:14), and "the breastplate of faith and love" (1 Thess. 5:8).

(4) **Greaves** (Heb. מִלְחָה, *mits-khaw'*, literally, *a facing*), for covering the leg, made of brass and



Greaves and Sandals.

widely known among the ancients, are mentioned in the A. V. only in the case of Goliath (1 Sam. 17:6), and the *war boot* (Heb. שֶׁלֶחַ, *sch-own'*), a sort of half boot made of leather, studded with strong nails, only in Isa. 9:5 (literally, "every shoe"). We infer, therefore, that they did



A Helmet.

not belong to the common armor of the brews.

(5) **Girdle** (Heb. אֶזְרוֹר, *ay-zore'*), from which

sword was suspended, is frequently mentioned among the articles of military dress (Isa. 5:27; Eph. 6:14). It was of leather, studded with metal plates. When the armor was light the girdle was broad and girt about the hips; otherwise it supported the sword scarf from the shoulder. See **GIRDLE**.

**ARMOR-BEARER** (Heb. נֹשֵׂא הַיָּסָד, *naw-saw' kel-ee'*), a person selected among prominent officers to bear their arms to stand by them in danger, and to carry out their orders, somewhat as adjutant in modern service (Judg. 9:54; 1 Sam. 17:16:21; 31:4).

**ARMORY**, the place in which armor was deposited. In Neh. 8:19 mention is made of "the armory at the turning of the wall" in Jerusalem; probably the *arsenal* ("house of arms") which Hezekiah showed with so much pride to the Babylonian ambassadors (Isa. 39:2, Heb. נֶשֶׁק, *neh'-shek*). A poetic allusion is made to armory in Cant. 4:4 (Heb. תַּלְפִּיזָה, *tal-pee-yaw'*). In Jer. 25 God is said to have "opened the armory" (Heb. הִתְחַלְּשָׁה, *hit-hal-shah*).

**ARMY**, represented in Scripture by several Hebrew and Greek names.

1. **Jewish.** Although Israel was not to conquer people, yet it had to defend itself against hostile attacks, at first in the wilderness and afterward in the promised land. Hence Israel marched out of Egypt (Exod. 12:41; 13:18) as the host of Jehovah, armed. As such,



ple were arranged according to their tribes and divisions of tribes (Num. 1-4), and every man above twenty years of age was enrolled for military service (Num. 1, sq.; 26:2) with the exception of Levites (Num. 2:33). Up to what age military service lasted is not given. Josephus states (*Ant.*, 12, 4) that it was to the fiftieth year.

At a time of war the number of fighting men was collected from the different tribes according to the direction of inspectors (Heb. שְׁטָרִים, *shet-reem'*, Deut. 20:5; 2 Kings 25:19), by whom the officers were appointed (Deut. 20:9). The principle on which these levies were made is not known to us. The law provided that anyone having built a new house, not yet consecrated; having tilled a vineyard, and not having as yet enjoyed fruit; or having betrothed but not yet married life, should not go to battle (Deut. 20:5-7). The fainthearted were also dismissed, in order that they should not discourage their brethren (Deut. 20:8). The army thus constituted was divided into companies of thousands, hundreds, and tens under their respective officers (Num. 31:14), and still further into families (Num. 2:34; 2 Chron. 26:12); each father's house probably forming a detachment, led by the most valiant among them. The provisioning of the army was laid on the tribe (Judg. 20:10; 1 Sam. 17:17, sq.). From the time of Moses to that of David the army of Israel consisted of footmen (1 Sam. 15:4), and at the time Israel entered into Canaan until the establishment of the kingdom little progress was made in military affairs.

**During the kingdom.** Soon after the establishment of the kingdom a standing army was organized, the nucleus of which was the band of the thousand men selected by Saul (1 Sam. 13:2; 24:2), and to which he constantly added men (1 Sam. 14:52). Before David became king he had a band of six hundred men, gathered in Gath by Saul (1 Sam. 23:13, 25:13), from among his most noted captains were chosen (2 Sam. 2:18, sq.). To these he added the Cherethites and Pelethites (2 Sam. 8:18; 15:18; 20:7). More than he organized a national militia in twelve divisions, each consisting of twenty-four thousand men, responsible for a month's service every year (1 Chron. 27:1). At the head of the army when in active service was a commander-in-chief ("captain of the host," 1 Sam. 14:50).

The army hitherto had consisted entirely of infantry (1 Sam. 4:10; 15:4), the use of horses having been prohibited (Deut. 17:16). David had received a hundred chariots from the spoil of the Philistines (2 Sam. 8:4), which probably served as the nucleus of the force which Solomon enlarged upon his alliance with Egypt (1 Kings 10:26, 29).

The army, with the exception of a regularly maintained bodyguard (1 Kings 14:28; 2 Kings 11), was, strictly speaking, only a national militia, not in constant service, but in time of war at home engaged in agriculture, and without pay. Even in war their pay probably consisted of supplies, and a fixed portion of the spoil. The arrangements were kept up by his success, and by some of them the military power was

greatly strengthened by foot and horse (2 Chron. 14:8; 17:14; 25:5, etc.). Sometimes foreign troops were hired as auxiliaries (2 Chron. 25:6).

"With regard to the arrangement and maneuvering of the army in the field, little is known. A division into three bodies is frequently mentioned (Judg. 7:16; 9:43; 1 Sam. 11:11). Jehoshaphat divided his army into five bodies, but retained the threefold principle of division, the heavy-armed troops of Judah being considered as the proper army, and the two divisions of light-armed of the tribe of Benjamin as an appendage (2 Chron. 17:14-18)." It is very difficult to ascertain the numerical strength of the Jewish army, the numbers given in the text being manifestly incorrect. The discipline and arrangement of the army was gradually assimilated to that of the Romans, and the titles of officers borrowed from it.

**2. Roman Army.** The Roman army was divided into legions, the number of soldiers in a legion varying at different times. These legions were commanded by six tribuni ("chief captains," Acts 21:31), who commanded by turns. The tenth part of a legion, containing three hundred men, was called a *cohort*, cohort ("band," Acts 10:1); the cohort was divided into three maniples, and the maniples into two *centuries*, originally containing one hundred men, but later varying according to the strength of the legion. These centuries were under the command of centurions (Acts 10:1, 22; Matt. 8:5; 27:54). There were in addition to the legionary cohorts independent cohorts of volunteers. One of these was called the Italian (Acts 10:1), as consisting of volunteers from Italy. There is a cohort named "Augustus" (Acts 27:1), which Meyer (*Com.*, in loc.) thinks to mean "the imperial cohort, one of the five cohorts stationed at Caesarea, and regarded as bodyguard of the emperor, employed here on special service affecting the emperor." See WAR.

**AR'NAN** (Heb. אֲרָנָן, *ar-nawn'*, *nimble*), probably the great-grandson of Zerubbabel, in the line of David's descendants (1 Chron. 3:21), perhaps the same with Joanna (Luke 3:27), an ancestor of Jesus.

**AR'NON** (Heb. אֲרֹנוֹן, *ar-nohn'*, *murmur*), a river rising in the mountains of Gilead, E. of the Jordan, and reaching the Dead Sea through a stony and precipitous chasm of red and yellow sandstone. The name is also applied to the valley, or valleys, now known as "Wady Mojib, an enormous trench across the plateau of Moab. It is about seventeen hundred feet deep, and two miles broad from edge to edge of the cliffs which bound it, but the floor of the valley over which the stream winds is only forty yards wide. About thirteen miles from the Dead Sea the trench divides into two branches, one running N. E., the other S. S. E., and each of them again dividing into two. . . . Properly all the country from Jabbok to Arnon belonged northward to Ammon, southward to Moab. But shortly before Israel's arrival, SHIMON (q. v.), an Amorite king from western Palestine, had crossed the Jordan, and driving Moab southward over Arnon, and Ammon eastward to the sources of the Jabbok, had founded a kingdom for himself between the two rivers" (Smith, *Hist.*

*Geog.*, p. 558, sq.). It was afterward taken possession of by Israel on its way to Palestine, and Arnon became the boundary between Israel and Moab (Num. 21:13, 26; Josh. 12:1; Judg. 11:22; Isa. 16:2; Jer. 48:20).

**A'ROD** (Heb. אֲרוֹד, *ar-ode'*, a wild ass), the sixth son of Gad (Num. 26:17), whose descendants were called Arodites, B. C. about 1700. He is called Arodi (Gen. 46:16).

**AR'ODI, A'RODITE.** See AROD.

**AR'OER** (Heb. אֲרוֹר, *ar-o-ayr'*, nudity).

1. A town on the N. bank of the Arnon (Deut. 2:36; 3:12; 4:48; Josh. 12:2; 13:9, 16; Judg. 11:26; 1 Chron. 5:8). As the southernmost town of Israel E. of Jordan, it has been called "the Beer-sheba of the East." Now called Arair, thirteen miles W. of the Dead Sea.

2. A town built by the Gadites (Num. 32:34; Josh. 13:25; Judg. 11:33; 2 Sam. 24:5), connected with the history of Jephthah.

3. A city S. W. of Beer-sheba, associated with David and his warriors (1 Sam. 30:26-28; 1 Chron. 11:44), called now Ararah.

**AR'OERITE** (Heb. אֲרוֹרִי, *ar-o-ay-ree'*), an inhabitant of Aroer (No. 3), probably that in the tribe of Judah (1 Chron. 11:44).

**AR'PAD**, or **AR'PHAD** (Heb. אֲרַפַּד, *ar-pawd'*, spread out), a Syrian city near Damascus and Hamath, having its own king (2 Kings 19:13; 18:34; Isa. 10:9; Jer. 49:23), captured by the Assyrian king Tiglath-pileser II. It is rendered Arphad (Isa. 36:19; 37:13).

**ARPHAX'AD** (Heb. אֲרַפַּחֲשָׁד, *ar-pak-shad'*, border or fortress of the Chaldeans), the first antediluvian patriarch, son of Shem, and father of Salah, born two years after the deluge, and died aged four hundred and thirty-eight years (Gen. 11:10-13; 1 Chron. 1:17, 18).

**ARROW.** See ARMOR, I, 4.

**ARTAXERX'ES** (Heb. אֲרַחְשֶׁרֶשׁ, *ar-takh-shash-law'*; Gr. Ἀρταξέρξης, *ar-tax-er'-xace*, probably the great warrior or king).

1. The Persian king who, at the instigation of the enemies of the Jews, obstructed the rebuilding of the temple (Ezra 4:7-24), B. C. 522, which ceased until the second year of Darius, B. C. 520. He is doubtless the same with the Magian impostor Smerdis, who seized the throne B. C. 522, and was murdered after a usurpation of eight months.

2. Probably Longimanus, who reigned over Persia forty years, B. C. 464-425. In the seventh year of his reign he commissioned Ezra to return to Jerusalem, granting large privileges to him and those accompanying him (Ezra 7:1, sq.), B. C. 457. About thirteen years later (B. C. 445) he granted permission to Nehemiah to assume control of the civil affairs at Jerusalem (Neh. 2:1-8).

**AR'TEMAS** (Gr. Ἀρτεμάς, *ar-tem-as'*, gift of Artemis, i. e., Diana), the name of a disciple mentioned in connection with Tychicus, one of whom Paul designed to send into Crete to supply the place of Titus, when he invited the latter to visit him at Nicopolis (Tit. 3:12), A. D. 65. According to tradition, he was bishop of Lystra.

**ARTIFICER** (Heb. חֹרֵשׁ, *kho-rashe'*, or *kham-rasheh'*), a fabricator of any material, carpenter, smith, engraver, etc. (Gen. 4:22; 1 Chron. 29:5; 2 Chron. 34:11; Isa. 3:3). See HANDICRAFT.

**ARTILLERY** (Heb. קֶלֶי, *kel-ee'*, prepared), used of the armor (quiver, bow and arrow) of Jonathan (1 Sam. 20:40). See GLOSSARY.

**ARTS.** See HANDICRAFT.

**AR'UBOTH** (Heb. אֲרֻבוֹת, *ar-oob-both'*, *tices*), a city or district, mentioned (1 Kings 4:10) as the purveyorship of the son of Hiram. "From the fact that it included Sochoh it would seem to have been a *district* of Judah; but there were two Sochohs in Judah it is impossible to determine whether the one mentioned here was upon the mountains (Josh. 15:48) or the plain (v. 35). The fact that it is associated with the land of Hephher rather favors the latter" (Keil, *Com.*, in loc.).

**ARU'MAH** (Heb. אֲרוּמָה, *ar-oo-maw'*, *dwelt*), a place, in the neighborhood of Shechem, where dwelt Abimelech, the son of Gideon (Judg. 9:54).

**AR'VAD** (Heb. אֲרָוָד, *ar-vad'*, *place of*), an island off the coast of Phœnicia, about two miles from the shore, and peopled by Tyrians and soldiers (Ezek. 27:8, 11). Thucydides says the island of Ruwad is a little more than thirty miles from the shore to the S. of Tartus. The small islands off the coast are Phœnician remains; "the family" of the Arvadites are supposed to have settled.

**AR'VADITE** (Gen. 10:18; 1 Chron. 1:10), an inhabitant of the island of Aradus, or Arvad (q. v.). The Arvadites were descended from the sons of Canaan (Gen. 10:18). They appear to have been in some dependence upon Tyre, as we find them furnishing a contingent of mariners to Tyre (Ezek. 27:8, 11). They took their part in Phœnician maritime affairs, particularly in the wars of Tyre and Sidon fell under the dominion of the Greco-Syrian kings.

**AR'ZA** (Heb. אֲרִצָּא, *ar-tsaw'*, *earthine*), a steward over the house of Elah, king of Israel, whose house, at Tirzah, Zimri, the captain of his chariots, conspired against ELAH (q. v.). He killed him during a drunken debauch (1 Kings 16:8-10).

**A'SA** (Heb. אֲסָא, *aw-saw'*, *hearing*).

1. The son and successor of Abijah, king of Judah, who reigned forty-one years (Usher, *Chron.*, 955-914; McCurdy, B. C. 915-875). (1) **Religious conduct.** On assuming the reins of government, Asa was conspicuous for his support of the worship of God, and opposition to idolatry. Even his grandmother, Maachah, was deposed from the rank of "queen mother" because she had set up an idol, which Asa overthrew and "burnt in the brook Kidron" (1 Kings 15:13). Still, the high sanctuaries were retained as places of worship. He placed in the temple gifts dedicated by his father, and rich offerings of his own, and renewed the altar, which had apparently been neglected (2 Chron. 15:8). (2) **Wars.** The first years of his reign his kingdom enjoyed peace, and Asa improved in fortifying his frontier cities.



ing an army, which numbered at the beginning of hostilities five hundred and eighty thousand men (2 Chron. 14:8), though this number been thought an exaggeration of the copyist. In the eleventh year of his reign Zerah, the Ethiopian, invaded Judah with an army of a million. Asa besought God for help, and, marching against Zerah, met and defeated him at Maresbah. He returned to Jerusalem with the spoil of the thousands around Gerar, and with innumerable sheep and cattle (2 Chron. 14:9-15). The prophet Azariah came to Asa on his return, and encouraged him and exhorted him to continue their trust in God. (3) **Reforms.** Asa carried on his reforms; a gathering of the people was held at Jerusalem, sacrifices were offered, a covenant was made with Jehovah. To these reforms there came many from the kingdom of Israel, believing that God was with Asa (2 Chron. 15). In the thirty-sixth year (according to some twenty-sixth) of his reign hostilities were again brought on by Baasha, king of Israel, who fortified Ramoth-gilead, to prevent his subjects from going over to him. (4) **Alliance with Ben-hadad.** The good Asa then committed the great error of his life. He resorted to an alliance with Ben-hadad I, of Damascus, purchasing his assistance with treasures from the temple and the king's house. Ben-hadad made a diversion in Asa's favor by invading northern Israel, whereupon Baasha left Asa. Asa took the material found there and built a wall at Ramoth-gilead, and with it Geba and Mizpah. His want of wisdom was reproved by the seer Hanani, who told him that he had lost the honor of conquering the Syrians because of this alliance, and also prophesied war for the rest of his days. Asa, angered at Hanani, put him in prison, and oppressed some of the people at the same time (2 Chron. 16:1, sq.). **Sickness and death.** In the thirty-ninth year of his reign he was afflicted with a disease in his legs and "sought not to the Lord," but depended on the physicians. The disease proved fatal in the forty-first year of his reign. He died greatly respected, and was honored with a magnificent funeral (2 Chron. 16:12-14).

Asa, a Levite, son of Elkanaah and father of Abishai, which latter resided in one of the villages of the Netophathites after the return from Babylon (1 Chron. 9:16), B. C. after 536.

**ASAHIEL** (Heb. אֲשָׁאִיֶּל, *as-aw-ale'*, *God's helper*).

The son of David's sister, Zeruah, and brother of Joab and Abishai (2 Sam. 2:18; 1 Chron. 2:16). He was an early adherent of David, being one of the famous thirty (2 Sam. 23:24), and, like his son Zebadiah, was commander of the rear division of the royal army (1 Chron. 27:7). He was renowned for his swiftness of foot, and the battle of Gibeon he pursued and overtook Abner, who reluctantly, and in order to save his own life, slew Asahiel with a back thrust of his sword (2 Sam. 2:18-23), B. C. about 1000. Joab, in revenge of Asahiel's death, slew Abner some years later at Hebron (2 Sam. 3:26, 27).

One of the Levites sent by Jehoshaphat into Judah to teach the law of the Lord (2 Chron. 23:17), B. C. after 875.

One of the Levites appointed by Hezekiah as

overseer of the contributions to the house of the Lord (2 Chron. 31:13), B. C. about 700.

4. The father of Jonathan, who was one of the elders that assisted Ezra in putting away the foreign wives of the Jews on the return from Babylon (Ezra 10:15), B. C. 457.

**ASAHIAH** (Heb. אֲשָׁחִיָּהּ, *ah-saw-yaw'*, *created by Jehovah*), an officer of Josiah, who was sent with others to consult Huldah, the prophetess, concerning the book of the law found in the temple (2 Kings 22:12-14), B. C. 624.

**ASA'IAH** (Heb. אֲסָאִיָּהּ, *ah-saw-yaw'*, *whom Jehovah made*).

1. A prince of one of the families of the tribe of Simeon who, in the time of Hezekiah, drove out the Hamite shepherds from the rich pastures near Gedor (1 Chron. 4:36), B. C. about 700.

2. The son of Haggiah (1 Chron. 6:30), and chief of the two hundred and twenty Levites of the family of Merari, appointed by David to remove the ark from the house of Obed-edom (1 Chron. 15:6, 11), B. C. after 1000.

3. The "firstborn" of the Shilonites who returned to Jerusalem after the captivity (1 Chron. 9:5), B. C. about 536.

4. The same (2 Chron. 34:20) with ASAHIAH (q. v.).

**ASAPH** (Heb. אֲסָפָה, *aw-sawf'*, *collector*).

1. The father (or ancestor) of Joab, which latter person was "recorder" in the time of Hezekiah (2 Kings 18:18, 37; Isa. 36:3, 22), B. C. about 710.

2. A Levite, son of Berachiah, of the family of Gershon (1 Chron. 6:39; 15:17), eminent as a musician, and appointed by David to preside over the sacred choral services (1 Chron. 16:5), B. C. after 1000. The "sons of Asaph" are afterward mentioned as choristers of the temple (1 Chron. 25:1, 2; 2 Chron. 20:14, and elsewhere), and this office appears to have been made hereditary in the family (1 Chron. 25:1, 2). Asaph was celebrated in after times as a prophet and poet (2 Chron. 29:30; Neh. 12:46), and the titles of twelve of the Psalms (50, 73-83) bear his name, though in some of these (74, 79, 75) the "sons of Asaph" should be understood, as matters of late occurrence are referred to (Kitto, s. v.).

3. A "keeper of the king's forest," probably in Lebanon. Nehemiah requested Artaxerxes to give him an order on Asaph for timber to be used in the rebuilding of the temple (Neh. 2:8), B. C. about 445.

**ASAR'EEL** (Heb. אֲסָרְאֵל, *as-ar-ale'*, *right of God*), the last named of the four sons of Jehaleleel, of the tribe of Judah (1 Chron. 4:16), B. C. about 1300.

**ASARE'LAH** (Heb. אֲסָרְאֵלָהּ, *as-ar-ale'-aw*, *right toward God*), one of the sons of the Levite Asaph, who was appointed by David in charge of the temple music (1 Chron. 25:2). He is probably the same with Jesharelah (v. 14), and if so, was in the seventh of the (twenty-four) courses, B. C. after 1000.

**ASCENSION OF CHRIST**, his glorious withdrawal, as to his bodily presence, from the earth, and entrance, as the God-man and mediator King, into heaven.

1. **The Fact.** The ascension was from the

Mount of Olives forty days after the resurrection. (1) Predicted in Psa. 68:18; 110:1; then interpreted (Eph. 4:8-10; Heb. 1:13); also by Christ himself (John 6:62; 20:17). (2) Recorded (Mark 16:19; Luke 24:50, 51; Acts 1:9-11). (3) Recognized by St. John (passages above cited), and by other New Testament writers who based doctrines upon it (2 Cor. 13:4; Eph. 2:6; 4:8-10; 1 Pet. 3:22; 1 Tim. 3:16; Heb. 1:13; 6:20). (4) Certified by the disciples who were eyewitnesses; by the words of the two angels; by Stephen and Paul and John, who saw Christ in his ascended state (Acts 1:9-11; 7:55, 56; 9:3-5; Rev. 1:9-18). (5) Demonstrated by the descent of the Holy Spirit on the day of Pentecost (Matt. 3:11; Luke 24:49; Acts 2:1-4, 33), and by the manifold gifts bestowed by the ascended Lord upon his Church (Eph. 4:11, 12).

**2. Doctrinal and Ethical Significance.** The visible ascension of Christ was the necessary sequel and seal of his resurrection (Rom. 6:9).



Ashdod (Azotus).

It was the appropriate connecting link between his humiliation and glorification (Phil. 2:5-11). As consequences of the ascension the New Testament writers particularly note: (1) The removal of his bodily, but not his spiritual, presence from the earth; Christ "has passed into the heavens," but invisibly he is always near at hand (Heb. 4:14; Matt. 28:20; Acts 23:11; 2 Tim. 4:17). (2) The investiture of Christ with power and dominion in heaven and earth. He is "at the right hand of God" (Matt. 28:18; Phil. 2:10; Heb. 12:2). (3) The perpetual intercession of Christ, as our great High Priest (Rom. 8:34; Heb. 5:20; 7:25). (4) The sending forth of the Holy Spirit, and the bestowment of other gifts upon the Church (Acts 2:33; Eph. 4:11, 12).

Of practical import, accordingly, the ascension of Christ is closely related to the peace and sanctification and hope of believers. (1) He is their heavenly advocate (1 John 2:1). (2) He is still interceding for their perfection (John 17:20-24). (3) They are then encouraged to fidelity and to confident prayer (Heb. 4:14-16). (4) He powerfully attracts them to things above (Col. 3:1-4). (5) He has gone to prepare a place for them (John

14:2). (6) He awaits his perfect triumph over his foes (Heb. 10:13). (7) He shall come again to judge the world (Acts 1:11; Matt. 25:31, 32).

**LITERATURE.**—Van Oosterzee's *Christianities*; Pope's *Compendium of Christian Theology*; Miley's *Systematic Theology*; Watson's Sermon on "The Ascension of Christ;" Watson's Sermon on "Evangelical Studies;" Geikie's *and Words of Christ*.—E. McC.

**AS'ENATH** (Heb. אֲשֵׁנַת, *av-se-nath'*, properly *who belongs to Neith*, i. e., the Egyptian goddess), the daughter of Poti-pherah, priest of whom the king of Egypt gave in marriage Joseph (Gen. 41:45), B. C. 1715. She became the mother of Ephraim and Manasseh (Gen. 41:50). Beyond this nothing is known concerning her.

**A'SER**, the Grecized form of Asher (Gen. 30:20; Rev. 7:6).

**ASH.** See **VEGETABLE KINGDOM**.

**A'SHAN** (Heb. אֲשָׁן, *aw-shawn'*, smoke).

Levitical city (1 Chron. 6:59) in the low country of Judah, assigned first to Judah (Josh. 15:34), then to Simeon (Josh. 19:7; 1 Chron. 4:41), which last passage it is given as a portion of (1 Chron. 4:41). Ain instead of Ashan is used in 21:16.

**ASH'BEA** (Heb. אֲשָׁבַע, *ash-bay'-ah*, affirmation), the head of a family mentioned as being in fine linen, a branch of the descendants of Shelah, the son of Judah (1 Chron. 4:21).

**ASH'BEL** (Heb. אֲשָׁבֵל, *ash-bale'*, the son of Benjamin (Gen. 46:21; 1 Chron. 8:1), about 1700. His descendants were called Belites (Num. 26:38).

**ASH'BELITE.** See **ASHBEL**.

**ASH'CHENAZ**, a less correct form of Ashkenaz (q. v.), found in 1 Chron. 1:17; Jer. 51:27.

**ASH'DOD** (Heb. אֲשְׁדֹד, *ash-dode'*, razed), a town about three miles from the Mediterranean lying between Joppa and Gaza. One of the cities of the Philistines (Josh. 13:3; 1 Sam. 6:17). Captured by Uzziah (2 Chron. 26:6). The



of Dagon worship. In the New Testament Ashdod (Acts 8:40).

Ashdod, like Gaza, takes her name from heritary strength. Her citadel was probably the hill, beside the present village. It was well walled, and commanded the mouth of the most fertile and fertile wady in Philistia. It served, as the halfway station on the great road between Gaza and Joppa. Ashdod also, like her neighbors, had suffered her varying fortunes in the wars with Israel, and, like them, suffered for her position in the way between Assyria and Egypt. Ashdod besieged and took her (Isa. 20:1, sq.); Sennacherib besieged and took her; but her most memorable siege, which Herodotus calls the longest in history, was for twenty-two years by Psammis. Judas Maccabæus cleared Ashdod of idols (B. C. 163, and in 148 Jonathan and Simon at her temple of Dagon" (Smith, *Hist. Geog.*, 1893).

**ASH'DODITES** (Neh. 4:7), inhabitants of Ashdod (q. v.); less correctly rendered Ashdodites (Josh. 13:3).

**ASH'DOTHITES** (Heb. אֲשֶׁדּוֹתִים, *ash-do-dee'*), less correct mode (Josh. 13:3) of anglicizing the name ASHDODITES (q. v.).

**ASH'DOTH-PIS'GAH** (Heb. אֲשֶׁדּוֹת פִּסְגָּה, *ash-do-th pis-gaw'*, *ravines of Pisgah*, R. V. *slopes of Pisgah*," Deut. 3:17; Josh. 12:3; 13:10. In Deut. 4:49, A. V., it is "springs of Pisgah." Ashdod is rendered "springs," Josh. 12:3; 13:10; 12:8, in the A. V., but "slopes" in R. V.). Johnson says: "The springs of 'Ayun Musa are a sand fent directly below the summit of Jebel Nebo, and their biblical name is supposed to have been Ashdodth-pisgah, the streams of Pisgah, mentioned in Deut. 3:17, and elsewhere. That identification, therefore, furnishes additional proof that Jebel Nebo, towering above us on the N. side of the Jordan, is the veritable mountain of Nebo, to the summit of which Moses probably ascended from these streams."

**ASH'ER** (Heb. אֲשֶׁר, *aw-share'*, *happiness*), eighth son of Jacob, and second of Zilpah, maid of Leah (Gen. 30:13), before 1640.

**Personal History.** Of this we have no record.

**The Tribe of Asher. (1) Number.** Asher had four sons and one daughter. Upon entering Egypt the tribe numbered forty-one thousand five hundred, ranking *ninth*; and at the second census the number had increased to fifty-two thousand four hundred men of war, ranking *seventh* in population. **(2) Position.** During the march through the desert Asher's place was between Dan and Naphtali, on the N. side of the Jordan (Num. 2:27). **(3) Territory.** The tribal position of the tribe was on the seashore from Carmel northward, with Manasseh on the west, Ephraim and Issachar on the S. E., and Naphtali on the N. E. The boundaries and towns are given in Josh. 19:24-31; 17:10, 11; Judg. 1:31, 32. **(4) Subsequent history.** The richness of the soil, and their proximity to the Phœnicians, have contributed to the degeneracy of the tribe (Judg. 1:31; 5:17). In the reign of David

the tribe had become so insignificant that its name is altogether omitted from the list of the chief rulers (1 Chron. 27:16-22). With the exception of Simeon, Asher is the only tribe west of the Jordan which furnished no judge or hero to the nation. "One name alone shines out of the general obscurity—the aged widow 'Anna, the daughter of Phanuel of the tribe of Asher,' who in the very close of the history departed not from the temple, but 'served God with fastings and prayers night and day'" (Stanley, *Sinai and Palestine*).

**ASHE'RAH** (Heb. אֲשֶׁרָה, *ash-ay-law'*, A. V. "grove"). Respecting the meaning of Asherah three principal opinions have been advanced. We condense from Dr. Weir's article in the *Imperial Bible Dictionary*:

1. That Asherah means "grove." There is not a single passage in which the rendering "grove" is unavoidable, but in many it is inadmissible. It is frequently connected with the verbs "to make" (1 Kings 16:33; 2 Kings 17:16; 21:3; 2 Chron. 33:3); "to set up" (2 Chron. 33:19); "to bring out" (2 Kings 23:6). The passage most appealed to in defense of this rendering (Deut. 16:21), "Thou shalt not plant thee a grove (an Asherah) of any trees near unto the altar of the Lord thy God," etc., has for its most obvious meaning, "Thou shalt not plant (Dan. 11:45) near the altar of Jehovah an Asherah formed out of any tree," etc.; and the natural conclusion is that the Asherah was a wooden pillar, or trunk of a tree, to which a symbolical character of some kind was attached.

2. That Asherah was the name of a goddess, nearly identical with Ashtoreth. The passage, "the prophets of the grove" (1 Kings 18:19), seems to support this view at first sight. But in 1 Kings 16:32, 33 it is said that "Ahab set up an altar to Baal in the house of Baal, . . . and Ahab made the Asherah," plainly distinguishing between Baal the divinity in whose honor altars were erected and temples built, and the Asherah, a thing made.

3. That it was a symbolic figure, at first nothing more than the stem of a tree fixed in the ground, afterward a wooden image (2 Kings 21:7). That the Asherah had some intimate connection with the worship of Ashtoreth is evident (1 Kings 16:33; 2 Kings 17:10, 16; 18:4; 21:3, etc.). We must not confound the two, however, for the Scripture always speaks of Ashtoreth as a divinity, followed after, served, and worshiped, but of Asherah as a material symbol, a tree, or a trunk set up.

We are thus led to the conclusion that, just as the stone image was usually the symbol of Baal, so the Asherah of wood was the symbol of Ashtoreth.

**ASH'ERITES**, descendants of ASHER (q. v.) and members of his tribe (Judg. 1:32).

**ASHES** (Heb. אֵשֶׁת, *ay'-fer*; Gr. σποδός, *spod-os'*; also אֵשֶׁת, *deh'-shen*, literally, *fatness*, i. e., the fat ashes from the sacrifices).

1. The ashes on the altar of burnt offering were removed each morning by a priest clad in linen (his official dress); and carried by him, dressed in unofficial dress, to a clean place without

the camp (Lev. 6:10, 11). According to the Mishna, the priest who was to remove the ashes was chosen by lot. The ashes of the red heifer (see PURIFICATION) had the ceremonial efficacy of purifying the unclean (Heb. 9:13), but of polluting the clean.

**2. Figurative.** It has been the custom in all ages to burn captured cities; and so, to *reduce a place to ashes* is a well-understood expression for effecting a complete destruction (Ezek. 28:18; 2 Pet. 2:6). A very frequent figurative employment of the word is derived from the practice of sitting among ashes, or scattering them upon one's person, as a symbol of grief and mourning (Job 2:8; 42:6; Isa. 58:5; Jer. 6:26; Matt. 11:21, etc.). In Ezek. 27:30 it is declared of the mourning Tyrians that "they shall wallow themselves in the ashes," expressive of great and bitter lamentation. *Eating* ashes is expressive of the deepest misery and degradation (Psa. 102:9; Isa. 44:20). Ashes are also used to represent things easily scattered, perishable, and, therefore, worthless. Thus Abraham speaks of himself as "dust and ashes" (Gen. 18:27), and the wicked are said to be "ashes under the soles of the feet" to the righteous (Mal. 4:3).

**3.** The early Christians naturally adopted a ceremony which had acquired so much significance. Tertullian speaks of the "substitution of sackcloth and ashes for a man's usual habit" as a regular ceremony of public confession and penance in the 2d century. Penitents under excommunication used to sprinkle ashes upon their heads, and, standing at the doors of the churches, ask the prayers of those entering, that they might be readmitted to communion.

**ASH'IMA**, the god of the people of Hamath (2 Kings 17:30). See GODS, FALSE.

**ASH'KELON**, or **AS'KELON** (Heb. אֲשְׁכֶלֶן, *ash-kel-one', weighing*; Gr. Ἀσκάλων), one of the five Philistine royal cities, on the coast of the Mediterranean Sea. Samson went down to Ashkelon when he slew thirty men and took their spoil (Judg. 14:19); it was assigned to the tribe of Judah (Judg. 1:18); it is mentioned in the denunciations of the prophets (Jer. 25:20; 47:5, 7; Amos 1:8; Zeph. 2:4, 7; Zech. 9:5). The town forms a semicircle—in a hollow, declining toward the sea, surrounded on every side by artificial mounds. "Since the fortifications, as at Caesarea, are bound together by pillars of Herod's time, it is certain that the Askalon which Herod embellished (Josephus, *Wars*, xxi, 11) stood here, though extending farther inland; and there is no hint in Josephus that Herod's Askalon occupied any other site than that of the old Philistine city. . . . During the Crusades Askalon combined within herself the significance of all the fortresses of Philistia, and proved the key to S. W. Palestine. . . . To the Arabs she was the 'Bride of Syria,' 'Syria's Summit.' The Egyptians held her long after the Crusaders were settled in Jerusalem. . . . was captured by Baldwin III in 1164, . . . was retaken by Saladin in 1187, dismantled five years later, and finally demolished in 1270. . . . At Askalon there are visible at low water two shallows of crescent

shape, which are perhaps remains of ancient moles, and at the bottom of the rocky basin which the mediæval city was confined, explore and think they can trace the lines of a little desert" (Smith, *Hist. Geog.*, pp. 181, 189, 190).

**ASH'KENAZ** (Heb. אֲשֶׁן, *ash-ken-az'*, nification unknown), the first named of the sons of Gomer, son of Japhet (Gen. 10:3), born about 2347. The name is spelled Ashchenaz in 1 Chron. 1:6, and Jer. 51:27. In the latter, reference is made to his descendants as constituting a kingdom in Armenia, or, at least, not far from it. "There are various conjectures as to its present locality."

**ASH'NAH** (Heb. אֲשָׁנָה, *ash-naw'*), the name of two cities, both in the tribe of Judah (Josh. 15:33, 43). Neither of them has been positively identified.

**ASH'PENAZ** (Heb. אֲשֶׁן, *ash-pen-az'*, nification unknown), the name of a eunuch, who was chamberlain of Nebuchadnezzar, B. C. about 605. He was commanded to select certain Jewish captives to be instructed in "the learning and tongue of the Chaldeans" (Dan. 1:3). Among those whom he selected were Daniel and his three companions, Hananiah, Mishael, and Azariah, whose Hebrew names he changed to Chaldean names (Dan. 1:7). The request of Daniel, that he might be permitted to eat the provisions sent from the king's table, filled Ashpenaz with apprehension. But God had brought Daniel into favor with Ashpenaz, and he did not use constraint to him, which kindness the prophet gratefully acknowledged (Dan. 1:16).

**ASH'RIEL**, in 1 Chron. 7:14, more properly ASRIEL (q. v.).

**ASH'TAROTH** (Heb. אֲשֶׁת־רִי, *ash-taw-roth*),

**1.** A city of Bashan, E. of Jordan (Deut. 32:31; A. V., "Astaroth;" Josh. 9:10; 12:4; 13:12). In the half tribe of Manasseh. In Josh. 21:31 it is called Beesh-terah.

**2.** Another form of the goddess Ashtaroth. See GODS, FALSE.

**ASH'TERATHITE** (Heb. אֲשֶׁת־רִי, *ash-taw-roth*), an epithet of Uzziah (1 Chron. 11:16), probably as being a citizen of Astaroth.

**ASH'TEROTH KAR'NAIM** (Heb. אֲשֶׁת־רִי, *ash-ter-oth kar-nan'-yim*, *Ashteroth the two horns*, Gen. 14:5). This was probably distinct from Ashtaroth. The Raphaims dwell in Ashteroth Karnaim, a place probably at or near Tell 'Ashtarrah. There was a temple here, dedicated to the principal female divinity of the Phœnicians; both the city, in later Hebrew called Carnaim, and the temple are mentioned in the Maccabees.

**ASH'TORETH**, one of the names of the Phœnician goddess. See GODS, FALSE.

**ASH'UR** (Heb. אֲשֹׁר, *ash-shoor'*, *successor*), a posthumous son of Hezron (grandson of Judah, Gen. 46:12), by his wife Abiah (1 Chron. 2:26; B. C. about 1471). He had two wives, Helah and Naarah, by each of whom he had several sons (1 Chron. 4:5), and through these he is called



ther" (founder) of Tekoa, which appears to have been the place of their eventual settlement.

**ASH'URITES.** 1. "The Ashurite" (Heb. אֲשֻׁרִי, *haw-ash-oo-ree'*) mentioned in 2 Sam. 2:9 among the subjects of Ish-bosheth. As some copies of the Hebrew give אֲשֶׁרִי, "the Asherite," it might be, perhaps, "safer to follow the Targum Jonathan, which has Beth-Asher (בֵּית אֲשֶׁר, the house of Asher). The Asherites will then denote the whole of the country W. of the Jordan above Jericho (the district of the plain of Esdraelon), and the enumeration will proceed regularly from N. to S. to Asher to Benjamin." Asherite also occurs in Gen. 1:32.

2. In Ezek. 27:6, we find בַּת-אֲשֻׁרִי, *bath-ash-urim*, which the A. V. renders "the company of Ashurites." It is proposed to read בְּתֻלַּת אֲשֻׁרִי, *h-sh-shoor-eem'*, אֲשֻׁרִי, *teh-ash-oor'*, being a word for cedar tree. The Chaldee and the Vulgate render it *buxus*, the box-tree; the Syriac and Arabic interpret *sherbin*, a species of cedar. The R. V. translates the phrase "inlaid in box," literally, "daughter of boxwood."—W. H.

**ASH'VATH** (Heb. אֲשָׁוֶת, *ash-vavoth'*, perhaps *ash*), the last named of the three sons of Japheth, great-grandson of Asher (1 Chron. 7:33).

**ASIA**, a name of doubtful origin, which, as a designation along with Europe and Africa, came into use in the 5th century B. C. The Scriptures do not mention Asia as a whole, the several references being to separate nations, or parts of the continent. In the New Testament the word is used in this narrower sense, sometimes for Asia Minor, and sometimes for Proconsular Asia, which formerly included Phrygia, Mysia, Caria, and Lydia. Proconsular Asia was governed by a pretor until Emperor Augustus made it a proconsular province. Dr. J. Strong (*Cyc.*) thinks that "Asia" denotes the whole of Asia Minor in Acts 19:26, 21:27; 24:18; 27:2; and that Proconsular Asia is referred to in Acts 2:9; 6:9; 16:6; 19:10, 22; 26:16, 18; Rom. 16:5; 1 Cor. 16:19; 2 Cor. 1:1; 2 Tim. 1:15; 1 Pet. 1:1, and contained the seven churches of the Apocalypse (Rev. 1:4, 11). It appears to have used the term Asia in a more restricted sense, as he counts Phrygia, Mysia as provinces distinct from Asia (Acts 10; 16:6, 7).

**ASIA, CHURCHES OF.** See under their respective names.

**ASIARCHS** (Gr. Ἀσιάρχης, *as-ee-ar'-khace*, *arch* of Asia, A. V. "the chief of Asia," Acts 13:1), the ten superintendents of the public and religious rites of proconsular Asia, celebrated at their own expense the games in honor of the gods and emperor. Each city announced about the time of the autumnal equinox, invited one of its citizens with a view to this office; and out of the entire number ten were selected by the assembly of deputies. One of the perhaps chosen by the proconsul, presided. It has been disputed whether only the president of the whole of the ten bore the title asiarch. In Acts 19:31 it would appear that all bore

the title, and also that through courtesy it was extended to those who had held the office.

**A'SIEL** (Heb. אֲשִׁיאל, *as-ee-ale'*, created by God), the father of Seraiah, and progenitor of one of the Simeonite chiefs that expelled the Hamites from the valley of Gedor, in the time of Hezekiah (1 Chron. 4:35), B. C. before 715.

**AS'KELON** (Judg. 1:18). See ASHKELON.

**AS'NAH** (Heb. אֲסָנָה, *as-naw'*, thorn, or perhaps *storehouse*), the head of one of the families of the Nethinim (temple servants) that returned from the Babylonian captivity with Zerubbabel (Ezra 2:50), B. C. about 536.

**ASNAPPER**, or **OSNAPPAR'** (Heb.

אֲסַנְפָּר, *os-napp-par'*), the name of a king mentioned only in Ezra 4:10, and called there the great and noble Asnapper (R. V. "Osnapper"). His name has been diligently sought in various Assyrian inscriptions, and he has been at times identified with Esar-haddon, and also with Senacherib and Shalmaneser. In 1875 it was first suggested by Gelzer that Asnapper is simply an Aramæan form of the Assyrian name Asshur-bani-pal. This view, which seems so strange at first sight, is now almost universally accepted. The name Asshur-bani-pal seems greatly to have puzzled foreign writers and speakers, and the Greek form Sardanapallos, and the Latin Sardanapalus, both derived from Asshur-bani-pal, are hardly less strange than the Aramæan form Asnapper.

Asshur-bani-pal followed his father Esar-haddon (see ESAR-HADDON) upon the throne of Assyria, by the express will of the latter. His long reign (667-626 B. C.) was one of the most brilliant in the annals of the Assyrian people. He was not a man of great native ability as was his father. He was not a great warrior, nor a great subduer of other lands. His reign was brilliant simply because he inherited a kingdom which his father had made strong without and within, and into which former kings had poured the wealth of plundered lands the whole world over. He had been carefully educated in the learning of the Babylonians, and no Assyrian king before ever had so little taste for war, and so great taste for knowledge, art, literature, and science. It was he who caused to be gathered into Nineveh the greatest library which had ever been assembled there. The books in it were written upon clay, it is true, but none the less were they real books, in that they contained records of the deeds, thoughts, and words of the men of the past. It is to this library that we owe much of what we know of the early history not only of Assyria, but also of Babylonia. While Asshur-bani-pal remained in Nineveh absorbed in his library, or in the worship of the gods, or in the pleasures of royalty, his armies, led by generals, were sent to carry on campaigns often in distant lands. His first campaign was in Egypt, where he carried on to a conclusion the efforts undertaken by his father, Esar-haddon. In two campaigns he drove Tirhaka from the country and set up Psammeticus as king in Memphis, to hold his throne as an Assyrian vassal. The other events of his reign are con-

nected with stirring scenes. He besieged and took the city of Tyre; he defeated the Lydians under King Gyges, who had paid tribute to the Assyrians, and afterward played them false by giving aid to the Egyptians. He further drove back an Elamite invasion of his country, and later invaded Elam itself. By the will of his father Samash-shum-ukin, brother of Asshur-bani-pal, had been made king of Babylon, to rule in subjection to the great king in Nineveh. This arrangement worked poorly, and led to constant friction between the brothers. It was finally terminated by a war in which Asshur-bani-pal defeated the allied forces of the Babylonians, Elamites, and Arabians, and annexed Babylonia to Assyria. Many other campaigns into Arabia and in the West filled the years of his reign, most of them being almost certainly conducted by his generals. There is no Assyrian king whose career and whose name so well fit the narrative in Ezra 4:9, 10.—R. W. R.

**ASP.** See ANIMAL KINGDOM.

**ASPATHA** (Heb. אֶסְפָּתָא, *as-paw-thaw'*), the third of the sons of Haman slain by the Jews of Babylonia (Esth. 9:7), B. C. before 536.

**ASPHALTUM.** See MINERAL KINGDOM.

**AS'RIEL** (Heb. אֶשְׂרִיֵּל, *as-ree-ale'*, *vow of God*), a son of Gilead and great-grandson of Manasseh (Num. 26:31; Josh. 17:2), B. C. about 1450. In 1 Chron. 7:14 the name is Anglicized Ashriel.

**AS'RIELITE** (Heb. אֶשְׂרִיֵּלִי, *as-ree-ale-ee'*), a descendant of Asriel (Num. 26:31).

**ASS.** See ANIMAL KINGDOM.

**ASSEMBLIES, MASTERS OF** (Heb. מַסְכֵּי הַבַּיִת, *bal-al-ay' as-oo-phooth'*). This phrase occurs in Eccles. 12:11, and is thought to mean the master spirits of the gatherings in the East, where sages and philosophers uttered their weighty sayings. The meaning appears to be that the preacher endeavored to so utter the truth as that it should impress the listener with its weight and authority; and that his words should take hold of men's consciences, holding them to obedience as nails bind together boards through which they are driven.

**ASSEMBLY**, the term used in the A. V. for several Hebrew words, elsewhere translated "CONGREGATION" (q. v.). It is also the representative of the following: (1) מִצְרָה, *ats-aw-law'*, a coming together, especially for a *festal* occasion (Lev. 23:36; Num. 29:35; Deut. 16:8). (2) מִקְרָא, *mik-law'*, something called, a public meeting (Isa. 1:13; 4:5). (3) מִסְבֵּה, *as-up-paw'*, a collection of learned men (Eccles. 19:11). (4) "General assembly" (Gr. πανηγυρις, a festal gathering of all the people, Heb. 12:23), commonly believed to be the same as the Church. (5) Ἐκκλησία, a term in use among the Greeks from the time of Thucydides for an assemblage of the people for the purpose of deliberating (Acts 19:39).

**AS'SHUR** (Heb. אַשּׁוּר, *ash-shoor'*, a step), the second named of the sons of Shem (Gen. 10:22; 1 Chron. 1:17), B. C. before 2300. His de-

scendants peopled the land of Assyria. The name appears in Gen. 10:11, as if it were the name of a person, but the verse should be rendered as in margin, "he went out into Assyria."

**ASSHU'RIM** (Gen. 25:3). See ASHURITE.

**AS'SIR** (Heb. אֶסֶר, *as-seer'*, prisoner).

1. A Levite, son of Korah (Exod. 6:24; 1 Chron. 6:22), B. C. before 1210. His descendants constituted one of the Korhite families.

2. Son of Ebiasaph, great-grandson of the preceding, and father of Tahath (1 Chron. 6:23). There is some suspicion, however, that the name here has crept in by repetition from the preceding (McC. and S., *Cyc.*, s. v.).

3. Son of Jeconiah, a descendant of David (1 Chron. 3:17), unless the true rendering "Jecooniah the captive," referring to the captivity of that prince in Babylon.

**AS'SOS** (Gr. Ἀσσός, *as'-sos*), a seaport town in Mysia, on the N. shore of the Gulf of Adramyttium, and about thirty miles from Troas by land, and opposite Lesbos. Paul came hither on his way from Troas to embark for Mitylene (Acts 20:13). It is now a miserable village, bearing the name Asso.

**ASSURANCE.** 1. (Heb. בְּטָחָה, *beh'-takh'-curity, trust*), mentioned (Isa. 32:17), together with "quietness," as the effect of righteousness (Rom. 5:1). (Gr. πίστις, *pis'-tis, persuasion, credence*).

2. (Gr. πίστις, *pis'-tis, persuasion, credence*). The resurrection of Jesus from the dead is given as the ground of assurance in believers (1 Thess. 4:5).

3. (Gr. πληροφορία, *play-rof-or-ee'-ah, entire confidence*). In this sense it is used in Col. 2:2; 1 Thess. 1:5; Heb. 6:11; 10:22.

**ASSURANCE**, a term brought into theological use from the Scriptures, sometimes used broadly by theologians as referring to certitude respecting the validity of Christian revelation; most commonly employed to denote the firm persuasion of one's own salvation. The latter must of course precede the former. In experience the two are most closely connected. In both senses assurance is a product of the Holy Spirit (1 Thess 1:5; 2:2; Heb. 6:11; 10:22; 2 Cor. 1:22; Rom. 8:16). See also other passages expressing "confidence," "boldness."

As to assurance of personal salvation the following are the points about which there has been the most discussion:

1. Assurance has been held, chiefly by Calvinists, to relate not only to present but also to future salvation. This is the logical outcome of the doctrine of unconditional election. It must so, or fall with that doctrine. Others, who remain more consistently mankind as in a state of probation, limit the assurance to present acceptance with God.

2. Is assurance the common privilege of all believers? Thus the doctrine of the Roman Catholic Church answers in the negative "since no one can be certain and infallibly know that he has obtained the grace of God" (Council of Trent, sess. vi, ix, "De Justificatione"). Luther and Melancthon and many other of the reformers held strongly



affirmative, and even made assurance the criterion of saving faith. Calvinistic doctrine has regarded assurance (implying not only present but also final salvation) as a special gift of grace possessed by relatively few believers, though, theologically at least, within the privilege and duty of all.

Methodist theology has given strong emphasis to assurance as the common privilege of all who truly believe in Christ; presenting, not the doubting and desponding type, but the confident and joyous type of religious experience as the one which is normal and scriptural.

3. As to whether assurance is of the essence of, or a necessary element in, saving faith the first Protestant Confession (Augsburg) held that it is involved therein in accordance with Luther's declaration that "he who hath not assurance lacks faith out." Other and later utterances of the reformed doctrine discriminated between the order of justifying and saving faith and the assurance which comes as its result. The Westminster Assembly was the first Protestant synod, however, that formally declared assurance not to be of the essence of saving faith. Wesley, while differing at times to teach the opposite view, nevertheless clearly held and taught that assurance is not involved in justifying faith or necessarily connected therewith. "The assertion, 'Justifying faith is a sense of pardon,'" he says, "is contrary to reason; it is flatly absurd. For, how can a sense of pardon be the condition of our receiving it?" For a most discriminating presentation of his views as to the relation of assurance to faith, see his works, vol. xii, pp. 109,

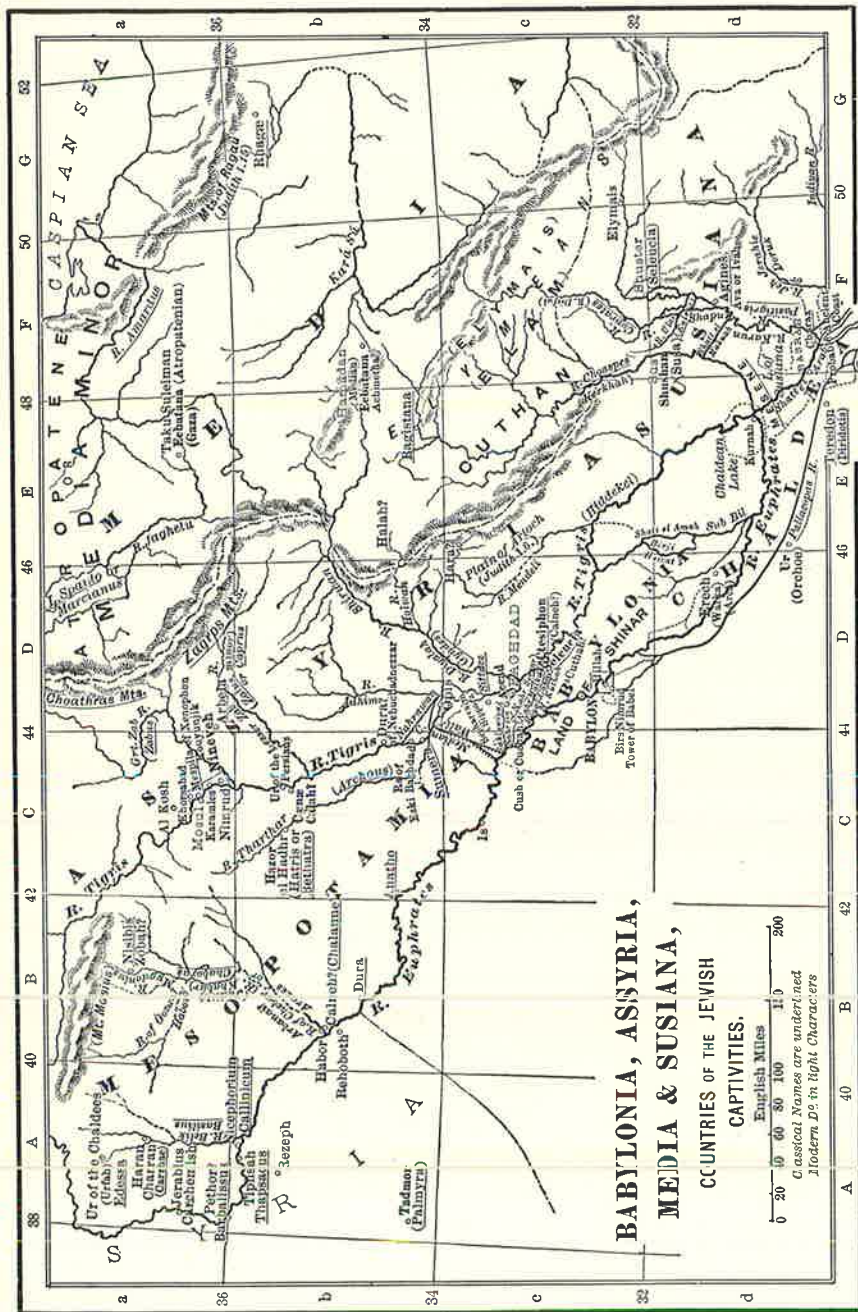
110. As to the grounds of assurance, opinions have also varied, especially as to their order and relative importance. Calvinists are rather disposed to lay stress upon the external grounds of confidence instead of those that are internal; i. e., the truths and promises of Scripture are dwelt upon more largely and strongly than the fruits of the Spirit and the "witness of the Spirit." See *ART, WITNESS OF*. Wesley and other Methodist theologians emphasize chiefly the "witness of the Spirit," though they by no means undervalue the confidence that comes from the recognition of the reality of the truth and promises of God, and that which comes from finding in one's self the evidences which surely proclaim the fact of personal salvation. The "witness of the Spirit" brings forth to its full development, so that, uplifted to the joyous experience of the new life, we become possessed more abundantly of the fruits of the Spirit, and the faith in God's word which was intellectual, rational, and dim or wavering becomes spiritual, living, and certain. Thus is realized "the full assurance of faith," and "of peace" and "understanding." See Westminster *CONF.,* art. xviii, "Of the Assurance of Grace and Salvation;" Hodge's *Systematic Theology*; Pope's *Compendium of Christian Theology*; Dorner's *System of Christian Doctrines*, introductory chapter, "The Doctrine of Faith;" Watson's *Theological Institutes*; Wesley's "Works," especially sermon on "The Witness of the Spirit;" *Amberlayne's Saving Faith*.—E. McC.

**ASSWAGE.** See GLOSSARY.

**ASSYRIA, AS'SHUR** (Heb. אַשּׁוּר, *ash-shoor'*, or אַשּׁוּר, *ash-shoor'*), the name of a country.

1. **The Land of Assyria** was originally an exceedingly small tract, the triangular-shaped strip lying between the rivers Tigris and Zab, and bounded on the N. and E. by the Median and Armenian mountains. This territory was so small that it seems scarcely possible that a people confined within its borders could ever have reared an empire powerful enough to have dominated the civilized world. It is, however, to be remembered that it was not the people of this very narrow tract who made the world one vast tributary. That was done by a people of wider original possessions, for the land of Assyria was in close contact with Babylonia. The river Zab never formed a hard and fast boundary between the two lands. There was indeed no natural boundary at all. The political boundaries wavered back and forth in the great valley, just as political power went up and down. When Assyria was the stronger, then was the boundary pushed far below the Zab; when Babylonia became more powerful it retreated northward. So, also, westward the Tigris did not continue to confine the Assyrians on the W. At a very early period the borders were extended almost to the Euphrates. The populations of this wider country were absorbed into the kingdom of Assyria, and forgetting their origin became Assyrians to all intents and purposes. The world-wide dominion was achieved through the alliance with Babylonia, as well as by the absorption of the other peoples of the valley. During all their history the Assyrian people were of one family blood with the people of Babylonia, and their land was likewise of almost one piece. The land of Assyria is scarcely detachable from the Assyro-Babylonian land.

2. **Climate, Flora, and Fauna.** The land of Assyria is, by nature, divided into two parts. The southern part is low and level, almost exactly the same in appearance and character as Babylonia. The northern and eastern portions, on the other hand, rise rapidly into high and rolling plains, which, in turn, are lifted into foothills, and these again into the mountains. The proximity of these mountains materially affected the climate, which was in general cooler than that of Babylonia. It is, however, impossible to secure any definite information sufficiently comprehensive for a general view of the climate. The ancient inhabitants, who wrote so much concerning their lives, kept no records of temperature, and in modern times the passing traveler has only noted the temperature at irregular intervals. From the records it appears that the average maximum temperature indoors in Bagdad during June and July is 107° Fahrenheit, while it sometimes goes up as high as 120° or 122°. This average (107°) seems now also to be reached in Assyria, at least along the river Tigris, in the neighborhood of the modern town of Mosul. There is little doubt, however, that this is higher than the regular temperature in ancient times, for the failure of the extensive system of irrigation, the encroachment of the desert sands, and the denudation of forests have all conspired to change the climate. The land of





Assyria was not so famed in the ancient world for fertility as was BABYLONIA (q. v.), of which the berries are perhaps too highly colored, but its cycle of products was wider than those in the warmer land of Babylonia. Along the rivers wheat and barley were grown with a success perhaps fully equal to that of Babylonia. The olive tree, most valuable of all the products of the vegetable world, flourished by the side of figs, pomegranates, olives, almonds, and mulberry trees. The higher portions of the country produced also the foliage of the temperate zone. There was abundant pasturage, on which extensive flocks and herds were fattened, and over which great swarms of bees sought honey. The culture of the vine was carried on with great success, and the manufacture of wine—"the drink of life," as the Assyrians called it—was perhaps the chief industry in the North.

The fauna of the land was scarcely less rich than its flora. At the head stood the lion, scarcely so fierce as the lion of Africa, but affording sport the chase sufficiently dangerous to attract the attention of many of the Assyrian monarchs. Other animals of the cat tribe—the leopard, lynx, and wildcat among them—were also found and pursued in the chase. Over the plains the wild asses and onagers wandered in small herds. Deer existed in two varieties at least; the hare was numerous, the porcupine and beaver not unknown in the historical period. The rivers supplied food for fish in abundance, and in the reeds along their banks sheltered pelicans, cranes, ducks, swans, geese, herons, and gulls. Partridges, bustards, and the ostrich were abundant; the thrush, the blackbird, and the ortolan were in the air, and eagles and hawks pursued their prey. Though the animals in a state of nature were so plentiful, the animals which were domesticated were comparatively few; of these the chief were the horse, ass, goat, and sheep, to which the camel was added, but not in the earliest periods.

In mineral wealth Assyria was much in advance of Babylonia, for stone of good quality for use in architecture and the arts was found in abundance on the mountains and foothills.

**3. The People.** The people who inhabited Assyria belonged to the great Semitic race. They did not come originally, so it appears, from Babylonia, but settled as colonists. They were not of pure race, for there had already been an intermixture of blood with the Sumerian people, who were the original inhabitants of the land. After this immigration the Babylonians continued the process of intermixture with successive invading peoples from Elam, Arabia, and elsewhere, but the Assyrians intermarried little with neighboring peoples, and held it a subject for much boasting that they were of purer blood than the Babylonians. In stature the Assyrians were of average modern European height, and were powerfully built. Their complexion was dark, the nose prominent, the hair, eyebrows, and beard thick and bushy. They were apparently of cheerful disposition, given to mirth and feasting, but of implacable cruelty. The pages of history are nowhere more bloody than in the records of their wars.

**4. Language and Literature.** The lan-

guage of Assyria was closely akin to that of Babylonia, and may properly be regarded as practically the same language. It belongs to the Semitic family of languages, and is, therefore, akin to Arabic, Aramaean, and Hebrew. Unlike these three kindred languages, the Assyrian never developed an alphabet, though it did develop a few alphabetic characters. During its entire history the Assyrian language was prevalently ideographic and syllabic. It expressed words by means of signs which represented the *idea*; thus there was a single sign for *sun*, another for *city*, another for *wood*, another for *hand*. These are called ideograms, and originated in considerable measure out of pictures, or hieroglyphs of the objects themselves. But besides these ideograms the language also possessed numerous syllabic signs such as *ab*, *ib*, *ba*, *bi*, *bu*. By means of these words could be spelled out. Clumsy though this appears to be, the Assyrians were able to develop it far enough to make it a wonderfully accurate and sufficiently flexible tool. The materials on which they wrote were clay and stone, the use of which had come from Babylonia. In writing upon stone the characters were chiseled deeply into the surface, in regular lines, sometimes over raised figures of gods or kings. Writings thus executed were of monumental character, and could not be used for business or literary purposes. The great bulk of Assyrian literature has come down to us upon clay, and not upon stone. The clay tablets, as they are called, vary greatly in size. Some are shaped like pillows, two inches in length, by an inch and a quarter in width. Others are flat, and sometimes reach sixteen inches in length by nine or ten inches in width. The clay is also sometimes shaped like barrels, varying in height from five to nine inches, or like cylinders or prisms, which are found sometimes sixteen inches in height. When the soft clay had been formed into some one of these shapes the characters were formed by pressing into the surface a small metallic tool with a triangularly pointed end. Each pressure formed a wedge-shaped, or cuneiform, depression, and by repeated indentations the characters were made. On these clay tablets the Assyrians wrote a varied literature. We have now in our possession vast stores of this literature, representing widely differing phases. There are found historical inscriptions, narrating in annalistic form the deeds of Assyrian monarchs; public documents, royal and private letters and dispatches; lists of taxes; innumerable business documents, such as receipts and bills of sale; religious documents, as hymns, prayers, incantations, and lists of omens; linguistic documents, as lists of signs and of words with explanations; astronomical lists of eclipses and the like; tables of square and cube roots; medical treatises and lists of recipes for the healing of disease. But a small part of this vast literature has been published in facsimile, or made accessible in translations in European languages. When they are made thus accessible they will give such an insight into the whole life of these people as we are able to obtain of very few peoples of antiquity.

**5. Religion.** The people of Assyria derived their religious ideas from Babylonia, and during

all their history had constant contact with the mother country in this matter, as in others. The faith was polytheistic, and never shows in any text yet found any approach to monotheism. The god who stood at the head of the Assyrian pantheon was the great god Asshur, always honored as the divine founder of the nation. After him and below him are the gods Anu, Bel, and Ea, the middle of whom, under slightly varying names and with changes of titles, was worshiped in Babylonia, and even far westward among other Semitic peoples. Besides this great triad, there was another consisting of the moon god Sin, the sun god Shamash, whose name appears in royal names so frequently, and Ishtar, the goddess of the crescent moon, and the queen of the stars; though her place in this triad is often taken by Ramman, the "thunderer," god of rain, of tempests, and of storms. These gods are invoked at times severally in phrases which seem to raise each in turn to a position of supremacy over the others. Early students of religious texts sometimes mistakenly supposed that these ascriptions of praise and honor were in reality tokens of monotheism. This is now well known to be a false influence. Monotheism is unknown, henotheism seems at times to be reached, but polytheism is the prevailing, as it was always the popular, belief. Besides these great triads of gods there were large numbers of minor deities, as well as countless spirits of heaven, earth, and sea. See NERGAL.

The religious ceremonial of the Assyrians, with its sacrifices morning and evening, and its offerings of wine, milk, honey, and cakes, was similar to that of Babylonia, but is not yet satisfactorily known, save in outline.

**6. History.** It is clear that the origin of the Assyrian commonwealth is to be found among Babylonian colonists. Not only is this definitely stated to be the case in the Old Testament (Gen. 10:11), but the Assyrians themselves continually look back to Babylonia as the motherland. The earliest developments in the new table and mountain land of Assyria are not very clear. It appears probable that here, as in Babylonia, the earliest forms of government were connected with the lives of cities, and that from cities Assyrian civilization and rule gradually spread over the surrounding country, and later by the combination of different cities a kingdom was founded with the capital in one of them.

The earliest rulers in Assyria were called Patesi, a word which has been supposed to mean priest-king, or high priest. The reading of the word is, however, still uncertain, and the meaning still more so. Judging from the men who bore this title, it is, perhaps, safe to assume that the title indicated some kind of combination of priestly and governmental rule. The earliest kings of Assyria are little more than names, and the dates of their reigns are extremely uncertain.

The first great name among the Assyrian kings is the name of Tiglath-pileser I, who reigned about 1100 B. C. He carried the power of the Assyrian arms in great expeditions over almost all western Asia, from the mountains of Elam to the coasts of the Mediterranean, and from the ice-covered mountains of Armenia to the lowlands of the

Persian Gulf. He even captured the city of Babylon, and made ancient Babylonia a sort of tributary state to the new commonwealth of Assyria. He extended his influence over part of the Mediterranean, and threatened Egypt so that Pharaoh gave him presents. It is of course not to be supposed that the great fighter and warrior extended or even attempted to extend Assyrian rule over so vast an empire. He went rather to plunder than to extend the benefits of Assyrian civilization, such as they were. It is perhaps, inconceivable how vast a store of wealth in gold and silver, objects of apparel, and precious stones he brought into the city of Asshur, his capital.

His son and successor, Asshur-bel-kala, was a weak man, and the influence gained by Tiglath-pileser was suffered to wane and almost to disappear. It was during his reign and those of his immediate successors that the kingdom of Israel and the Hebrews seized the opportunity to develop under David and Solomon into a powerful kingdom. Humanly speaking, this would have been almost impossible during the lifetime either of Tiglath-pileser I or of Asshur-nazir-apal, who was the nephew of the great Assyrian conquerors (884-860 B. C.).

Asshur-nazir-apal imitated Tiglath-pileser I, and in some respects was a greater man than he. He carried on a series of wars with the same peoples who had suffered during the reign of Tiglath-pileser I, and there have been few wars in human history more relentless, more bloody, more destructive of property, and with less justification.

He was succeeded by his son, Shalmaneser, who for more than thirty years carried on a campaign after campaign against the West, giving the Hebrew people their first foretaste of the horrors of Assyrian oppression, and the first threat of ultimate extinction through the Assyrian conquest. See SHALMANESER.

The reign of his son and successor, Shamman II (824-812 B. C.), was disturbed by rebellion and civil war, though he later carried on extensive campaigns in the East and in the North, and materially strengthened the now rapidly growing Assyrian kingdom, while Ramman-nirari III (811-783), who succeeded him, turned his attention toward the West and temporarily conquered the city of Damascus. After his reign, the growing power of Assyria, hitherto apparently invincible, began to diminish. There were more civil disturbances, and, added to this, several outbreaks of pestilence, and with his death the oldest Assyrian kingdom may be said to have come to an end.

A new kingdom succeeded immediately by the reign of a usurper, Tiglath-pileser III. He was a man not only of tremendous energy, of strong character, but of real creative genius. The king who had preceded him had been plunderers, not rulers. They had marched to all points of the compass that they might plunder and bring their gains to their capital. He began with fixed determination to make a great empire, to weld together the West and the East, to make the name of Assyria not merely dreaded as a force making for plunder, but to make it revered as a power for good government. See TIGLATH-PILESER III.



On the death of Tiglath-pileser III, in 727, Salmaneser IV ascended the throne, in whose reign the siege of Samaria was begun. See SHALMANESER. On the end of his reign there followed a brilliant series of reigns by kings who are generally spoken of as the Sargonides, being thus named after the first of them, and one of the latest, Sargon (722-705). He was not only one of the greatest of Assyrian generals, but may even be considered an organizer be compared with Tiglath-pileser. See SARGON. To his son Sennacherib he left an empire too great for the new king. There is even a doubt as to the personal courage of the new monarch. There are even stronger doubts of his military skill. In him boastfulness took the place of action, but in spite of his defects he managed in some fashion to hold together a semblance of the authority which he had inherited. Were it not for the great interest felt in his connections with the Hebrew people, his name would find little mention in modern accounts of Assyrian history. See SENNACHERIB. He was succeeded by his son Esar-haddon, who in every respect was a far greater man than his father and continued in his reign some of the best traditions of the Assyrian world power. See ESAR-HADDON.

Esar-haddon was succeeded by his son Asshur-bani-pal, who entirely lacked the military genius of his father, and was therefore not only unable to conquer anything more, but also to hold together the empire which he had inherited. He prided himself more upon great buildings, upon patronage of art, literature, and science, than upon deeds of prowess upon the field of battle, and in his reign the decay of the empire in physical strength was rapid. There was also a serious insurrection during his reign which threatened the very existence of the state. The revolt lasted more than twenty years, and while it continued Egypt broke free from Assyrian thralldom, Syria joined the revolt, and the whole empire threatened to collapse. See ASNAPPER.

There is doubt as to the order of the few kings who succeeded Asshur-bani-pal. The power of the empire was broken. The names of the kings represent men who possessed titles that were almost empty, and a storm that should engulf the whole empire was brewing in Babylonia and in the territories of the Manda. See NINEVEH. When the city of Nineveh was taken (607-6) the Assyrian empire came to an end, and a new rule by Indo-European people and a new life took the place of the great empire and the remarkable life which had been slowly built up during the centuries.—W. R.

**ASTAROTH, AS'TARTE.** See GODS, FALSE.

**ASTONIED.** See GLOSSARY.

**ASTROLOGY.** See MAGIC.

**ASTRONOMY** (Gr. *ἀστρονομία*, *laos* of the stars). This science probably owes its origin to the Chaldeans, there being evidence that they had conducted astronomical observations from remote antiquity. Callisthenes sent to his uncle, Aristotle, a number of these observations, of which the best must have dated back to the middle of B. C. 400. "The Chaldean priests had been accus-

tomed from an early date to record on their clay tablets the aspect of the heavens and the changes which took place in them night after night, the appearance of the constellations, their comparative brilliancy, the precise moments of their rising and setting and culmination, together with the more or less rapid movements of the planets, and their motions toward or from one another." They discovered the revolution and eclipses of the moon, and frequently predicted with success eclipses of the sun (Maspero, *Dawn of Civilization*, p. 775, sq.).

The astronomy of China and India dates back to a very early period, for we read of two Chinese astronomers, Ho and Hi, being put to death for failing to announce a solar eclipse which took place B. C. 2169.

The Hebrews do not appear to have devoted much attention to astronomy, perhaps because *astrology*, highly esteemed among the neighboring nations (Isa. 47:9; Jer. 27:9; Dan. 2), was interdicted by the law (Deut. 18:10, 11). And yet we find as early as the Book of Job the constellations were distinguished and designated by peculiar and appropriate names (Job 9:9; 38:31; also Isa. 13:10; Amos 5:8).

**ASUP'PIM** (Heb. אֲשׁוּפִים, *as-up-peem'*, *collections* (1 Chron. 26:15; *house of collections*, v. 17), a part of the temple assigned to the care of the family of Obed-edom. It appears to have been a building used for the storing of the temple goods, situated in the neighborhood of the southern door of the temple in the external court, and with probably two entrances (Keil, *Com.*, in loc.). Dr. Strong (*Cyc.*, s. v.) thinks that it was the inclosed space used for store chambers between the two N. E. gates, in the outer wall of the temple. The same word in Neh. 12:25 is incorrectly rendered (A. V.) "thresholds."

**ASYLUM** (Heb. מִקְלָט, *mik-lat'*), a place of safety where even a criminal might be free from violence from the avenger.

**1. Ancient.** From Exod. 21:14; 1 Kings 1:50 we see that the Hebrews, in common with many other nations, held that the altar, as God's abode, afforded protection to those whose lives were in danger. By the law, however, the place of expiation for sins of weakness (Lev. 4:2; 5:15-18; Num. 15:27-31) was prevented from being abused by being made a place of refuge for criminals deserving of death. The Mosaic law also provided "cities of refuge" (q. v.). Among the Greeks and Romans, the right of asylum pertained to altars, temples, and all holy shrines. These sanctuaries were exceptionally numerous in Asia. During the time of the Roman empire the statues of the emperors were used as refuges against momentary acts of violence. Armies in the field used the eagles of the legions for the same purpose.

**2. Christian.** In the Christian Church the right of asylum was retained, and extended from the altar to all ecclesiastical buildings. By act of Theodosius II (A. D. 431) not only the Church was to be considered sacred, but also the *atrium*, the garden, bath, and cells. Many abuses crept in, until the custom has either become extinct or greatly reformed.

**ASYN'CRITUS** (Gr. Ἀσύνκριτος, *as-oong'-kree-tos*, *incomparable*), the name of a Christian at Rome to whom St. Paul sends salutation (Rom. 16:14), A. D. 60.

**AT'AD** (Heb. אֶתָד, *aw-tawd'*, a *thorn*). It is uncertain whether Atad is the name of a person or a descriptive appellation given to a "thorny" locality. At the thrashing floor of Atad the sons of Jacob, and the Egyptians who accompanied them, "made a mourning" for Jacob seven days (Gen. 50:10, 11), B. C. 1689.

**AT'ARAH** (Heb. אֶתָרָה, *at-aw-rav'*, a *crown*), the second wife of Jerahmeel, of the tribe of Judah, and mother of Onam (1 Chron. 2:26), B. C. about 1471.

**AT'AROTH** (Heb. אֶתָרוֹת, *at-aw-rōl'h'*, *crowns*).

1. A city near Gilead, E. of Jordan, in a fertile grazing district (Num. 32:3). Rebuilt by the Gadites (v. 34).

2. A city on the border of Ephraim and Benjamin (Josh. 16:7). Called also Ataroth-adar (Josh. 18:13).

3. "Ataroth of the house of Joab," in the tribe of Judah, a city founded by the descendants of Salma (1 Chron. 2:64).

**A'TER** (Heb. אֶתָר, *aw-tar'e'*, *shut up*).

1. A person "of" (probably descendant of) Mzekiah, whose family to the number of ninety-eight returned from the captivity (Ezra 2:16; Neh. 7:21), B. C. before 536.

2. The head of a family of Levitical "porters" to the temple, whose descendants went up to Jerusalem at the same time with the above (Ezra 2:42; Neh. 7:45), B. C. before 536.

3. One of the chief Israelites that subscribed the sacred covenant with Nehemiah (Neh. 10:17), B. C. about 445.

**A'THACH** (Heb. אֶתָחַךְ, *ath-aw'h'*, *lodging*), a city in Judah to which David sent a present of the spoils recovered from the Amalekites who had sacked Ziklag (1 Sam. 30:30). Its site is unknown.

**ATHATHAH** (Heb. אֶתָתָה, *ath-aw-yaw'*, perhaps the same as Asaiah), a son of Uzziel, of the tribe of Judah, who dwelt in Jerusalem after the return from Babylon (Neh. 11:4), B. C. 445.

**ATHALI'AH** (Heb. אֶתָלִיָּה, *ath-al-yaw'*, *afflicted by Jehovah*).

1. The daughter of Ahab, king of Israel, doubtless by his wife Jezebel. She is called (2 Chron. 22:2) the daughter of Omri, who was father of Ahab, but by a comparison of texts it would appear that she is so called only as being his granddaughter. (1) **Idolatry**. She was married to Jehoram, king of Judah, who "walked in the way of the house of Ahab," no doubt owing to her influence, "for he had the daughter of Ahab to wife" (2 Chron. 21:6). After the death of Jehoram, Ahaziah came to the throne, and he also walked in the way of Ahab's house, following the wicked counsel of his mother (2 Chron. 22:2, 3). (2) **Reign**. Ahaziah reigned one year, and was slain by Jehu, whereupon Athaliah resolved to seat herself upon the throne of David. She caused all the male members of the royal family

to be put to death; one only, Joash, the son of Ahaziah, escaping (2 Kings 11:1), B. C. 842. Athaliah usurped the throne for six years, 842-841. Joash, in the meantime, had been concealed in temple by his aunt, Jehosheba, the wife of Jehada, the high priest. In the seventh year, Athaliah resolved to produce the young prince, arrangements having been made for defense in case of necessity, Joash was declared king. Athaliah, who was probably worshiping in house of Baal, was aroused by the shouts of people, and repaired to the temple, where her act of "treason" only secured her own arrest. **Death**. She was taken beyond the sacred precincts of the temple and put to death. The only other recorded victim of this revolution was Mattan, the priest of Baal (2 Kings 11:1, 2 Chron. 23:1-17).

2. One of the sons of Jeroham, and a chieftain of the tribe of Benjamin, who dwelt at Jerusalem (1 Chron. 8:26).

3. The father of Jeshaiah, which latter was one of the "sons" of Elam that returned with several dependents from Babylon under Ezra (Ezra 8:1), B. C. about 457.

**ATHANASIAN CREED**. See CREEDS.

**ATHEISM** (Gr. ἄθεος, *ath'-eh-os*, *without God*), the denial of the existence of God. The term has always been applied according to the popular conception of God. Thus the Greeks considered a man *ἄθεος*, *atheist*, when he denied the existence of the gods recognized by the state. The Pagans called Christians atheists because they would not acknowledge the heathen gods and worship the true God. In the theological controversies of the early Church the opposite parties not infrequently called each other atheists.

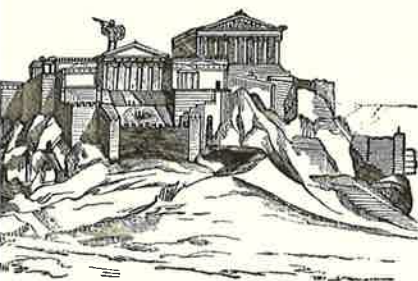
When we speak of atheism proper, we speak of a phase of the controversy touching a first cause of creation. The word, however, is not in favor, and is renounced even by those whose reasonings naturally lead up to it. The question may be fairly asked, Is blank atheism or antitheism possible to the human mind? And the answer must be finally given that it is not. If we appeal to Scripture, and such an appeal should be allowed, we find that through the whole Bible there is no single allusion to men from whose mind the thought of God is erased. The book of Job demonstrates everything about the Deity but his existence. It never descends to argue with the atheist. If it recognizes a man who is a disbeliever in God, it counts him a "fool" (Psa. 53:1). "In Eph. 2:12 the expression, ἄθεοι ἐν τῷ κόσμῳ, 'without God in the world,' the word *ἄθεοι*, *godless*, may be taken either with the active, neuter or passive reference, i. e., either denying, ignorant or forsaken by God. The last meaning seems best to suit the passive tenor of the passage and to enhance the dreariness and gloom of the picture" (Ellicott, *Com.*, in loc.).

Atheism proper has mostly sprung from modern causes, and denotes a system of thought which healthiest instinct of mankind has always abhorred. Even among the heathen the denial of the existence of the gods was proscribed and punished.



**ATHENIAN** (Acts 17:21, rendered "of Athens" in v. 22), an inhabitant of ATHENS (q. v.).

**ATHENS** (Gr. *'Aθῆναι, ath-ay'-nahee*), the capital of Attica, and the chief seat of Grecian art and civilization during the golden period of the history of Greece. An account of this city could be out of place in the present work. St. Paul visited it in his journey from Macedonia, and appears to have remained there some time (Acts 14-34; comp. 1 Thess. 8:1). During his residence he delivered his memorable discourse on the Areopagus to the "men of Athens" (Acts 17:22-31). The Agora or "market," where St. Paul disputed daily, was situated in the valley between the Acropolis, the Areopagus, the Pnyx, and the Museum, being bounded by the Acropolis on the N. E. and E., by the Areopagus on the N., by the Pnyx on the N. W. and W., and by the Museum on the S. The remark of the sacred historian respecting the inquisitive character of



Acropolis.

Athenians (17:21) is attested by the unanimous voice of antiquity. Demosthenes rebukes countrymen for their love of constantly going out in the market, and asking one another, "What news?" The remark of St. Paul upon the "superstitious" character of the Athenians (17:22) is like manner confirmed by the ancient writers. Pausanias says that the Athenians surpassed other states in the attention which they paid to the worship of the gods; and hence the city was crowded in every direction with temples, altars, and other sacred buildings. Of the Christian church founded by St. Paul at Athens, according to ecclesiastical tradition, Dionysius the Areopagite was the first bishop (Smith, *Bib. Dict.*, s. v.).

PAUL.

**ATH'LAI** (Heb. *אֲתָלַי, ath-lah'ee, oppressive*), son of Bebai, who put away his strange wife on return from Babylon (Ezra 10:28).

**AT ONE.** See GLOSSARY.

**ATONEMENT** (Heb. from *כָּפַר, kaw-far'*, to atone, cancel; Gr. *κατάλλαξις, kat-al-lag-ay's, exchange, reconciliation*).

**Definition.** In accordance with the force of these terms of Scripture the atonement is the offering over of sin, the reconciliation between God and man, accomplished by the Lord Jesus Christ. It is that special result of Christ's sacrificial sufferings and death by virtue of which all who exercise proper penitence and faith receive forgiveness of their sins and obtain peace.

## 2. Scripture Doctrine. Terms and Methods.

In addition to the terms above named there are other words used in the Scriptures which express the idea of atonement or throw special light upon its meaning. Of these may be here cited (a) *ἱλασκαί, ilaskomai*, translated (Heb. 2:17) "to make reconciliation." Also Rom. 3:25; 1 John 2:2; 4:10, where the kindred noun is rendered "propitiation;" (b) *λύτρον, lutron*, translated "ransom," "redemption" (Matt. 20:23; Mark 10:30; Luke 2:38; Heb. 9:12). By such words and in such passages as these the doctrine is taught that Christ died to effect reconciliation between God and man, to propitiate the divine favor in behalf of sinful men, and to redeem or ransom men from the penalties and the dominion of their sins.

There are also forms of expression in which the idea of substitution, or that Christ stands as our substitute in the economy of divine grace, appear with marked emphasis (Rom. 5:6-8; 1 Cor. 15:3; 2 Cor. 5:21; Gal. 3:13; Tit. 2:14; 1 Pet. 2:24; 3:18).

The divinely appointed sacrifices of the Old Testament dispensation are also full of significance, embracing as they did special offerings or sacrifices for sin. The uniform teaching of the New Testament is that these were typical of the sacrifice which Christ made of himself for the sins of the world.

**3. Summary.** While the Scriptures do not give a philosophical theory or explanation of the atonement, nor perhaps furnish us with data altogether sufficient for such a theory, still it is true that (a) The Scriptures reveal the atonement to us as an accomplished and completed fact (Heb. 9:13-26). (b) They represent this fact as necessary to human salvation (Luke 24:40-46, 47; Acts 4:12). (c) While the whole earthly life of Christ contained an atoning and even sacrificial element, the virtue of the atonement is to be found chiefly in his sacrificial death. His death was indispensable (John 3:14, 15). (d) In the atoning death of Christ was exhibited not only the holy wrath of God against sin, but quite as much the love of God toward sinful men (Rom. 3:25, 26; 5:6-8; John 3:16). (e) The gracious divine purpose realized in the atonement was unwrought with the creation of man. Redemption was in the thought and plan of the Creator so that man falling fell into the arms of divine mercy. The Lamb of God was "slain from the foundation of the world" (Rev. 13:8; 1 Pet. 1:19, 20). (f) The atonement is not limited, but universal in the extent of its gracious provisions (Heb. 2:9; 1 Tim. 2:5, 6; 4:10; Rom. 5:18; 2 Cor. 5:14, 15). (g) The universality of the atonement does not lead to universal salvation. The great offer of salvation may be, and often is, rejected, and when the rejection is final the atonement avails nothing for the sinner (Mark 16:16; John 3:36; Heb. 10:26-29). (h) The atonement is the actual objective ground of forgiveness of sins and acceptance with God for all penitent believers (John 3:16; Acts 2:38; Eph. 1:7; Col. 1:14).

**4. Theological Treatment.** This branch of the subject calls for two classes of statements: (1) as to the history of the doctrine; (2) as to the

theological views most generally held at the present time.

(1) **History.** During the early centuries of the history of the Church, and particularly prior to the Nicene Council (A. D. 325), Christian theology reflected, in the main, simply the teaching of the New Testament upon this subject. The attention of theologians was concentrated upon the person of Christ. There was but little speculation as to the method of the atonement on the exact ground of its necessity. That the sacrifice of Christ was vicarious, that he suffered in the stead of men, was, however, an idea constantly held; and that these sufferings were necessary to meet the requirement of divine righteousness was sometimes declared with emphasis. A fanciful notion, it is true, began to appear at that early period, a notion which afterward obtained some measure of prominence. Christ was regarded as a ransom paid to the devil to redeem men who by their sin had come under the dominion of the devil. This was taught by Origen (A. D. 230), and more emphatically by Gregory of Nyssa (A. D. 370). This view has also, but incorrectly, been attributed to Irenæus (A. D. 180). Captious critics and infidels have often cited this incident in the history of theology in order to bring all theology into ridicule and contempt. But it is to be remembered that this phase of doctrine was always met with the strongest denial and opposition, as by Athanasius (A. D. 370) and Gregory of Nazianzum (A. D. 390). It was never the accepted doctrine of the Christian Church.

*Anselm.* Prominent in the history of the doctrine of the atonement must ever stand the name of Anselm, A. D. 1100. In his book, *Cur Deus Homo*, he brings out most clearly and emphatically the idea of the atonement as satisfaction to divine justice. He viewed the necessity of atonement as entirely in the justice of God. He made this term "satisfaction," it has been said, "a watchword for all future time." Certain it is that what is known as the *satisfaction* theory of the atonement will ever stand associated with his name.

*Abelard.* Chief among the opponents of Anselm was Abelard, A. D. 1141. He referred the atonement wholly to the love of God, and taught that there could be nothing in the divine essence that required satisfaction for sin. The death of Christ upon the cross was solely an exhibition of divine love. The effect is moral only. It is intended to subdue the hearts of sinful men, to lead them to repentance and devotion to Christ. Thus Abelard stands as the father of what is known as the *moral influence* theory.

*Grotius.* An epoch in the history of the doctrine was reached when Grotius, A. D. 1617, wrote his *Defensio fidei Cathol. de Satisfactione*. He wrote in refutation of the teaching of Socinus, who denied the vicarious character of Christ's death, and the need of any reconciliation of God with man. Grotius held fast to the vicariousness of Christ's sufferings, and used the term "satisfaction." But in his view it was a satisfaction to the requirements of moral government, and not to the justice which inheres in God himself. The necessity of the atonement, accordingly, he found not in the

nature of God, but in the nature of the divine government. The purpose of the atonement is to make it possible to exercise mercy toward fallen and sinful men, and at the same time maintain the dignity of the law, the honor of the Lawgiver, protect the moral interests of the universe. Grotius thus founded what is known as the *rectoral* or *governmental* theory.

The doctrines of Anselm, Abelard, and Grotius represent the principal tendencies of thought in discussion throughout the whole history of the doctrine. Under the treatment of various theologians these doctrines received modification more or less important; but in their leading principles these three forms of teaching have been the most prominent in the theology of the Christian Church.

(2) **Modern views.** Aside from the opinions of rationalists and semirationalists, who wholly in part reject the authority of Scripture, and accordingly attach but slight if any importance to Scripture teaching concerning the atonement, three theories prominent in the past are still prominent theories of the present. With various shadings and modifications, and attempts at interblending, they embody in the main the thinking of modern times upon this subject.

The moral influence theory, however, it should be said, has never obtained formal or general acceptance in any evangelical communion. It has been regarded justly as falling far short of adequately representing the teaching of Scripture. It contains some measure of truth, but leaves out the truth most essential, that of real, objective atonement. It reduces the atonement to an oblation.

The thought of the Christian Church of old is divided in its adherence between the satisfaction and governmental theories; these theories appearing in various forms. But no one of these views most prominent is free from grave logical objections if held too rigidly and exclusively. Thus the satisfaction theory, if held in the sense that Christ actually bore the punishment for sins of men, or that he literally, according to the figure of Anselm, paid the debt of human transgressors, after the manner of a commercial transaction, must lead logically to one or the other of two extremes—either that of a limited atonement or that of universalism. It tends also to nominalism, to say nothing of other objections often raised. The governmental theory, if alone and too boldly, loses sight of the fact that the divine government must be a reflection of the divine nature, and that what is required by the government must be required also by some quality inherent in God. Further, this theory, if guarded strongly, and by bringing in some measure the idea of satisfaction to divine justice, reduces the death of Christ to a great moral spectacle, becomes, in fact, another moral influence theory.

A strong tendency, accordingly, of the present day is to seek some way of mediating between the elements of truth found in the various theories. Certain it is that the Scriptures do represent the death of Christ as a most affecting manifestation of the love of God. Certainly also, it is that his death is represented as s



l, and required by the justice of God. And ally true it is that it is often viewed in its tions to divine law and the moral economy God has established. And if the earnest mpts of devout thinkers do not succeed wholly penetrating the mystery of the cross, and in izing the exact meaning of Christ's death in the compass of their definitions, still it is l as beyond all question that the atonement ight by Christ is a fundamental fact in human ation, a real "covering" for sin, the divinely ointed measure for "reconciliation" between and man.

**Extent of Atonement.** The extent of onement is much less discussed than formerly, inism, though still divided upon that subject, ng considerably departed from the view it strenuously held, that the atonement was for elect only. The prevailing doctrine is that iversal or general, though conditional, atone-

**LITERATURE.**—The literature of this subject is extensive. Reference may here be made to *Vicarious Sacrifice*, Bushnell—the moral ence theory; *Atonement in Christ*, Miley—governmental theory; *Our Lord's Doctrine of Atonement*, Smeaton—the satisfaction theory; to the chapters treating this subject in such s of systematic theology as Pope's *Com-ium of Christian Theology*, Van Oosterzee's *istian Dogmatics*, Hodge's *Systematic Theol-*. H. B. Smith's *System of Christian Theol-*—E. McC.

**ATONEMENT, DAY OF.** See FESTIVALS.

**T'ROTH** (Num. 32:35). See ATAROTH.

**T'TAI** (Heb. תַּיִת, *at-tah'ee*, *opportune*).

The son of a daughter of Sheshan, of the of Judah, by his Egyptian servant, Jarha, as the father of Nathan (1 Chron. 2:35, 36). One of David's mighty men, of the tribe of who joined David at Ziklag, whither he had from Saul (1 Chron. 12:11).

The second of the four sons of King Rehob, by his second wife, Maachah, the daughter bsalom (2 Chron. 11:20).

**TTALI'A** (Gr. Ἀττάλεια, *at-tal'-i-ah*), a sea-on the coast of Pamphylia, at the mouth of river Cattarrhactes. The town was named its founder, Attalus Philadelphus, king of amos. Paul and Barnabas on the way to ch stopped there (Acts 14:25). Its name in 2th century appears to have been Satalia; it exists under the name of Adalia.

**TTENT.** See GLOSSARY.

**TTIRE.** See DRESS.

**TTITUDE.** See PRAYER, SALUTATION.

**UGUSTUS** (Gr. Αὐγουστος, *au'-goos-tos*), the rial title assumed by Octavius, successor of s Caesar. He was born A. U. C. 691 (B. C. and was principally educated by his great-, Julius Cæsar, who made him his heir. After death of Cæsar, he acquired such influence Antony and Lepidus took him into their virate. He afterward shared the empire Antony, and attained supreme power after

the battle of Actium, B. C. 31, being saluted im-erator by the Senate, who conferred on him the title Augustus in B. C. 27. He forgave Herod, who had espoused the cause of Antony, and even increased his power. After the death of Herod, A. D. 4, his dominions were divided among his sons by Augustus, almost in exact accordance with his will. Augustus was emperor at the birth and during half the lifetime of our Lord, but his name occurs only once (Luke 2:1) in the New Testa-ment, as the emperor who ordered the enrollment in consequence of which Joseph and Mary went to Bethlehem, the place where the Messiah was to be born.

**AUL.** See AWL.

**AUNT** (Heb. אִמְתִּי, *do-daw'*, *loving*), a father's sister (Exod. 6:20); also an uncle's wife (Lev. 18: 14; 20:20).

**AUTHORIZED VERSION** (A. V.). See BIBLE.

**Α'VA** (Heb. אִנְיָ, *av-vaw'*, *ruin*, 2 Kings 17: 24), or **I'vah** (Heb. אִנְיָ, *iv-vaw'*, 2 Kings 18:34; 19:13). "As Ivváh is placed by the side of Hena (18:34; 19:13), Avva can hardly be any other than the country of Hebel, situated on the Euphrates between Anah and the Chabur" (Keil, *Com.* on Kings).

**AVE MARIA** (*Hail Mary*).

1. The words of the angel Gabriel to the Virgin Mary, when announcing the incarnation (Luke 1: 28), as rendered by the Vulgate.

2. The familiar prayer, or form of devotion, in the Roman Catholic Church, called also the "An-gelical Salutation." It consists of three parts: (1) The Salutation of Gabriel, *Ave* (Maria) *gratia plena, Dominus tecum; benedicta tu in mulieribus*; (2) the words of Elizabeth to Mary, *et benedictus fructus ventris tui*; (3) an addition made by the Church, *Sancta Maria, Mater Dei, ora pro nobis peccatoribus nunc et in hora mortis nostræ*. The whole Ave Maria, as it now stands, is ordered in the breviary of Pius V (1568) to be used daily before each canonical hour and after compline; i. e., the last of the seven canonical hours (*Cath. Dict.*, s. v.).

**A'VEN** (Heb. אָוֶן, *au'-ven*, *nothingness, van-ity*).

1. The popular name of Heliopolis, in Lower Egypt, probably selected intentionally in the sense of an idol-city (Ezek. 30:17) because On-Heliopolis was from time immemorial one of the principal seats of the Egyptian worship of the sun, and possessed a celebrated temple of the sun and a numerous and learned priesthood.

2. The "high places of Aven" are the build-ings connected with the image-worship at Beth-el, and which were to be utterly ruined (Hos. 10:8).

3. Mentioned as "the plain of Aven" (Amos 1:5), and thought by some to be the same as the plain of Baalbek, where there was a magnificent temple dedicated to the sun. Robinson (*Bibl. Res.*, p. 677) understands by it the present Bekaa, between Lebanon and Anti-Libanus, in which Heliopolis was always the most distinguished city.

**AVENGER OF BLOOD.** See BLOOD, AVENGER OF.

**A'VIM** (Heb. אַ״יִם, *av-veem'*; **A'VIMS**, or **A'VITES**, Heb. אַ״רִי, *av-vee'*).

1. A people among the early inhabitants of Palestine, whom we meet with in the S. W. corner of the seacoast, whither they may have made their way northward from the Desert. The only notice of them which has come down to us is contained in a remarkable fragment of primeval history preserved in Deut. 2:23. Here we see them dwelling in the villages in the S. part of the Shefelah, or great western lowland, "as far as Gaza." In these rich possessions they were attacked by the invading Philistines, "the Caph-torim which came forth out of Caphtor," and who after "destroying" them and "dwelling in their stead," appear to have pushed them further N. Possibly a trace of their existence is to be found in the town "Avim" (or "the Avvim"), which occurs among the cities of Benjamin (Josh. 18:23). It is a curious fact that both the LXX. and Jerome identified the Avvim with the Hivites, and also that the town of ha-Avvim was in the actual district of the Hivites (Josh. 9:7, 17, comp. with 18:22-27).

2. The people of Avva, among the colonists who were sent by the king of Assyria to reinhabit the depopulated cities of Israel (2 Kings 17:31). They were idolaters, worshiping gods called Nib-haz and Tartak (Smith, *Bib. Diet.*, s. v.).

**A'VITH** (Heb. אַ״יִת, *av-veeth'*), a city of the Edomites, capital of King Hadad before there were kings in Israel (Gen. 36:35; 1 Chron. 1:46).

**AVOID, AVOUCH, AWAY.** See GLOSSARY.

**AWL** (Heb. מַרְצֵיץ, *mar-tsay'-ah*, from verb signifying "to bore"), a boring instrument, probably of the simplest kind, and similar to those in familiar use at the present time. It occurs twice in the Scriptures (Exod. 21:6; Deut. 15:17).

**AWORK.** See GLOSSARY.

**AX**, the rendering in the A. V. of several original words:

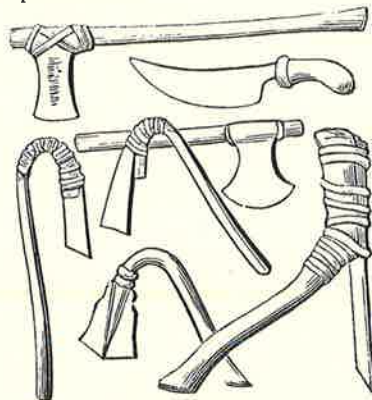
1. *Gar-zen'* (Heb. מַרְצֵן, *to cut*). This appears to have consisted of a head of iron (Isa. 10:34), fastened with thong or otherwise upon a handle of wood, and so liable to slip off (Deut. 19:5; 2 Kings 6:5). It was used for felling trees (Deut. 20:19) and for shaping timber, perhaps like the modern adze.

2. *Kheh'-reb* (Heb. חֶרֶב, usually rendered "sword," is used of other cutting instruments; once rendered "ax" (Ezek. 26:9); probably a pickax, as it is said that "with his axes he shall break down thy towers."

3. *Kash-sheel'* (Heb. מַשְׁעֵל, occurs only in Psa. 74:6, and appears to have been a later word denoting a large ax.

4. *Mag-zay-raw'* (Heb. מַגְזֵי־רָוַח, "iron cutting tools" (K. and D., *Com.*; 2 Sam. 12:31). *Meg-ay-raw'* (Heb. מַגְזֵי־רָוַח) is also used in the same passage, also 1 Chron. 20:3, and means a saw.

5. *Mah-ats-awd'* (Heb. מַחֲצֵאֵד, a hewing instrument), rendered "tongs" (Isa. 44:12) and "fastened to a handle, and such may have been instrument named in Jeremiah; but as Isa. (44:12) refers to the work of a blacksmith, *mah-ats-awd'* was probably a chisel for cutting iron upon the anvil.



Ancient Axes, etc.

6. *Kar-dome'* (Heb. כַּרְדֹּם) is the common name for ax or hatchet. This is the instrument referred to in Judg. 9:48; 1 Sam. 13:20, 21; 74:5; Jer. 46:22, and was extensively used in felling trees.

7. The Greek word for ax is ἀξίμη, *ax-ee-mee* (Matt. 3:10; Luke 3:9).

**Figurative.** The ax is used in Scripture as a symbol of divine judgment. John Baptist, referring probably to the excision of the Jews, says, "And now also the ax is laid to the root of the trees." This denotes that it already been stuck into the tree preparatory to felling it. The ax was also used as a symbol of human instrument, e. g., "Shall the ax itself against him that heweth therewith?" (Isa. 10:15.) i. e., Shall the king of Assyria boast himself against God?

**AXHEAD** (Heb. בַּרְזֵל, *bar-zel'*, 2 Kings 19:17) is literally "iron;" but as an ax is certainly intended, the passage shows that the ax among the Hebrews were of iron. Those found in Egypt are of bronze, such as was anciently but they have made them also of iron, the having been consumed by corroding.

**AXLETREE** occurs only in 1 Kings 7:33 as the translation of יָד, *yad*, hand, the phrase being the *hands of the wheels*.

**A'ZAL** (Heb. אֶזְלָא, *av-tsale'*, noble), a evidently in the neighborhood of Jerusalem, probably E. of the Mount of Olives (Zech. 14:10). Its site has not been identified.

**AZALIAH** (Heb. אֶזְלִיָּהוּ, *ats-al-yau*) reserved by Jehonah, the son of Meshullam, father of Shaphan the scribe. The latter was with others by Josiah to repair the temple (2 Kings 22:3; 2 Chron. 34:8), B. C. about 624.



**ZANI'AH** (Heb. זַנְיָאֵחַ, *az-an-yaw'*, *whom vah hears*), the father of Jeshua, which latter one of the Levites that subscribed the sacred nant after the exile (Neh. 10:9), B. C. 445.

**ZAR'AEL** (Neh. 12:36). See **AZAREEL** (5).

**ZAR'EEL** (Heb. זַרְעֵל, *az-ar-ale'*, *God has ed*).

One of the Korhites who joined David at ug (1 Chron. 12:6), B. C. before 1000.

The head of the eleventh division of the cians of the temple (1 Chron. 25:18), B. C. t 1000. Called Uzziel in v. 4.

The son of Jeroham, and prince of the tribe an, when David numbered the people (1 Chron. 2).

An Israelite, descendant of Bani, who reuced his Gentile wife after the return from ylon (Ezra 10:41).

The son of Ahasai and father of Amashai, h last was one of the chiefs of one hundred and ty-eight mighty men who served at the temple r the supervision of Zabdiel on the restoration y Babylon (Neh. 11:13, 14). He is probably ame with one of the first company of priests ere appointed with Ezra to make the cir- of the newly completed walls with trumpets eir hands (Neh. 12:36), where the name is ered Azarael.

**ZARI'AH** (Heb. זַרְיָאֵחַ, *az-ar-yaw'*, *helped Jehovah*), a common name in Hebrew, and cially in the families of the priests of the line eazar, whose name has precisely the same ing as Azariah. It is nearly identical and is a confounded with Ezra, as well as with ah and Seraiah.

A son or descendant of Zadok, the high t, in the time of David and one of Solomon's es (1 Kings 4:2), B. C. 960. He is probably ame with No. 6 below.

A son of Nathan, and captain of King Solo- s guards (1 Kings 4:5).

Son and successor of Amaziah, king of Judah es 14:21; 15:1, sq.; 1 Chron. 3:12), more ently called **UZZIAH** (q. v.).

Son of Ethan and great-grandson of Judah on (2:8).

The son of Jehu and father of Helez, of the of Judah (1 Chron. 2:38, 39).

A highpriest, son of Ahimaaz and grandson adok (1 Chron. 6:9), whom he seems to have diately succeeded (1 Kings 4:2). He is ably the same with No. 1 above.

The son of Johanan and father of Amariah, h priest (1 Chron. 6:10, 11). He was probably iest in the reigns of Abijah and Asa, as on Amariah was in the days of Jehoshaphat h, s. v.).

The son of Hilkiah and father of Seraiah, h latter was the last high priest before the vity (1 Chron. 6:13, 14; 9:11; Ezra 7:1).

A Levite, son of Zephaniah and father of (1 Chron. 6:36). In v. 24 he is called Uziah. pears from 2 Chron. 29:12 that his son Joel under Hezekiah, and was engaged in the ing of the temple.

The prophet who met King Asa on his

return from a victory over Zerah, the Ethiopian (2 Chron. 15:1), where he is called the son of Oded, but Oded simply in v. 8. He exhorted Asa to put away idolatry and restore the altar of God before the porch of the temple. A national reformation followed, participated in by representatives out of all Israel. Keil (*Com.*) thinks Obed in v. 8 is an interpolation.

**11.** Two sons of King Jehoshaphat (2 Chron. 21:2), B. C. 875. M'Clintock and Strong (s. v.) conjecture that there is a repetition of name, and that there was but one son of that name.

**12.** A clerical error (2 Chron. 22:6) for **AHA-ZIAH** (q. v.), king of Judah.

**13.** A son of Jeroham, one of the "captains" who assisted Jehoiahi in restoring the worship of the throne, opposing Athaliah and placing Joash on the throne (2 Chron. 23:1).

**14.** The son of Obed, another of the "captains" who assisted in the same enterprise (2 Chron. 23:1).

**15.** High priest in the reign of Uziah. When the king, elated by his success, "went into the temple of the Lord to burn incense," Azariah went in after him, accompanied by eighty of his brethren, and withstood him (2 Chron. 26:17, sq.).

**16.** Son of Johanan, and a chief of the tribe of Ephraim, one of those who protested against enslaving their captive brethren taken in the invasion of Judah by Pekah (2 Chron. 28:12).

**17.** A Merarite, son of Jehalelel, who was one of those who cleansed the temple in the time of Hezekiah (2 Chron. 29:12).

**18.** A high priest in the time of Hezekiah (2 Chron. 31:10, 13), B. C. 719. He appears to have cooperated zealously with the king in that thorough purification of the temple and restoration of the temple services which was so conspicuous a feature in his reign.

**19.** The father of Amariah, and an ancestor of Ezra (Ezra 7:3).

**20.** Son of Maaseiah, who repaired part of the wall of Jerusalem (Neh. 3:23, 24), was one of the Levites who assisted Ezra in expounding the law (Neh. 8:7); sealed the covenant with Nehemiah (Neh. 10:2), and assisted at the dedication of the city wall (Neh. 12:33).

**21.** One of the nobles who returned from Babylon with Zerubbabel (Neh. 7:7). Called Seraiah in Ezra 2:2.

**22.** One of the "proud men" who rebuked Jeremiah for advising the people that remained in Palestine, after their brethren had been taken to Babylon, not to go down into Egypt; and who took the prophet himself and Baruch with them to that country (Jer. 43:2-7).

**23.** The Hebrew name of **ABED-NEGO** (q. v.), one of Daniel's three friends who were cast into the fiery furnace (Dan. 1:7).

**A'ZAZ** (Heb. אַזַּז, *aw-zawz'*, *strong*), a Reubenite, the son of Shema and father of Bela (1 Chron. v. 8).

**AZA'ZEL** (Heb. אַזַּזֵּל, *az-aw-zale'*), the Hebrew term translated in the A. V. (Lev. 16:8, 10, 26) "scapegoat." It is a word of doubtful interpretation, and has been variously understood. 1. By some it is thought to be the name of the goat sent into the desert. The objection to this is

that in vers. 10, 26 the *Azazel* clearly seems to be that *for* or *to* which the goat is let loose. 2. Others have taken Azazel for the name of the place to which the goat was sent. Some of the Jewish writers consider that it denotes the height from which the goat was thrown; while others regarded the word as meaning "desert places." Dr. J. Mayer (*Sunday-School Times*) believes Azazel to be a word of Coptic origin, and equivalent to *oasis*. To this oasis he thinks the scapegoat was led by a man familiar with the desert. 3. Many believe Azazel to be a personal being, either a spirit, a demon, or Satan himself. The cabalists teach that in order to satisfy this evil being and to save Israel from his snares, God sends him the goat burdened with all the "iniquities and transgressions" of his people once a year. But we think it entirely improbable that Moses under divine guidance would cause Israel to recognize a demon whose claims on the people were to be met by the bribe of a sin-laden goat. 4. What appears to be the most probable rendering of Azazel is "complete sending away," i. e., solitude. The rendering then of the passage would be "the one for Jehovah, and the other for an utter removal." See ATONEMENT, DAY OF; SCAPEGOAT.

**AZAZIAH** (Heb. אַזַּזְיָהּ, *az-az-yaw'-hoo*, strengthened by Jehovah).

1. One of the Levites who were appointed to play the harp in the service of the tabernacle at the time when the ark was brought up from Obededom (1 Chron. 15:21), B. C. about 991.

2. The father of Hoshea, who was prince of the tribe of Ephraim when David numbered the people (1 Chron. 27:20), B. C. about 1015.

3. One of those who had charge of the temple offerings in the time of Hezekiah (2 Chron. 31:13), B. C. 726.

**AZBUK** (Heb. אֶזְבִּיק, *az-book'*, strong devastation), the father of Nehemiah, who was the ruler of the half of Beth-zur, and who repaired part of the wall after the return from Babylon (Neh. 3:16), B. C. before 445.

**AZEKAH** (Heb. אֶזְקָה, *az-ay-kam'*, tilled), a town in the plain of Judah (Josh. 15:35; 1 Sam. 17:1), with suburban villages (Neh. 11:30), and a place of considerable strength (Jer. 34:7). The confederated Amoritish kings were defeated here by Joshua, and their army destroyed by an extraordinary shower of hailstones (Josh. 10:10, 11). Joshua's pursuit of the Canaanites after the battle of Beth-horon extended to Azekah; and between it and Shochoh the Philistines encamped before the battle between David and Goliath (1 Sam. 17:1). It was fortified by Rehoboam (2 Chron. 11:9), was still standing at the time of the invasion of the kings of Babylon (Jer. 24:7), and was one of the places reoccupied by the Jews on their return from captivity (Neh. 11:30).

**A'ZEL** (Heb. אֶזֶל, *aw-tsal'*, noble), the son of Eleasah, of the descendants of King Saul (1 Chron. 8:37, 88; 9:43).

**A'ZEM** (Heb. אֶזֶם, *eh'-tsem*, a bone), a city in the tribe of Simeon, originally included within the southern territory of Judah, near Balah (or Bilhah)

and Eltolad (Josh. 15:29; 19:3; 1 Chron. 4: A. V. "Ezem").

**AZ'GAD** (Heb. אֶזְגָּד, *az-gawd'*, strong in tune), an Israelite whose descendants, to the number of 1,222 (2,322 according to Neh. 7:17) turned from Babylon with Zerubbabel (Ezra 2: A second detachment of one hundred and with Johanan at their head, accompanied (Ezra 8:12). Probably the Azgad of Neh. 10:15 is the same person, some of whose descend joined in the covenant with Nehemiah.

**A'ZIEL**, a shortened form (1 Chron. 15:20) JA'AZIEL (q. v.), in v. 18.

**AZI'ZA** (Heb. אֶזִּיזָה, *az-ee-zaw'*, strong), Israelite, descendant of Zattu, who divorced Gentile wife he had married after his return from Babylon (Ezra 10:27), B. C. 456.

**AZMA'VETH** (Heb. אֶזְמַוֶּתֶת, *az-maw'-strong as death*).

1. A Barhumite (or Baharumite), one of David's thirty warriors (2 Sam. 23:31; 1 Chron. 11:11) and father of two of his famous slingers (1 Chron. 12:3), B. C. about 1000.

2. The second of the three sons of Jehoiakim (1 Chron. 8:36), or Jarah (9:42), a descendant of Jonathan, B. C. after 1030.

3. Son of Adiel, and keeper of the royal treasury of David (1 Chron. 27:25), B. C. about 1000.

4. A village of Judah or Benjamin (Neh. 13:13) called (7:28) Beth-azmaveth. It was occupied by Jews who returned with Ezra from Babylon. The notices of it seem to point to some locality in the northern environs of Jerusalem.

**AZ'MON** (Heb. אֶזְמוֹן, *ats-mone'*, bone), a place on the southern border of Palestine between Hazar-adar and "the river of Egypt" (Num. 34:4, 5; Josh. 15:4).

**AZ'NOTH-TA'BOR** (Heb. אֶזְנוֹת תַּבּוֹר, *nōth' taw-bore'*, tops of Tabor), a town in the tribe of Naphtali, between the Jordan and Huleh (Josh. 19:34).

**A'ZOR** (Gr. Ἀζωρ, from ἵππο, *to help*), the son of Eliakim and father of Sadoc, in the paternal ancestry of Christ (Matt. 1:13).

**AZO'TUS** (Gr. Ἀζωτος, *ad'-zo-tos*), the uncircumcised form (Acts 8:40) of ΑΣΙΝΟΤ (q. v.).

**AZ'RIEL** (Heb. אֶזְרִיאֵל, *az-ree-ale'*, my God).

1. A mighty man of valor, and one of the leaders of the half tribe of Manasseh beyond Jordan, who were taken into captivity by the king of Assyria as a punishment for their national idolatry (1 Chron. 5:24), B. C. about 740.

2. The father of Jerimoth, which latter was ruler of the tribe of Naphtali under Josiah (1 Chron. 27:19), B. C. about 1000.

3. The father of Seraiah, who with others was appointed by King Jehoiakim to apprehend Jeremiah, the scribe, and Jeremiah for sending him a threatening prophecy (Jer. 36:26), B. C. 606.

**AZ'RIKAM** (Heb. אֶזְרִיקָם, *az-ree-kawm'*, against the enemy).

1. The last named of the three sons of Ne-



descendant of Zerubbabel (1 Chron. 3:23), B. C. about 404. He is perhaps the same as Azor (q. v.). The first of the six sons of Azor, of the tribe of Benjamin (1 Chron. 8:38; 9:44).

A Levite, son of Hashabiah and father of Ishub (1 Chron. 9:14; Neh. 11:15), B. C. before 586.

The governor of the king's house in the time of Ahaz, slain by Zichri, a mighty man of Gath (2 Chron. 28:7), B. C. 741.

**AZUBAH** (Heb. **עֲזוּבָה**, *az-oo-baw'*, ruins, forsaken).

The daughter of Shilhi and mother of King Josaphat (1 Kings 22:42; 2 Chron. 20:31), B. C. before 875.

The wife of Caleb, the son of Hezron (Chron. 2:18, 19), B. C. about 1471. See **NOTH**.

**A'ZUR** (Heb. **עֲזוּר**, *az-zoor'*, a less correct form of **AZZUR**, *helper*).

The father of Hananiah of Gibeon, which

latter was the prophet who falsely encouraged King Zedekiah against the Babylonians (Jer. 28:1), B. C. about 596.

2. The father of Jaazaniah, who was one of the men whom the prophet in vision saw devising false schemes of safety for Jerusalem (Ezek. 11:1), B. C. 594.

**AZ'ZAH** (Heb. **עֲזָה**, *az-zaw'*, the strong), the more correct English form (Deut. 2:23; 1 Kings 4:24; Jer. 25:20) of **GAZA** (q. v.). The latter is the form given in the R. V.

**AZ'ZAN** (Heb. **עֲזָן**, *az-zawn'*, perhaps a thorn), the father of Paltiel, the prince of the tribe of Issachar, and commissioner from that tribe in the dividing of Canaan (Num. 34:26), B. C. 1209.

**AZ'ZUR** (Heb. **עֲזָר**, *az-zoor'*, helper), one of the chief Israelites who signed the covenant with Nehemiah on the return from Babylon (Neh. 10:17), B. C. 445.

## B

**BA'AL** (Heb. **בַּעַל**, *bah'-al*, lord, possessor).

A very common name for god among the Canaanites. The word is also used of the father and owner of a house (Exod. 22:7; Judg. 1:2); of a landowner (Job 31:39); of an owner of cattle (Exod. 21:28; Isa. 1:3), etc. The word is often used as a prefix to names of towns and places, e. g., Baal-gad, Baal-hanan, etc.

The name of the chief male god of the Canaanites. See **GODS**, **FALSE**.

A Reubenite, son of Reaia. His son Beerah was among the captives carried away by Tiglath-pileser (1 Chron. 5:5), B. C. before 740.

The fourth named of the sons of Jehiel, the father of Gibeon, by his wife Maachah (1 Chron. 2:36), B. C. before 1200.

The name of a place (1 Chron. 4:33), elsewhere **BAALATH-BEER** (q. v.).

**BA'ALAH** (Heb. **בַּעְלָה**, *bah-al-aw'*, mistress).

A city on the northern border of the tribe of Judah (Josh. 15:10). Dr. Thomson says it may have been one of the religious sanctuaries of ancient Gibeonites, as it appears (Josh. 15:9) that Baalah and Kirjath-jearim were applicable to the same place. See 1 Chron. 13:6.

A city on the S. of Judah (Josh. 15:29). See Balah (Josh. 19:3); also Bilhah (1 Chron. 2:13).

A mountain on the N. W. boundary of Judah, between Shiron and Jabneel (Josh. 15:11), usually regarded as the same with Mount Jearim.

**BA'ALATH** (Heb. **בַּעְלָת**, *bah-al-awth'*, mistress), a town of the tribe of Dan (Josh. 19:44); supposed to be the place fortified by Solomon (Kings 9:18; 2 Chron. 8:6).

**BA'ALATH-BE'ER** (Heb. **בַּעְלַת בְּעֵר**, *bah'-al beh-ayr'*, mistress of the well), a city of Judah (Josh. 19:8), and probably the same as Baal (1 Chron. 4:33). Doubtless identical with

Ramoth-Negeb (Josh. 19:8). It is also the same with the **BEALOTH** (q. v.) of Judah (Josh. 15:24).

**BA'AL-BE'RITH**, a god worshiped in Shechem. See **GODS**, **FALSE**.

**BA'ALE OF JU'DAH** (Heb. **בַּעְלֵי יְהוּדָה**, *bah-al-ay' yeh-hoo-daw'*, lords of Judah), a city of Judah, from which David brought the ark into Jerusalem (2 Sam. 6:2). Probably the same as **BAALAH**, 1 (q. v.).

**BA'AL-GAD** (Heb. **בַּעַל גַּד**, *bah'-al gawd*, lord of fortune), a Canaanite city (Josh. 11:17; 12:7), at the foot of Hermon, hence called Baal-hermon (Judg. 3:3; 1 Chron. 5:23). It is the modern Banias, in the valley of Lebanon.

**BA'AL-HA'MON** (Heb. **בַּעַל הָהָר**, *bah'-al haw-mone'*, lord of a multitude), the place where Solomon had a vineyard (Cant. 8:11) which he let out to "keepers." Location is uncertain.

**BA'AL-HA'NAN** (Heb. **בַּעַל הַנָּחַל**, *bah'-al khaw-nawn'*, lord of grace).

1. An early king of Edom, son of Achbor, successor of Saul, and succeeded by Hadar (Gen. 36:38, 39; 1 Chron. 1:49, 50), B. C. after 1676.

2. A Gederite, David's overseer of "the olive trees and sycamore trees in the low plains" (1 Chron. 27:28), B. C. after 1000.

**BA'AL-HA'ZOR** (Heb. **בַּעַל הָעֵזָר**, *bah'-al khaw-tsore'*, having a village), a place near Ephraim where Absalom had a sheep farm, and where he murdered Amnon (2 Sam. 13:23). Probably the same with Hazor (Neh. 11:33), now Tell 'Asar.

**BA'AL-HER'MON** (Heb. **בַּעַל הֶרְמוֹן**, *bah'-al kher-mone'*, lord of Hermon).

1. A city of Ephraim near Mount Hermon (1 Chron. 5:23). Probably identical with Baal-gad (Josh. 11:17).

2. A mountain E. of Lebanon (Judg. 3:8), from which the Israelites were unable to expel the

Hivites. "*Baal-hermon* is only another name for *Baal-gad*, the present *Banjas*, under the Hermon (see Josh. 13:5)" (K. and D., *Com.*).

**BA'ALI** (Heb. בַּעַל, *bah-al-ee'*, *my master*).

"Thou shalt call me Ishi; and shalt call me no more Baali" (Hos. 2:16). The meaning is that the Church will enter into right relation with God, in which she will look toward him as her husband (Ishi), and not merely as *owner, master*. "Calling or naming is a designation of the nature or the true relation of a person or thing. The Church calls God her husband when she stands in the right relation to him; when she acknowledges, reveres, and loves him, as he has revealed himself, i. e., as the only true God. On the other hand, she calls him Baal when she places the true God on the level of the Baals, either worshiping other gods along with Jehovah, or by obliterating the essential distinction between Jehovah and the Baals" (K. and D., *Com.*, in loc.).

**BA'ALIM**, the plural of Baal. See Gods, FALSE.

**BA'ALIS** (Heb. בַּעֲלִים, *bah-al-ee'*, in exultation), king of the Ammonites about the time of the Babylonian captivity, whom Johanan reported to Gedaliah, the viceroy, as having sent Ishmael to slay him (Jer. 40:13, 14), B. C. 588.

**BA'AL-ME'ON** (Heb. בַּעַל מְעֹן, *bah'-al-meh-one'*, *lord of the dwelling*), one of the towns rebuilt by the Reubenites, and their names changed (Num. 32:38). Baal-Meon (*Beon*, v. 3; *Beth-Meon*, Jer. 48:23; and *Beth-Baal-Meon*, Josh. 13:17) is probably to be found in the ruins of Myun, S. E. of Heshbon (K. and D., *Com.*).

**BA'AL-PE'OR**, a god of the Moabites. See Gods, FALSE.

**BA'AL-PER'AZIM** (Heb. בַּעַל פְּרָאִים, *bah'-al per-aw-tseem'*, *possessor of breaches*), called Mount Perazim (Isa. 28:21), S. W. of Jerusalem, the modern Jebel Aly. Here David fought the Philistines (2 Sam. 5:20; 1 Chron. 14:11). The place and the circumstances appear to be again alluded to in Isa. 28:21; where it is called Mount Perazim.

**BA'AL-SHAL'ISHA** (Heb. בַּעַל שָׁלִישָׁה, *bah'-al shaw-lee-shaw'*, *lord of Shalisha*), a place of Ephraim, not far W. from Gilgal (2 Kings 4:38, 42). From this place a man brought provisions for Elisha.

**BA'AL-TA'MAR** (Heb. בַּעַל תָּמָר, *bah'-al tam-maur'*, *lord of palm trees*), one of the groves of Baal. Probably the palm tree of Deborah (Judg. 4:5). In the tribe of Benjamin near Gibeah of Saul (Judg. 20:33). The notices seem to correspond to the present ruined site Erhah, about three miles N. E. of Jerusalem.

**BA'AL-ZE'BUB**, the god of the Philistines at Ekron. See Gods, FALSE.

**BA'AL-ZEPHON** (Heb. בַּעַל צֶפֶן, *bah'-al tsef-one'*, *Baal of winter, or north*), a place belonging to Egypt on the border of the Red Sea (Exod. 14:2; Num. 33:7), mentioned in connection with Pi-hahiroth, on the journey of the Israelites. It must have been a well-known place, inasmuch

as it is always mentioned to indicate the location of Pi-hahiroth.

**BA'ANA** (Heb. בָּאנָא, *bah-an-aw'*, *son of fiction*).

1. The son of Ahilud, one of Solomon's two purveyors, whose district comprised Taanach, giddo, and all Beth-shean, with the adjacent region (1 Kings 4:12), B. C. 960.

2. The father of Zadok, which latter person assisted in rebuilding the walls of Jerusalem under Nehemiah (Neh. 3:4), B. C. 445.

**BA'ANAH**, another form of BAANA.

1. A son of Rimmon, the Beerothite, with his brother Rechab, slew Ishbosheth when he lay in his bed, and took the head to David at Hebron. For this David caused them to be put to death, their hands and feet to be cut off, their bodies, thus mutilated, hung up over a pool at Hebron (2 Sam. 4:2-12), B. C. about 990.

2. A Netophathite, father of Heleb, or Heleb, which latter person was one of David's mighty men (2 Sam. 23:29; 1 Chron. 11:30), B. C. about 1000.

3. The son of Hushai, and purveyor of King Solomon. His district was in Asher and Afula (1 Kings 4:16), B. C. 960. The name should be translated Baana.

**BA'ARA** (Heb. בָּאָרָא, *bah-ar-aw'*, *brutal*), one of the wives of Shaharaim, of the tribe of Benjamin (1 Chron. 8:8). In v. 9, by some error she is called Hodesh.

**BAASE'IAH** (Heb. בַּאֲשֵׁיָהּ, *bah-as-ay-yah'*, *work of Jehovah*), a Gershonite Levite, son of Malchiah and father of Michael, in the lineage of Asaph the singer (1 Chron. 6:40), B. C. before 1000.

**BA'ASHA** (Heb. בַּאֲשָׁא, *bah-shaw'*, *offensive*), the third sovereign of the separate kingdom of Israel, and the founder of its second dynasty. He reigned B. C. 911-888. Baasha was the son of Abihah, of the tribe of Issachar, and conspired against King Nadab, the son of Jeroboam (v. 10), who was besieging the Philistine town of Gath (1 Kings 15:27, sq.). He was probably of Hurrian origin, as the prophet Jehu speaks of him as being "exalted out of the dust" (1 Kings 16:2). In matters of religion his reign was no improvement on that of Jeroboam, and he was chiefly remarkable for his hostility to Judah. He built a palace "that he might not suffer any to go out or come in to Asa king of Judah" (1 Kings 15:17). He was compelled to desist by the unexpected alliance of Asa with Ben-hadad I of Damascus. Baasha died in the twenty-fourth year of his reign, and was honorably buried in Tirzah, which he had made his capital (1 Kings 15:33; 16:6). For his idolatries the prophet Jehu declared to him the determination of God to exterminate his family, which was accomplished in the days of his son Elah, by Zimri (1 Kings 16:10-13).

**BABBLER**, the rendering (Eccles. 10:11) of the Heb. בַּעַל לָשׁוֹן, *bah'-al law-shone'*, *master of the tongue*. The word is understood by some as *charmer*, by others as *slanderer*. Paul called a "babblor" (Acts 17:18, Gr. σπερμολογῆς).



*mol-og'-os, seed picker, as the crow), probably a twofold meaning: (1) from the manner in which that bird feeds, a parasite; and (2) from its rattling voice.*

**BABBLINGS** (Heb. שִׁחִי, *see'-akh*, Prov. 23: 29; conversing with oneself, as the drunkard; *κενοφωνία, ken-of-o-nee'-ah*) empty discussion, discussion of vain and useless matters (1 Tim. 6: 20; 2 Tim. 2:16).

**BABE** (Heb. עֵלִיל, *o-lale'*; or עֵלִל, *o-lawl'*, a child, Psa. 8:2; 17:14; תַּחֲלוּל, *tah-al-ool'*, *ice, vexation*, Isa. 3:4; נָעַר, *nah'-ar, tossing*, *lad, a wanderer*, Exod. 2:6, usually a *lad*; Gr. *breph'-os*, an *unborn child*, Luke 1:41, 44; a *born child*, Luke 2:12, 16; 18:15; 1 Pet. 2:2). The expression "from a child" (2 Tim. 3:15) is a rendering of ἀπὸ βρέφους, *from infancy*. *os, nay'-pee-os, not speaking*, is strictly used of *fools*, but also of *little children* generally (Matt. 3:3; 1 Cor. 3:1; 13:11; Heb. 5:13).

**Figurative.** *Babe* is used figuratively to present a succession of weak and wicked *kings* who reigned over Judah from the death of Josiah to the destruction of Jerusalem (Isa. 37:37). In the New Testament the term refers to *weak* in Christian faith and knowledge (1 Cor. 13:1; Heb. 5:13; 1 Pet. 2:2).

**BABEL** (Heb. בָּבֶל, *bá-bel', confusion*), the name originally applied to the *Tower of Babel* (Gen. 11:9), and afterward extended (10:10) to the city of *BABYLON* (q. v.). From the account given in Genesis (11:2-9) it appears that men had wandered from the Deluge without any permanent abode, and finally settled in the land of Shinar. There they resolved to build an immense tower, and for this purpose made bricks and burned them together roughly, so that they became as stone. For this they used asphalt, in which the neighborhood of Babylon abounds. The motive for building the tower was the desire for renown, and the object was to establish a noted central point, which might serve to maintain their unity.

God, however, interfered with this ungodly purpose, and sent upon the workmen confusion of tongues. This interposition was doubtless miraculous, as it could, on simply natural principles, it were impossible to account for such a confusion of language as would be sufficient to arrest the progress of the building and force the builders to separation from their cherished home.

**Traditions, etc.** There was a tradition among the Chaldeans that the building of an immense tower was prevented by the gods, who also ordered the builders to differ in their speech. The identification of *Birs-Nimrud* with the Tower of Babel has been an insuperable difficulty in its disconnection from Babylon. Indeed, there are no real grounds for identifying the tower with the Temple of Babel, or for supposing that any remains of the building long survived the check which the builders received.

The expression "whose top may reach unto heaven" (Gen. 11:4) is a mere hyperbole for greatness, and should not be taken literally. See Gen. 1:28; Dan. 4:11, etc.

**BAB'YLON, BA'BEL.—1. Name.** The name of a city on the Euphrates River, capital of the country of Babylonia. The name is connected by the Hebrews with the root *bā-lal'* (בָּלַל), to *confound*, in the narrative of the confusion of tongues at the Tower of Babel (Gen. 11:9). The Babylonians called the city *Bāb-ilī*, gate of god, and *Bāb-ilāni*, gate of the gods. In the Sumerian inscriptions (see *BABYLONIA*) it is called *Ka-din-gira*, gate of god; *Tin-tir*, seat of life; *Shu-anna*, and *E-ki*. The biblical account ascribes its foundation to the descendants of Cush and followers of Nimrod (Gen. 11:2-9) who came from the East and settled in the plain of Shinar. This statement distinguishes the people who founded the city from the Semitic race who afterward possessed it. All that we have been able to learn of the city and its history points strongly to the same view.

**2. Size and Appearance.** (1) *Sources of information.* Our knowledge of the size and appearance of the ancient city is derived from several sources. We have first the Greek historians and geographers, and second the Babylonian inscriptions, especially those of Nebuchadnezzar, and third the various allusions in the Old Testament, and lastly the ruins and mounds of the ancient city which are still in existence. Of the last named we know even yet comparatively little. The ruins are so extensive that no individual or society has been bold enough to attempt their complete excavation. The cost of removing the soil from the buried streets, houses, palaces, and temples would be so great as to be at present prohibitive, even if the Turkish government and the fanatical inhabitants of the neighborhood were both disposed to permit and encourage such an undertaking. Furthermore, the ruins upon the western bank of the Euphrates have been much swept by the Euphrates during the spring floods, to the destruction of ancient landmarks. The desultory diggings by various investigators have produced but little compared to that which has rewarded digging at Nineveh and Nippur, while the natives have destroyed many antiquities and obliterated important lines of wall in their search for building material with which they have erected squalid villages far and wide. It is to be hoped that even yet some government or society will be bold enough to dig over the entire surface. There is reason to hope that in spite of the wasting of the river and the tunneling of the Arabs valuable antiquities may be found. As we cannot learn much of the topography of the city from the ruins in their present condition we are forced back upon the other sources, viz., the Greek, the Babylonian, and the Hebrew writers. Unhappily, these differ in their statements, and a reconciliation of them in all their details is not now possible. The Old Testament, however, says relatively little of the topography of the city, and we have, therefore, practically but two sources—the Greek and the Babylonian. It will be convenient to set down in order the more important facts as derived from these.

(2) *Greek sources.* The first Greek authority is Herodotus, "father of history," or "father of lies," according to two diverse opinions of his

veracity. He claims to have seen the city with his own eyes, and from his description the following facts may be gleaned (Book i, 178-186). The city was in the form of a square, one hundred and twenty stades (thirteen miles thirteen hundred and eighty-five yards) on each side. It had two walls, inner and outer. The vast space within the walls was laid out in streets, at right angles each to the other, and these streets were lined with houses three or four stories in height. The chief public edifices were the following: (1) The temple of Belus, consisting of a tower, pyramidal in form, of eight stories, with a winding ascent. On the top was a sanctuary. This tower was surrounded by a walled inclosure with brazen gates, measuring two stades (four hundred yards) each way. (2) The palace of the king. (3) The bridge across the Euphrates, connecting the eastern and western sections of the city. The representations of Herodotus present a city overwhelming in size and magnificence. The next Greek writers whose records are important are Ctesias and his reproducer and elaborator Diodorus Siculus (ii, 7, sq.). According to them the city was much smaller than Herodotus has represented. Its circuit was three hundred and sixty stades (forty-one miles six hundred yards). The walls are also smaller, being three hundred feet instead of three hundred and thirty-seven and one half feet (Herodotus) in height. To the bridge of Herodotus, Diodorus adds also a tunnel under the river, and describes the hanging gardens of Nebuchadnezzar as rising in terraces from a base four hundred feet square, upon which great depth were supported full grown trees. These representations of Herodotus, Ctesias, and Diodorus Siculus are copied by later writers, notably Strabo, Pliny, and Quintus Curtius, who make obvious mistakes in some places and copy accurately in others. Sometimes they reduce the great size by changing the measures into those of smaller size or capacity (such as cubits into feet) without changing the numbers attached to them. It is evident from even a cursory survey of the Greek writers that only an unsatisfactory view, untenable in details, can be made out of their descriptions. (3) **Babylonian sources.** It was Nabopolassar, father of the famous Nebuchadnezzar, who built the walls of Babylon. It is, however, not from him, but from his son, that we learn most about them. The inscriptions of Nebuchadnezzar agree, in the very beginning, with Herodotus in the statement that the city had two walls. The inner one was called Nemitti-Bél (foundation of Bél) and the outer Ingur-Bél (Bél has been merciful). Around these walls were great mounds for additional defense, dug out of the soil by Nabopolassar and bricked up by Nebuchadnezzar. The gates in the walls, says the latter, were of cedar covered with copper, though the Greek accounts were formerly interpreted as meaning that the gates were solid metal. It is interesting to note that gates like these have already been found at Balawat, in Assyria. The palace in the city, which had also been built by his father, Nebuchadnezzar restored and beautified. Its doors were constructed in the same manner as the gates of the walls; the thresholds were of bronze, and the interior was magnificently adorned

with gold, silver, and jewels. Besides these works he enumerates a number of temples within the city either erected or restored by him. As the inscriptions have been read they support Herodotus rather than Ctesias and the later Greeks. (4) **The Hebrew accounts** are more valuable for the history than for the topography of the city. As to the latter, however, they represent the city as great in size, beauty, and strength, and as we have seen above, are amply sustained by the inscriptions.

**3. History.** The beginnings of the city of Babylon are unknown to us except for the brief passage already mentioned (Gen. 10:10). Babylonian inscriptions give us no information concerning the origin of the city. An Assyrian tablet which mentions Sargon I alludes to Babylon as already in existence in his day (about 3800 B. C.). This may or may not have been the case. Of the great antiquity of the city there can be no doubt. During the period (3000-2400 B. C.) when the smaller states in Babylonia were uniting to form the kingdom of Sumer and Akkad no reference is ever made to Babylon. But from the period about 2400 B. C. the city is so powerful as to attract command attention. The name of the first king of Babylon known to us is Sumu-abî (2385 B. C.?) of whom we know nothing. The real maker of the city's exalted position was the sixth king in her first dynasty—Hammurabi (2233 B. C.?), who conquered the kingdom of Sumer and Akkad and made Babylon its capital. He also dug great canals for irrigating the neighboring country, erected buildings, restored temples, and otherwise beautified and adorned the capital (see AMRAPHEL). From his time onward the city increased rapidly in power until the great Assyrian power was able to assert its jealousy and begin to attack and invade the regions around Babylon. These successive invasions disturbed the commercial life and weakened the city's strength until at last (689 B. C.) Sennacherib destroyed it. It was rebuilt by his wise son Esar-haddon (see articles SENNACHERIB and ISRAEL-HADDON), but did not again reach exalted power until the reign of Nabopolassar (625-605), who greatly strengthened and beautified it, as did his son Nebuchadnezzar (605-562) (Dan. 4:30). The later Babylonian kings also claim to have added to the great buildings in the city. In 539 B. C. Babylon was taken by Cyrus, and with that date the decay of the city may be said to begin. Xerxes plundered it. Alexander the Great thought it worth the cost to store the great temple, in ruins in his day, but was deterred by the prospective cost. During the period of Alexander's successors it decayed rapidly and soon became a desert. From the days of Seleucus Nicator (312-280 B. C.), who built the rival Seleucia on the Tigris, queenly Babylon never revived. The end of the greatest world city of antiquity had come.—R. W. R.

**Figurative.** Romish writers generally, and some also among Protestants, would understand the expression in 1 Pet. 5:13, "The church is at Babylon, elected together with you," as referring to Babylon in a mystic sense, viz., of pagan Rome. Capellus and others take it to mean Jerusalem. Others locate it on the Tigris, and identify it



ucia or Ctesiphon; others still, in Egypt. The most natural supposition of all is that by Babylon is intended the old Babylon of Assyria, which was largely inhabited by Jews at the time in question" (Smith, *Bib. Dict.*, s. v.).

The Babylon in the Book of Revelation (14:8; 19; 17:5; 18:2) is generally believed to be the biblical name for Rome, some identifying it with pagan and others with papal Rome. "The name of Rome was regarded by later Jews as that of Babylon by their forefathers (comp. Jer. with Rev. 14:8), and hence, whatever the name of Israel be understood to symbolize, Babylon represents the antagonistic principle" (*Dict.*, s. v.).

Another interpretation identifies Babylon with Jerusalem, i. e., with the Jerusalem which was said to be its heavenly King. But in this view Babylon is not the Jerusalem only of 'the Jews.' It is the great Church of God throughout the world when that Church becomes faithless to her Lord and King" (Dr. William Milligan, *Comm.*, ch. 17).

**BABYLONIA.—1. Name.** The name of Babylon is derived from its chief city, Babylon, and the land, like the city, is often in late inscriptions called *Bāb-ili*, gate of god. In earlier times the country about the city was called *Babunash*, and this name may have been applied to the wider land which we know as Babylon. The usual name of Babylonia, however, in inscriptions, especially those of early periods, is Sumer and Akkad. Sumer is probably to be connected with the biblical Shinar, and Akkad with the city of Akkad, or Agade, though both these identifications are doubtful. It is, however, probable that Sumer and Akkad was long used as a local, not a geographical, designation for the land of Babylonia.

**Geography.** The territorial limits of Babylonia cannot be settled with any accuracy, for the region that they varied greatly from time to time, according to the success or failure of Babylonian power. In general the following facts are true: the northern boundary of Babylonia was formed by Assyria, and was marked by a line of forts known to the Greeks as the Median Wall. This boundary was the subject of friendly negotiation between early Babylonian and Assyrian kings, but the subject of ruthless war between their successors. It varied in position in different periods. The eastern boundary for the more part was the river Tigris, though certain cities beyond the Tigris often belonged to the political system of Babylonia. The southern boundary was the Persian Gulf. It is to be noted that this boundary was also changing, for the rivers Tigris and Euphrates were constantly making new soil. Even as late as the reign of Sennacherib they discharged their waters through two separate mouths into the Persian Gulf, though now they have but one. The western boundary was the Euphrates, though the country actually possessed extended to the edge of the desert, a short distance west of the river. The entire land is flat, and if not of entire length, certainly in its lower portions is so. The soil is largely of clay, but the topsoil is exceedingly fertile when properly irrigated and

drained, as it was in the Babylonian period. It was a wheat-producing country of the first rank, and the tithe lists of the native temples show that Herodotus was probably not exaggerating when he stated that it produced one third of the wheat grown in the whole Persian empire. Under the misgovernment and oppression of later times the land has been turned into a waste. The overflow of the rivers, uncontrolled by the great system of canals now in ruin, lies in stagnant pools, and one of the richest of lands in antiquity has become one of the poorest of the modern world.

**3. Ethnology.** The inhabitants of Babylonia during the historical period were a mixture of several races. In the earliest period the chief race was the Sumerians. This was the people who founded a number of the chief cities, invented the cuneiform system of writing, and in general may be said to have laid the foundations of culture and civilization in the land. A few inscriptions written in their language have come down to us. But these are mixed with words and even constructions that belong to the Semitic family of languages, and are therefore less valuable as sources of independent information. Besides these there are bilingual texts, consisting of Sumerian with interlinear Babylonian text. These are so strongly colored by Babylonian words as to be of subordinate use for the study of the Sumerian language. From all that can be now learned from these texts it appears that the language of the Sumerians was similar to the modern Finnish and Turkish, so that it may be conveniently grouped with them. This fact, however, gives us no clew to the racial affinities of the Sumerians, for identity of language is not a proof of identity of race, but merely of social contact. The sculptures of this people which are still preserved are not sufficient in themselves to determine the racial connections of the people, and the question must now be left without solution. The next important people in Babylonia were the Semites—a people belonging to the same family as the Hebrews, Arabs, and Assyrians. When they first entered the country and whence they came are alike unknown to us. At a very early period we find them beginning to found kingdoms and to incorporate in them the conquered Sumerian states. The Semitic language also appears very early by the side of the Sumerian. The branch of Semites who first conquered and ruled in Babylonia received accession from other Semitic peoples out of Arabia during the early periods. To the Sumerian and Semitic stocks were added, as time went on, yet other peoples from Elam, Media, and elsewhere, until the people of Babylonia were so completely mixed as to defy all analysis into separate races. It is strange that on the other hand the people of Assyria should suffer comparatively little from mixture, and should be able to pride themselves upon pure Semitic blood.

**4. History.** (1) **Early period.** The political history of Babylonia has its beginning at a period so early that to assign any date for its origin exposes the chronologist and all his work to doubt. The history of Egypt is rivaled, if not exceeded, in antiquity by what is already known of the early history of Babylonia, and the latest



discoveries tend to push back still further the beginnings of the history. It is as yet impossible to set dates for the early events in the history. We must, however, have some point at which to begin our story. It is safe to fix upon the year 4000 B. C. as marking a period of which we begin to have some knowledge. At this time there were no great kingdoms in Babylonia.

(2) **City kingdoms.** The land had a number of cities, each surrounded by its dependent cities, or its narrow tributary country. In each of these cities there ruled a king. Gradually these kings of cities were led by religion or ambition, or both, to attempt the conquest of other cities, and thus increase their territory and influence. From such attempted conquests small kingdoms were gradually formed. Out of these petty kingdoms later days were to make a mighty empire. The earliest kings of the small city kingdoms whose names are known to us are Alusharshid, king of Kish, and Sargon, king of Agade. It is impossible to say exactly when they ruled. There are good reasons for placing the latter about 3800 B. C., and the former is now probably to be placed even earlier. Both were conquerors. In their time the adding of city to city had already begun, and the city kingdoms were beginning to be extended so as to include territory far beyond the city limits or the limits of all its environs or colonies. Alusharshid conquered in Elam; Sargon marched westward even to the Mediterranean, and brought back from the Lebanon cedar beams wherewith to build his palace. He used these beams also in the construction of a temple to the god Bel in Nippur, so that he must have had some sort of influence in that city so far distant from his own city of Agade. After the days of these two kings a long period is passed over, of which we know nothing. Other city kingdoms were growing up in other parts of the land, especially at Lagash and at Ur. Of the former city there is known to us a ruler by the name of Gudea. His inscriptions, written in the Sumerian language, show him to have been the head of a very high civilization. He built great temples in his cities, bringing for this purpose both stone and wood from the Amanus Mountains in Syria. (3) **King Urbau.** In Ur about 2900 B. C. we find ruling a king by the name of Urbau, and with him the power of that famous city first becomes clearly known to us. Other cities, such as Isin and Larsa, are important centers of activity and of government at this early date. Each of these cities in turn seems to have exercised sovereignty over a considerable part of Babylonia. When a city began to have attached to it a considerable territory outside the natural sphere of influence the king was no longer satisfied to be called king of the city, but desired a more sounding title. This custom of adopting an additional title begins, for us, with Urbau. He calls himself not only "king of Ur," but also "king of Sumer and Akkad." This phrase is not geographical, but political, in meaning. It is the name of the kingdom located in southern Babylonia, consisting of a number of cities with their surrounding country. The capital of this kingdom is at one time Ur, at another Larsa, at another Isin. This consolidation of several

cities into one large kingdom was the beginning of unity. The Sumerian and Semitic populations were beginning to cease opposition, each to other, and were forming strong kingdoms in sequence. But this was not achieved without difficulties from the outside. About 2300 the city of Larsa was conquered by Kudur-Mabuk, king of Elam, who made his son Eri-Aku king there. There was another Elamite king of apparently the same dynasty, Kudur-nankhish, who also ravaged but did not rule in Babylonia (see ARIUCH and CHEDORLAOMER). These invasions from Elam only made the need of internal unity and strength more evident. These cities in Babylonia could not sustain their independence against assaults from strong kingdoms elsewhere if they were not united. (4) **Babylon.** While these movements were taking place in southern Babylonia, a city was growing in northern Babylonia which should ultimately rule the entire land. Babylon was probably already an ancient city in the 2400 B. C. But we know no king's name who ruled in it before Sumu-abi (2399-2385 B. C.). At that time the city was already large and powerful, and must have had centuries of development behind it. Of this king and of the four who followed him we know but little. We hear of the building of temples and palaces and fortifications, and these notices testify to us of wealth and power. (5) **Hammurabi.** With the sixth king a new era begins. Hammurabi (2287-2233 B. C.) began his reign under auspicious circumstances, the small kingdoms with which he was surrounded were weak and easy to conquer. It was his ambition to make a united Babylonia. The beginning of the execution of this plan was the conquest of Larsa. The king of Larsa was Eri-Aku (ARIUCH), who is also called Rim-Sin, and he bore the title of king of Sumer and Akkad. We know nothing of the details of this conquest. It opened about 2250 B. C., and with it came an end to the old Sumerian civilization. No rebellion against Hammurabi followed; his authority everywhere recognized, and we are therefore fully justified in the inference that the conquest was an easy one. Hammurabi was a statesman as well as a soldier, and set himself at once to justify himself to the people of Sumer and Akkad by his administration. The chief among his great works was the building of a great canal, which he describes in these words, "Hammurabi, the powerful king, king of Babylon, . . . when Anu and Enlil gave unto me to rule the land of Sumer and Akkad and with their scepter filled my hands, I dug the canal Hammurabi, the Blessing-of-Men, I brought the water of the overflow unto the people of Sumer and Akkad. Its banks upon both sides I made arable land; much seed I scattered upon it. Lasting water I provided for the land of Sumer and Akkad. The land of Sumer and Akkad separated peoples I united; with blessing and abundance I endowed them; in peaceful dwellings I made them to live." He could have expended no more useful work than this. It brought life to a thirsty land. If he had been received as a conqueror by the people of Sumer and Akkad he would have chosen no way in which to knit to himself his royal house the hearts of a conquered people.



ides this work of utility, Hammurabi followed the example of his predecessors in the erection and repair of public buildings. The temples of Sun in Larsa and in Sippar he rebuilt; the temple of Ishtar in Zaulab he extended, and the temples of E-sagila and E-zida in Babylon he enlarged and beautified. "But these things are only external evidences of the great work wrought, in this long reign, for civilization, the best of the culture of the ancient Sumerians brought into Babylon and there carefully continued. What this meant to the centuries that came after is shown clearly in the later inscriptions. To Babylon the later kings of Assyria looked constantly as to the real center of culture and civilization. No Assyrian king is content with Nineveh and its glories, great though these were in early days; his chiefest glory came when he could call himself king of Babylon, when the symbolic act of taking hold of the hands of Belshazzar had been accomplished. Nineveh was the center of a kingdom of warriors, Babylon the center of scholars; and the wellspring of all this may be found in the works of Hammurabi. But the kings of Assyria looked unto Babylon with longing eyes, yet more did later kings in the city of Babylon itself look back to the days of Hammurabi as the golden age of their history. Nabopolassar and Nebuchadnezzar acknowledged the greatness of this great king in the most flattering terms. They imitated in their inscriptions the very words and phrases in which he described his building, and, not satisfied with this, even copied the form of his tablets and the manner of the writing. In building, his plans were followed; in rule and administration his methods were imitated. His works and his words entitle him to be called as the real founder of Babylon" (Rogers, *Principles of the Early History of Babylonia*, pp. 29, 30). Of the successors of Hammurabi we know very little. After him came five kings before the beginning of the first dynasty of Babylon, about 2096 B. C. After this came the second dynasty, which lasted until about 1727 B. C. In this the peace which Hammurabi had achieved continued. The arts were long, and time was found for the pursuit of art, literature, and science. (6) **Elamite invasions.** The last two reigns, however, were troubled, and it is probably a safe inference that at the time the invasions had begun which were to result in a new dynasty. The fertile land of Babylonia had often tempted the mountaineers of Elam, and now began to invade it, not as organized armies, but in vast hordes of immigrants. The chief danger among the invaders was held by a people known as the Kassites. Of their racial connection we know very little. They were apparently Semites. They soon came to power in the north, and were able to put upon the throne a king of their own. The Kassite dynasty thus maintained control in Babylonia, according to the Babylonian king lists, for a period of five hundred and seventy-six years and nine months, or until about 625 B. C. Of most of these kings we know nothing beyond the names and probable dates. Among them the most famous seem to have been a successful warrior; Kara-indash, in whose reign we meet with the first evidences of contact

with the northern kingdom of Assyria (see ASSYRIA), and Kallima-Sin, who carried on a correspondence with Amenophis III, king of Egypt. We do not know the cause of the downfall of the Kassite dynasty. There may have been a popular uprising against foreign domination, with a cry of "Babylonia for the Babylonians." (7) **Dynasty of Pashe.** It was followed by the dynasty of Pashe, which controlled the land for one hundred and thirty-two years. Of the eleven kings in this dynasty the most famous was Nebuchadnezzar I (1127-1117 B. C. ?), in whose reign there was war with Assyria. Nebuchadnezzar lost to the rapidly developing power of Assyria the small land of Kisshati in northern Mesopotamia, but he was, on the other hand, victorious in an expedition into Elam. After the end of this dynasty our knowledge of Babylonia is for a time very slight. (8) **Under Assyria.** Soon the Assyrians began conquests in Babylonia, and the Assyrian power rapidly proved itself superior in war to the peace-loving and cultivated Babylonians. For a long time our knowledge of events in Babylonia is derived from the Assyrians, for the Babylonians have left but little historical material for this period of national humiliation. The story of this period is therefore told in the article on Assyria, for it is not properly Babylonian history at all, but the history of Assyria, which had now made Babylonia a subject state, or even a province of its own empire (see, besides the article on ASSYRIA, also TIGLATH-PILESER, SARGON, SENNACHERIB, and ESAR-HADDON). (9) **Nabopolassar.** The real Babylon of former times reasserted itself only after the fall of the Assyrian state. When Nineveh was evidently losing power, and the end of the proud city was not far off, the throne of Babylon was seized by Nabopolassar (625-605 B. C.). At this time he was general of the garrison, and some think was connected collaterally with the royal line of Babylonian kings. At any rate, he married a Median princess, and so allied himself to royal blood. When the Indo-European peoples to the east of Elam began the invasions of Assyria, which were almost unresisted, he joined with them in the effort to bring to an end the hated city of Nineveh. He dispatched an army under his son Nebuchadnezzar to plunder Assyria. Nineveh fell in 607-6 B. C. (10) **Nebuchadnezzar.** In the next year Nabopolassar died, and Nebuchadnezzar became king in his place. His long reign (605-561) was one of the most glorious in all the annals of Babylonia (see NEBUCHADNEZZAR). He was on all sides victorious in war, and soon Babylon was the foremost power in western Asia. He became the real head of Syria by his victory at Carchemish. In 599 he took Jerusalem, and sent Jehoiakim, the king, into captivity to Babylon. In 588 he followed up this move by destroying the city and carrying off to Babylonia its chief inhabitants. He was a great builder. He restored palaces and temples, and erected new buildings all over the land. From every site yet excavated in Babylonia have come bricks stamped with his name and titles. None of his predecessors had ever built so widely or so magnificently. In 568 B. C. he invaded Egypt, defeated the Pharaoh Amasis, and occupied part

of the country. This expedition he seems to have counted of especial moment, for he mentions it in his inscriptions. It is, indeed, the only military movement to which he alludes in all of the numerous inscriptions of his which have come down to us. With this single exception, his texts boast only of buildings and restorations. Of these only does he seem to be proud. It is quite in accordance with his own inscriptions that the Book of Daniel represents him as boasting of the great city of Babylon which he had builded. (11) **Evil-merodach.** Nebuchadnezzar was succeeded (561-560 B. C.) by his son **EVIL-MERODACH** (q. v.), who was murdered by his brother-in-law Nergal-sharezer, the chief seer of one of the temples. (12) **Nergal-sharezer** made himself king, built a new palace, and died, without any other mark of distinction, in 556 B. C., leaving the throne to his infant son Labashi-Marduk (called by Ptolemy Laborasorachad), who reigned but three months and was murdered by Nabonidus, not a member of the royal family at all. (13) **Nabonidus** was a man of force and character, whose reign is one of the glories of the long history. As a builder of temples he was almost equal to Nebuchadnezzar, and in one particular he outtops him. He was not merely a restorer of the works of previous kings. He was genuinely interested in the great works of his predecessors. His inscriptions record how he searched among the foundation stones of ancient temples for the tablets upon which the founder's name was written. We owe to him very much of our knowledge of the early dynasties of Babylonia, for he was careful to leave chronological and historical statements concerning temples which he had restored. Upon this or some other hobby he was so greatly bent that he actually neglected the country, and in the seventeenth year of his reign the land revolted against him for neglecting the country and its religion and leaving everything to his son Belshazzar (see **BELSHAZZAR**). (14) **Cyrus.** Aided by this rebellion, Cyrus was able in 538 to take the city of Babylon almost without the semblance of a struggle. Cyrus placed Gobryas in charge of the city. Three months later Nabonidus died. Cyrus made Babylonia a province in the Persian empire, and during his reign (538-529) there was peace, and there was also in the reign of Cambyses (529-521 B. C.). (15) **Darius.** When Darius, son of Hystaspis, came to the throne Babylon revolted, but was in three years subdued. In 513 there was another unsuccessful revolt. When these rebellions had been quelled the ancient spirit of Babylon was at an end. During the reign of Darius the other wall of the city of Babylon was leveled with the ground, and with this act may be said to begin the destruction of Babylon as a central fortress and the end of Babylonia as a political entity in the world's history. (16) **Xerxes** in his reign, either before or after the ill-fated campaign against Greece, destroyed some of the sacred objects connected with old Babylonian worship. Idols of great antiquity and of priceless historic value and interest probably disappeared at this time. As a sort of compensation for this act of vandalism Xerxes made the city of Babylon the capital of a satrapy, and placed in it some of the treasures of Greek

art which he had brought back from the West to him. During the remaining time of the Persian dominion in Babylonia the city of Babylon maintained the winter residence of the kings of Persia, who may have done something for the preservation of its buildings devoted to luxury to worship, but apparently suffered its walls and defenses to sink gradually into ruin. Gradually the population of the city shrank into a straggled compass, and where once there had been streets adorned with great buildings the land was turned into agricultural uses. At the end of the Persian period the portion of Babylon actually occupied by the residences of its inhabitants covered a tract of only six hundred stadia in circumference, presenting a doleful picture in comparison with the glories of the days of Nebuchadnezzar and Nabonidus. This physical decay of the capital was only the outward expression of the inward dissolution. (17) **Alexander.** In 331 B. C. Alexander the Great, with his Greek and Macedonian followers, took the city without striking a blow, as Cyrus had done before him. Even in the sad decay the city struck its conquerors almost dumb with astonishment at its size and magnificence. Alexander determined to restore that which was fallen and make Babylon his chief capital. The chief officials of the city were deposed and in their places Macedonians were set. Then began the work of restoration. The great buildings of Babylon had all been built of unbaked brick, with an outer covering of burnt brick. Erections of this kind were subject to atmospheric influences, and especially to rapid decay where the roofs were in bad repair. Suffered during the Persian period to fall into bad condition, the temples were now almost ruins, and the task set by Alexander was colossal. His men began the work of restoration first with the great temple of Bel, with which was connected almost the whole history of Babylonia, for in it kings had performed the sacred ceremonies which made their title sacred and their persons almost sacrosanct. It was Alexander's mind that the rebuilding of this temple would add to his prestige in the city of Babylon and center on his person the affection of the people who had been reared to love the old ways and be devoted to the ancient shrines of worship. The task was too great or the agents of the king were not devoted to the work, for it made slow progress and came to an end without a completion. Another project of Alexander made somewhat better progress. He designed a great port to be dug in the city in order that ships proceeding up the Tigris and Euphrates might have a suitable place for unloading. This work seems to have made better progress than the other, but was likewise never completed. All the works of restoration and of new construction came to a sudden end with the death of Alexander in 323 B. C. (18) **Concluding history.** In the year struck the death knell not only of the empire but of the whole land of Babylonia. From the slow but sure processes of decay there was to be no effective move made by any later ruler. The empire would surely wipe away all traces of the wisdom and power of the past, but to this there were added the destructive wars of the Seleucid period, when one after another of rival claim-



possessed the country for a season. When at last the city of Babylon was restored the city of Babylon lost much, and the land of Babylonia gained nothing through the building of Seleucia (see BABYLON). In the reign of Antiochus I this policy was again somewhat changed, for he resumed the efforts of Alexander the Great to restore or rebuild the sacred lines of the ancient Babylonians. Then came another dark period, for in the reign of Seleucus the army of Ptolemy Euergetes passed through the city of Babylonia, and even reached the city itself. How much the city suffered we do not know, but the wreck of the country was increased. In the following reigns there were several uprisings in Babylonia against the Greek rule, but these were without serious effects upon the country until the rebellion of Timarchos, governor of Babylon, who tried to make himself an independent ruler after the death of Antiochus V. Timarchos sought ruin to city and land in his efforts to set up a new tyranny. Soon after Babylonia had fallen into the hands of the Parthians, who took vengeance upon the city for having made some sort of stand against them. In 126-5 B. C. the Parthian satrap Euemerus, or Himeros, applied the torch to a part of Babylon. The decay of the whole land was now rapid. The city was capital of a satrapy of the Parthian empire for a time, but the glory of that honor was slight. Livy says that the city in this time was Partho-Greek-eccecionian in its character, but the people were leaving the city rapidly, and it was soon a heap of ruins (see BABYLON), and had become a parable of a subject of mockery among the sophists. Among the ruins of Babylon and in sundry other parts of the country Jews were now settled, and colonies of Christians settled here and there. When the Mohammedan deluge of conquering armies came from Arabia there were few to oppose their savage onslaught, and the whole land was in their hands. In their care the land has been turned almost to a wilderness, beneath whose soil lie buried memorials of the glorious period when Babylonia led the world in civilization.—W. R.

**BABYLO'NISH GARMENT** (Heb. **אֶרֶרֶת**, **ad-del'-reth shin-avr'**, cloak of Shinar or Babylon), an ample robe with figures of men and animals either embroidered or interwoven in the design for which the Babylonians were noted. It came to mean a valuable piece of clothing in general (Josh. 7:21).

**BA'CA** (Heb. **בָּכָה**, **baw-kaw'**, weeping.) The V. has it "valley of weeping" (Psa. 84:6). In the same version the margin has "balsam trees," rendered "mulberry trees" in 2 Sam. 5:23, 24; Chron. 14:14, 15. David represents the faithful weeping such tears of joy on the way to Jerusalem as cause the very dry and barren valley to become like a place of springs.

**BACKBITE**, the rendering (Psa. 15:3) of **רָגַל**, **raw-gal'**, to run about tattling; **סֵתֵר**, **sether**, secrecy, in tale bearing. In the New Testament the Gr. **καταλάλεω**, **kat-al-al-eh'-o**, is to speak evil of, to traduce (Rom. 1:30; 2 Cor. 12:20).

**BACKSLIDING** (Heb. **סוּג**, **soog**, to go back, Prov. 14:14; **סָרָר**, **saw-rar'**, to be refractory, Hos. 4:16; **מְשׁוּבָה**, **mesh-oo-baw'**, turning away, apostasy, Jer. 3:6, etc.; 8:5; 31:22; 49:4; Hos. 4:16, etc.; in Heb. 10:39, the Gr. **ὑποστέλλω** is properly rendered "draw back"). In experience we find that backsliding may be partial or complete. In the latter case recovery is pronounced impossible. It is *apostasy* (q. v.). It may have its beginnings in "looking back" (Luke 9:62) and its progress in *love waxing cold* (Matt. 24:12). Hence our Lord's promise to those who "endure to the end" (Matt. 24:13), and the assurance that "we are become partakers of Christ, if we hold fast the beginning of our confidence firm unto the end" (Heb. 3:14).

**BADGER.** See ANIMAL KINGDOM.

**BAG** is the rendering in the A. V. for several words in the original:

1. **Khaw-reet'** (Heb. **קֶרֶיט**, **pocket**), mentioned in 2 Kings 5:23 as the "bags" in which Naaman placed the talents for Gehazi. Gesenius thinks that they were called *pockets* from their long, conelike shape. In Isaiah (3:22) the word is rendered "crispings pins," but means really the reticules carried by Hebrew ladies.

2. **Keece** (Heb. **כֶּסֶם**), a bag for carrying weights (Deut. 25:13; Prov. 16:11; Mic. 6:11), and also used as a purse (Prov. 1:14; Isa. 46:6).

3. **Kel-eh'** (Heb. **כֶּלִי**), rendered "bag" in 1 Sam. 17:40, 49, is a word of general meaning. It is the "sack" in which Jacob's sons carried grain (Gen. 42:25), but in 1 Sam. 9:7; 21:5, it denotes a bag or wallet for carrying food (A. V. "vessel"). The "shepherd's bag" (1 Sam. 17:40) worn by David was probably (see Zech. 11:15, 16) used to carry the lambs which were unable to walk, and also materials for healing such as were sick and binding up those with broken limbs (comp. Ezek. 34:4, 16).

4. **Tser-ore'** (Heb. **צֶרֶר**), properly a "bundle" (Gen. 42:35; 1 Sam. 25:29), appears to have been used in carrying money on a long journey (Prov. 7:20; Hag. 1:6).

5. In the New Testament two words are used: (a) **γλοκεσσοκουον** (**gloce-sok'-om-on**), the "bag" which Judas carried, probably a small box or chest (John 12:6; 13:29); (b) the **βαλάντιον** (**bal-an'-tee-on**) or *wallet* (Luke 10:4; 22:35, 36, *purse*; 12:33, *bag*). All of these appear to have been receptacles for money.

**BAHA'RUMITE** (Heb. **בְּחֻרִימִי**, **bakh-ar-oo-mee'**), a native of BAHURIM (q. v.); an epithet applied to Azmaveth, one of David's warriors (1 Chron. 11:33). Called Barhumite in 2 Sam. 23:31.

**BAHU'RIM** (Heb. **בְּחֻרִים**, **bakh-oo-reem'**, young men), a town of Judah on the road from Jerusalem to the Jordan, E. of Olivet (2 Sam. 3:16). David had trouble here with Shimei, and was hidden by the spies (2 Sam. 16:5; 17:18). Azmaveth is the only other native of this place except Shimei mentioned in Scripture (2 Sam. 23:

81; 1 Chron. 11:33). It is identified as 'Almit, three and a half miles N. E. of Jerusalem.

**BAIL.** See SURETY.

**BA'JITH** (Heb. בַּיִת, *bah'-yith*, house), supposed to be a city in Moab, where there may have been a celebrated idol temple; by others it is rendered *temple house* (Isa. 15:2).

**BAKBAK'KAR** (Heb. בִּקְבָקָר, *bak-bak-kar'*, searcher), one of the Levites inhabiting the villages of the Netophathites, after the return from Babylon (1 Chron. 9:15), B. C. about 536.

**BAK'BUK** (Heb. בִּקְבִיךָ, *bak-book'*, a bottle), the head of one of the families of the Nethinim that returned from Babylon with Zerubbabel (Ezra 2:51; Neh. 7:53), B. C. about 536.

**BAKBUKIAH** (Heb. בִּקְבִיקָה, *bak-book-yaw'*, emptying, i. e., *reasting of Jehovah*), a Levite, "second among his brethren," who dwelt at Jerusalem on the return from Babylon (Neh. 11:17). He was also employed on the watches, and was a porter of the gates (Neh. 12:9, 25), B. C. about 536.

**BAKE.** See BREAD.

**BAKEMEATS** (Heb. מַאֲכָל מַעֲשֵׂה אֵפֶר, *mah-ak-awl' mah-as-eh' aw-faw'*, food the work of the baker), cooked provisions (Gen. 40:17). See GLOSSARY.

**BAKING.** See BREAD.

**BA'LAAM** (Heb. בִּלְעָם, *bil-awm'*, foreigner), the son of Beor, and living at Pethor, which is said, in Deut. 23:4, to have been a city of Mesopotamia. Although doubtless belonging to the Midianites (Num. 31:8), he possessed some knowledge of the true God, and acknowledged that his superior powers as poet and prophet were derived from God, and were his gift. His fame was very great, and he became self-conceited and covetous. The Israelites having encamped in the plain of Moab (B. C. 1170), Balak, the king of Moab, entered into a league with the Midianites against them, and sent messengers to Baalam with "the rewards of divination in their hands" (Num. 22:5, sq.). Balaam seems to have had some misgivings as to the lawfulness of their request, for he invited them to remain over night, that he might know how God would regard it. These misgivings were confirmed by the express prohibition of God upon his journey. Balaam informed the messengers of God's answer, and they returned to Balak. A still more honorable embassy was sent to Balaam, with promises of reward and great honor. He replied that he could not be tempted by reward, but would speak what God should reveal. He requested them to tarry for the night, that he might know what the Lord would say unto him more. His importunity secured to him permission to accompany Balak's messengers with the divine injunction to speak as God should dictate. Balaam in the morning proceeded with the princes of Moab. But "God's anger was kindled against him, and the angel of the Lord stood in the way for an adversary against him." Though Balaam saw not the angel, the ass which he rode was aware of his presence. At first it turned into the field; again, in its terror, it pressed against the wall, squeezing Balaam's foot; upon the third appear-

ance of the angel, there being no way of escape, it fell down. This greatly enraged Balaam, and smote her with a stick, whereupon the ass quitted Balaam as to the cause of the beating. Balaam soon became aware of the presence of the angel, who accused him of perverseness. Balaam offered to return; the angel, however, told him to go on, but to speak only as God should tell him. Meekly Balaam, he announced to him his purpose of saying only what the Lord should reveal. According to his directions seven altars were prepared, upon each of which Balak and Balaam offered a bull and a ram. Thrice Balaam essayed to speak against Israel, but his utterances were overruled by God, so that, instead of cursings, there were blessings and magnificent prophecies, reaching forward until they told of "a star" rising "out of Jacob" (Num. 24:17). Balaam advised the king of Moab to seduce the Israelites to commit fornication (Num. 31:16). The effect of this is recorded in ch. 25. A battle was afterward fought with the Midianites, in which Balaam sided with them, and was slain (Num. 31:8), B. C. 1170.

"The high places to which Balaam was brought were three, . . . each sacred to a Moabite deity, each commanding a more or less extensive view of the Jordan valley. The first is BAMOTH-BEOR (q. v.), . . . the Field of Zophim . . . another name for the Nebo ridge. . . . The third station of Balaam was the 'Cliff of Peor,' that looked toward Jeshimon,' and whence apparently the whole host of Israel was visible in the plain of Abel-shittim" (Harper, *The Bible and Mod. Times*, p. 134).

**BAL'AC**, another form of BALAK (Rev. 2:13).

**BAL'ADAN** (Heb. בִּלְאֲדָן, *bal-ad-awn'*, he who has given a son).

1. The father of Merodach-baladan, king of Babylon in the time of Hezekiah, king of Judah (2 Kings 20:12; Isa. 39:1), B. C. before 713.

2. A shortened form of Merodach-baladan (Isa. 39:1), or Berodach-baladan (2 Kings 20:1).

**BA'LAH** (Heb. בָּלָה, *baw-law'*, to decay), the name of a man of Simeon (Josh. 19:3), probably the same with Bilhah (1 Chron. 4:29), or Baalah (Jud. 15:29).

**BA'LAH** (Heb. בָּלָק, *baw-lawk'*, empty, or tier), the son of Zippor, and king of the Moabites (Num. 22:2, 4). He was so terrified at the approach of the victorious army of the Israelites, who, in their passage through the desert, had camped near the confines of his territory, that he applied to Balaam to curse them, B. C. about 1170. His designs being frustrated in this direction, he acted upon Balaam's suggestion, and seduced the Israelites to commit fornication (Num. 25:1; Rev. 2:14).

**BALANCES** (Heb. מִאֲזֵנִים, *mo-zeh-nay'-vay'*, i. e., *two scales*). That these were known to early Hebrews and in common use is evident from the frequent reference to them in the Old Testament (Lev. 19:36; Job 6:2; 31:6; Hos. 12:7, etc.). The probability is that the Hebrews used the common balances of Egypt. They were not essentially different from the balances now in use. Sometimes they were suspended by a ring, and in other cases



cross beam turned upon a pin at the summit of an upright pole, each end of the arm terminating in a hook, to which the precious metal to be weighed was attached in small bags.

**Figurative.** In a figurative sense the balance employed in Scripture as an emblem of justice



Egyptian Balances.

a fair dealing (Job 31:6; Psa. 62:9; Prov. 11:1). Scales used in connection with the sale of bread and fruit by weight is the symbol of scarcity (Rev. 6:6; see also Lev. 26:26; Ezek. 4:16, 17).

**BALD LOCUST.** See ANIMAL KINGDOM.

**BALDNESS** (Heb. from *קָרָן*, *kaw-ray'-akh*, bald, i. e., on the top or back of the head; *קָרַן*, *ghib-bay'-akh*, bald on the forehead). Baldness is mentioned in Scripture as a defect, interfering with personal beauty; and the more naturally so, as the hair was frequently allowed to grow with peculiar luxuriance as an ornament.

Natural baldness appears to have been uncommon, and is alluded to as a mark of squalor and misery (Isa. 3:24; 15:2; Jer. 47:5). The address to Shema, "Go up, thou baldhead" (2 Kings 2:23), probably means that his scoffers referred to his age and baldness.

Baldness was expressly distinguished from leprosy, but had certain points of contact with it (Lev. 13:40-44). Artificial baldness was a mark of mourning (Jer. 16:6; Ezek. 7:18; Amos 8:10), and was forbidden to the Israelites on the ground of their being a holy people (Deut. 14:1, 2); it was uniformly inflicted upon captives (Deut. 21:12).

The priests were forbidden to make baldness on their heads, as well as to shave off the corners of their beards (Lev. 21:5; Ezek. 44:20). The Jewish interpretation of this injunction excluded a high priest from ministering at the altar, although baldness is not mentioned as a disqualification (Lev. 21:17-20).

Baldness, by shaving, marked the conclusion of a Nazarite's vow (Num. 6:9, 18).

**BALL** (Heb. *דָּוָר*, *dure*, Isa. 22:18; rendered "round about," 29:3; and "burn" in Ezek. 24:5. The last reference it probably means "heap," in the margin). The ball was used anciently in many sports, and was similarly constructed to the ball now in use.

**BALM.** See VEGETABLE KINGDOM.

**BA'MAH** (Heb. *בֵּמֶה*, *baw-maw'*, height), a high place where idols were worshipped. The word appears in its Hebrew form only in Ezek. 20:29, while in the first part of the verse it is translated "high place." By some the name is

supposed to refer to some particular spot. Keil (*Com.*, in loc.) says that the word "is to be taken collectively, and that the use of the singular is to be explained from the antithesis to the one divinely appointed Holy Place in the temple, and not from any allusion to one particular *bamah* of peculiar distinction."

**BA'MOTH** (Heb. *בְּמוֹת*, *baw-mōth'*, heights), the forty-seventh station of the Israelites (Num. 21:19, 20) in the country of the Moabites, and probably the same as BAmOTH-BAL (q. v.).

**BA'MOTH-BA'AL** (Heb. *בְּמוֹת בַּעַל*, *baw-mōth' bah'-al*, heights of Baal), a place E. of Jordan, and lying upon the river Arnon (Josh. 13:17). In the R. V. at Num. 21:28, called "the high places of Arnon." "Bamoth-baal falls into place as the ridge S. of the stream of Wady Jideid, now called the 'Crucified One,' which presents a group of more than one hundred rude stone monuments" (Harper, *The Bible and Mod. Dis.*, p. 122). See BALAAM.

**BAND**, the representative of several Hebrew and Greek words, especially of *σπειρα*, *spi'-rah*, a cohort. See ARMY.

**BA'NI** (Heb. *בְּנֵי*, *baw-nee'*, built).

1. A Gadite, one of David's mighty men (2 Sam. 23:36), B. C. about 1000.

2. A Levite, son of Shamer and father of Amzi, a descendant of Merari (1 Chron. 6:46), B. C. before 1300.

3. A descendant of Pharez and father of Imri, one of whose descendants returned from Babylon (1 Chron. 9:4), B. C. long before 536.

4. One whose "children" (descendants or retainers), to the number of six hundred and forty-two, returned from Babylon with Zerubbabel (Ezra 2:10). He is elsewhere (Neh. 7:15) called Binnui. He is probably the one mentioned (Neh. 10:14) as having sealed the covenant.

5. The name of Bani is given (Ezra 10:29, 34, 38) three times as one who, either himself or his descendants, had taken strange wives after the captivity.

6. A Levite, whose son, Rehum, repaired a portion of the wall of Jerusalem (Neh. 3:17). Apparently the same Bani was among those who were conspicuous in all the reforms on the return from Babylon (Neh. 8:7; 9:4, 5; 10:18). He had another son named Uzzi, who was appointed overseer of the Levites at Jerusalem; his own father's name was Hashabiah (Neh. 11:22).

**BANISH** (Heb. *נָדַח*, *naw-dakh'*, to push off, 2 Sam. 14:13, 14), **BANISHMENT** (Heb. *נִדְחָה*, *mad-doo'-akh*, cause of banishment, Lam. 2:14; Chald. *שָׂרְשָׁה*, *shar-shaw'*, rooting out, Ezra 7:26).

Banishment was not a punishment prescribed by the Mosaic law; but was adopted, together with the forfeiture of property, by the Jews after the captivity. It also existed among the Romans, together with another form of exile, called *disportatio*, which was a punishment of great severity. The person banished forfeited his estate, and was transported to some island named by the emperor, there to be kept in perpetual confinement (see Smith's *Dict. of Class. Antiq.*, s. v. "Banish-

ment"). Thus the apostle John was banished to the island of Patmos (Rev. 1:9).

**BANK.** 1. (Heb. סֵלֶל, *so-lal-aw'*). The name of the mound raised against a beleaguered city (2 Sam. 20:15; 2 Kings 19:32; Isa. 37:33); elsewhere rendered "mount," in the same sense.

2. The *table or stand* (Gr. τράπεζα, *trap'-ed-zah*) of a money changer, at which he sits exchanging money (Matt. 21:12; Mark 11:15; John 2:15). In Luke 19:23 the word is rendered "bank" in the modern sense of the term.

**BANNER** is the rendering of the Hebrew words דָּגָל, *deh'-gel*, *conspicuous*, and נֶסֶךְ, *nace*, from its *loftiness*. They are also translated *ensign* and *standard* (q. v.).



Reclining at a Banquet.

**BANQUET** (generally Heb. מִשְׁתֵּה, *mish-telh'*, *drinking*).

1. **Occasions.** Besides being a part of the religious observance of the great festivals, banquets or feasts were given on great family occasions, as a birthday (Gen. 40:20; Matt. 14:6), the weaning of a son and heir (Gen. 21:8), a marriage (Gen. 29:22; Judg. 14:10; Esth. 2:18; Matt. 22:2-4), the separation and reunion of friends (Gen. 31:27, 54), a burial (2 Sam. 3:35; Jer. 16:7; Hos. 9:4), a sheep-shearing (1 Sam. 25:2, 8, 36; 2 Sam. 13:23-29).

2. **Time.** The usual time for holding the banquet was toward evening, corresponding to the dinners of modern times. To begin early was a mark of excess (Isa. 5:11; Eccles. 10:16). These festivals were often continued for seven days, especially wedding banquets (Judg. 14:12); but if the bride were a widow, three days formed the limit.

3. **Invitations, etc.** Invitations were sent out through servants (Prov. 9:3; Matt. 22:3, sq.) some time previous to the banquet, and a later announcement informed the expected guests that the arrangements were complete, and their presence was looked for (Matt. 22:8; Luke 14:7). This after- summons was sent only to those who had accepted the previous invitation, and to violate that acceptance for trivial reasons could only be viewed as a gross insult.

4. **Etiquette.** At a small entrance door a servant received the tablets or cards of the guests,

who were then conducted into the receiving room. After the whole company had arrived the master of the house shut the door with his own hand, a signal that no others were to be admitted (Luke 13:25; Matt. 25:10). The guests were kissed upon their arrival (Tob. 7:6; Luke 7:45); their feet washed (Luke 7:44), a custom common in ancient Greece, and still found here and there in Palestine; the hair and beard anointed (Psa. 23:5; Amos 6); and their places assigned them according to rank (1 Sam. 9:22; Luke 14:8; Mark 12:39). In some cases each guest was furnished with a magnificent garment of a light and showy color and richly embroidered, to be worn during the banquet (Eccles. 9:8; Rev. 3:4, 5). The refusal of such a mark of respect implied a contempt

of the host and his entertainment that could not fail to provoke resentment (Matt. 22:11).

5. **Fare, etc.** In general the feasts of the Israelites were simple; but doubt, under the king, with growing prosperity and luxury, riotous banquets were not unknown. Particularly choice dishes were set before the guests intended to be specially honored (1 Sam. 9:24; sometimes double (1 Sam. 1:5), and even fivefold (Gen. 43:34). In addition to a great variety of viands, wine was

often drugged with spices (Prov. 9:2; Cant. 8:2) and the banquets frequently degenerated into drinking bouts (Isa. 5:12; Amos 6:5; Psa. 69:1).

The Jews of the Old Testament appear to have used a common table for all the guests, although persons of high official position were honored with a separate table. In some cases a ceremony



Assyrian Drinking Party.

separation prevailed, as at Joseph's entertainment of his brethren (Gen. 43:32). In early times sitting was the usual posture (1 Sam. 16:11; Job 18); but later they adopted the luxurious practice of reclining upon couches (Luke 7:37, 38; John 2:3).

In the houses of the common people the wo-



and children also took part in the feast (1 Sam. 16:20; John 12:3), the separation of the women not being a Jewish custom.

**6. Diversion.** At private banquets the master of the house presided, and did the honors of the occasion; but in large and mixed companies it was the ancient custom to choose a "governor of the feast" (John 2:8). This functionary performed the office of chairman, in preserving order, and also took upon himself the general management of the festivities. The guests were entertained with exhibitions of music, singers, and dancers, mirth, jesting, and merriment (Isa. 28:1; Wisd. 1:9; 2 Sam. 19:35; Isa. 5:12; 25:6; Judg. 14:12; 1 Sam. 16:20; Amos 6:5, 6; Luke 15:25). See FEASTS, FOOD; also GLOSSARY.

**BAPTISM**, the application of water as a rite of purification or initiation; a Christian sacrament. See SACRAMENTS.

The word "baptism" is the English form of the Gr. *βαπτισμός*, *baptis-mos*. The verb from which this noun is derived—*βαπτίζω*, *baptid-ō*—is held by some scholars to mean "to dip, immerse." But this meaning is held by others to not the most exact or common, but rather a meaning that is secondary or derived. By the latter it is claimed that all that the term necessarily implies is that the element employed in baptism is in close contact with the person or object baptized. The Greek prepositions *ἐν* (*en*) and *εἰς* (*eis*) have played a very prominent part in discussions respecting the mode of baptism. The scope of this article is limited mainly to Christian baptism, but as preliminary to this brief mention is made of:

**1. Jewish Baptism.** Baptisms, or ceremonial purifications, were common among the Jews. Not only priests and other persons, but also clothing, utensils, and articles of furniture, were thus ceremonially cleansed (Lev. 8:6; Exod. 10:14; Mark 7:3, 4).

**2. John's Baptism.** The baptism of John was not Christian, but Jewish. It was, however, especially a baptism "unto repentance." They who received his faith that it expressed concerning Christ was that his coming was close at hand. They who confessed and repented of their sins and were baptized by John were thus obedient to his call "prepare the way of the Lord."

**3. Baptism of Jesus.** The baptism that Jesus received from John was unique in its significance and purpose. It could not be like that which John administered to others, for Jesus did not make confession. He had no occasion to repent. Neither was it Christian baptism, the significance of which we shall consider later. Jesus himself declared the main purpose and meaning of this event in his words, "Thus it becometh us to fulfill all righteousness." It was an act of ceremonial righteousness appropriate to his public entrance upon his mission as the Christ.

**4. Baptism of Christ's Disciples.** That Christ himself baptized his disciples is a matter, say the least, involved in doubt. While it is probable that at the beginning of his ministry the Lord baptized those who believed in him, he long afterward delegated this work to his disciples (John 4:1, 2). The office of Christ was

and is to baptize with the Holy Ghost. His disciples administered the symbolical baptism, he that which is real (Matt. 3:11). The attention of the reader is now invited to—

**5. Christian Baptism.** We consider the points of chief interest: (1) **Obligation.** The obligation of Christian baptism rests upon the command of Christ (Matt. 28:19). Though Christianity is a spiritual, and not in any large sense a ceremonial, religion, yet nevertheless Christ gave the command to baptize, which of course implies the further command to receive baptism. That this obligation is perpetual appears from the breadth of the command, and the far-reaching promise that was given in connection with it. The Quakers, among those who profess faith in Christ, are the chief opponents of this view. They rest their objection mainly upon the spiritual character of Christianity, and hold that the baptism of the Holy Spirit alone is requisite. They assert that water baptism was never intended to continue in the Church of Christ any longer than while Jewish prejudices made such an external ceremony necessary. (2) **Significance.** The nature and effect of baptism have been the subject of much controversy. The Roman Catholic, the Greek, and the Lutheran Churches, and many in the Church of England and Protestant Episcopal Church, hold that baptism is the direct instrument of regeneration. This is the so-called doctrine of baptismal regeneration. See REGENERATION. Roman Catholics hold so strongly to this view that, accordingly, they also hold that all persons, adults or infants, who die unbaptized are excluded from heaven. Others have gone to the opposite extreme, taking the Socinian view, that baptism is merely a mode of professing faith in Christ, or a ceremony of initiation to the Christian Church. Others have reduced the rite to a symbol of purification, expressive of the purifying influence of the Christian religion. The prevailing doctrine of evangelical Churches is that baptism is not only the rite of initiation into the Church of Christ, and not only a sign, but also a seal of divine grace. For example, the Westminster Confession, art. xxviii, says: "Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible Church, but also to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God through Jesus Christ, to walk in newness of life; which sacrament is, by Christ's own appointment, to be continued in his Church until the end of the world." As circumcision was the sign and seal of the Mosaic covenant, so baptism is the sign and seal of the new covenant of the Gospel. On the one hand the person baptized becomes thus pledged to fidelity to Christ, and on the other hand baptism ratifies the divine pledge for the fulfillment of all his gracious promises to those who truly accept Christ. Baptism, under the new dispensation, takes the place of circumcision under the old. This is the fair implication of all those utterances of the apostle which represent Christians as numbered among the "faithful seed," "the chosen generation," "the circumcision," "the house-

hold of God." St. Paul distinctly declares this relation between the two rites (Col. 2:10-12).

**(3) Proper subjects of baptism.** In accordance with this last named view it is plain that not only adults who repent of their sins and give evidence of faith in Christ, but also infants, the children of Christian parents, or under the care of those who will give them Christian nurture, are proper subjects for baptism. The following quotation admirably states the view of those who believe in infant baptism: "We hold that all children, by virtue of the unconditional benefits of the atonement, are members of the kingdom of God, and therefore graciously entitled to baptism; but, as infant baptism contemplates a course of religious instruction and discipline, it is expected of all parents or guardians who present their children for baptism that they will use all diligence in bringing them up in conformity to the word of God; and they should be solemnly admonished of this obligation, and earnestly exhorted to faithfulness therein." Roman Catholics and others who teach that baptism is a saving rite, and absolutely essential to salvation, base their custom of infant baptism upon that ground. They who reject the baptism of infants do so because of their different view of the significance of the rite. If we bear in mind the fact that baptism takes the place of circumcision as the initiatory sign and seal of membership in "the household of God," and the gracious words of Christ concerning "little children," and the Scripture references to the baptism of families, as well as the established antiquity of infant baptism in the Christian Church, it would seem entirely reasonable to admit the correctness and scripturalness of this Christian usage. The Roman Catholic and Greek Churches, and all Protestant Churches, except Baptists, practice infant baptism. **(4) Mode.** The common doctrine of Christendom has been that all that is essential in the mode of baptism is the application of water "in the name of the Father, and of the Son, and of the Holy Ghost." It denies that immersion is the only valid baptism, and admits of sprinkling, pouring, and immersion. That immersion is a very ancient mode of baptism may be freely admitted. But the same may also be said of the other modes—sprinkling and pouring. Baptisms, or ceremonial purifications, among the Jews were performed undoubtedly in various ways. "Our Lord in his institution of baptism simply appropriated an ancient rite, and adapted it to the purposes of his kingdom. And he was silent as to the mode in which the water is to be applied. It is contrary to the whole spirit of Christ's teaching to attach great importance to details of ceremony. Also baptism, which is a universal rite, may properly, and sometimes must of necessity, be varied in mode according to climate and other circumstances." The Baptists hold "That Christian baptism is the immersion in water of a believer, into the name of the Father, and Son, and Holy Ghost; . . . that it is prerequisite to the privileges of a Church relation, and to the Lord's Supper." **(5) Administrators.** The administration of baptism is commonly regarded as exclusively a prerogative of the ministerial office. But it is difficult, to say

the least, to sustain this view by an appeal to Scriptures. The wise and proper observance of Church order, however, has committed the performance of this rite to the ministers of the Church. The Roman Catholic Church teaches that baptism administered in extreme cases by a layman, or a woman, or even a heretic is valid, though still ministers alone have the right to baptize. The same view obtains among Lutherans and others who hold strongly to the doctrine of baptismal regeneration.

**LITERATURE.**—The literature of this subject is abundant. Besides works upon systematic theology, see Bradbury, *Duty and Doctrine of Baptism*; Neander, *History of Doctrines*; Beecher, *Baptism, its Import and Modes*; Hibbard, *Christian Baptism, its Subjects, Mode, and Obligations*. For Baptist views, see Booth, *Apology for Baptist*; Booth, *Pædobaptism Examined*; Smith, *Arguments for Infant Baptism Examined*; Jewett, *On Baptism*.—E. McC.

**BAPTISM FOR THE DEAD** (Gr. *ἐνὶ νεκρῶν*, 1 Cor. 15:29). Of this difficult passage there are many expositions, a few of which present:

1. The Corinthians, the Marcionites, and other heretics had a custom, supposed to be referred to by the apostle. Persons who had been baptized had themselves baptized again for the benefit of people who had died *unbaptized* but *already believing*, in the persuasion that this would be counted to them as their own baptism. From this the apostle drew an argument to prove their belief in the resurrection. Meyer (*Com.*, in loc.) believes that this is the practice to which the apostle refers. "For the benefit of the dead" remains the right interpretation."

2. Chrysostom believes the apostle to refer to the profession of faith in baptism, part of which was, "I believe in the resurrection of the dead." The meaning, then, would be, "If there is a resurrection of the dead, why, then, art thou baptized for the dead, i. e., the body?" Where (*Com.*, in loc.) holds to this interpretation, he says: "The apostolic Christians were baptized into the faith of the resurrection of the dead, thereby they were sponsors *in behalf* of the dead that the dead should rise."

3. Another interpretation, that of Spanheim, considers "the dead" to be martyrs and other believers who, by firmness and cheerful hope in resurrection, have given in death a worthy example, *by which* others were also animated to receive baptism. This interpretation, however, may perhaps also be improved if *Christ* be considered as prominently referred to among those deceased *by virtue* of whose resurrection all his followers expect to be likewise raised.

4. Olshausen takes the meaning of the passage to be that "all who are converted to the Church are baptized *for the good* of the dead, as it requires a certain number (Rom. 11:12-25), a 'fullness' of believers, before the resurrection can take place."

5. "Over the graves of the martyrs." Vos adopted this interpretation, but it is very unlikely that this custom should have prevailed in the Church of St. Paul.

**BAPTISM OF BLOOD.** Those who



the sake of Christ suffered martyrdom, without the opportunity of being baptized, were considered by the early Church to have been baptized by their own blood by the act of martyrdom. Gregory of Nazianzum speaks of a baptism of martyrdom and blood with which Christ himself is baptized. This baptism surpasses the others in proportion as it is free from sin (see Matt. 23:39; Luke 12:50).

**BAPTISM OF FIRE.** The words, "He that believeth after me shall baptize you with the Holy Spirit and with fire" (Matt. 3:11), have been variously understood. It is explained as referring to the fire of everlasting punishment, after Origen and several fathers. After Chrysostom and most Catholic expositors, it is understood as the fire of the Holy Spirit, which inflames and purifies the spirits of men. By some it is believed to be the fire of tribulations and sorrow; by others, the fire of penitence and self-mortification. The Seleucians and Hermians took the passage literally, and taught that material fire was necessary to the administration of baptism, but we are not told either how or to what part of the body they applied it, or whether they compelled the baptized to pass through or over the flames.

Meyer (*Com.*, in loc.) says that all explanations "which take fire as not referring to the punishments of Gehenna are refuted by John's own decisive explanation in Matt. 3:12."

**BAPTISM OF JESUS.** See BAPTISM, 3.

**BAR**, a word of various meanings. (1) A crossbar passing along the sides and rear of the TABERNACLE (q. v.), through rings attached to each board, and thus holding the boards together (Exod. 26:26, sq.). (2) A bar or bolt for fastening a gate or door (Judg. 16:3; 1 Sam. 3:3, sq.). The word is used figuratively of a rock in the sea (Jonah 2:6), the bank or shore of the sea (Job 38:10), of strong fortifications and impediments (Isa. 45:2; Amos 1:5).

**BAR**—(Heb. בַּר, *bar*, son), a patronymic sign, and like *Ben*, which had the same meaning. It, however, prevails in the pure Hebrew names of the Old Testament, and *Bar* in those of the New Testament, because much more used in Chaldee and Syriac languages.

**BARAB'BAS** (Gr. Βαραββᾶς, *bar-ab-bas'*, Chald. אבבא בַר, *bar ab-baw'*, son of *Abba*), a robber who had committed murder in an insurrection (Mark 15:7; Luke 23:19) in Jerusalem, was lying in prison at the time of the trial of Jesus before Pilate, A. D. 29. The latter, in his anxiety to save Jesus, proposed to release him to the people, in accordance with their demand that he should release one prisoner to them at the pleasure of the sovereign. Barabbas was guilty of the crimes of murder and sedition, making him liable to both Roman and Jewish law. But the Jews were so set on the death of Jesus that of the two they preferred pardoning this double criminal (Matt. 27:20; Mark 15:11; Luke 23:18; John 18:40). Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus . . . to be crucified" (Mark 15:15).

**BAR'ACHEL** (Heb. בָּרַכְיָאֵל, *bar-rak-ale'*, God has blessed), the father of Elihu the Buzite, one of the three "friends" who visited Job in his affliction (Job 32:2, 6).

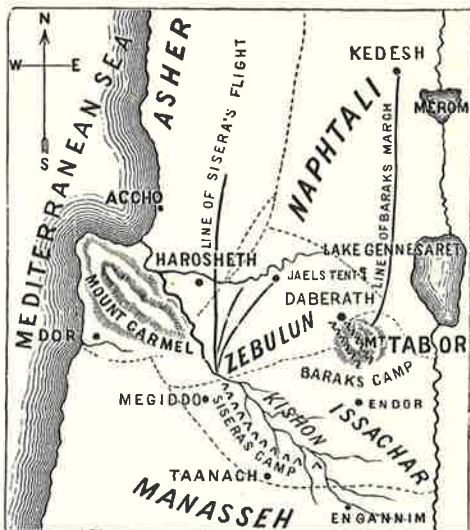
**BARACHI'AH.** See BERECHIAH.

**BARACHI'AS** (Gr. Βαραχίας, *bar-akh-ee'-as* = *Barachiah*), the father of the Zechariah (Zacharias) mentioned in Matt. 23:35, as having been murdered by the Jews. See ZECARIAH.

**BA'RAH.** See BETH-BARAH.

**BA'RAK** (Heb. בָּרַק, *bar-ravok'*, lightning), the son of Abinoam of Kadesh, a city of refuge in the tribe of Naphtali (Judg. 4:6).

**Personal History.** He was summoned by the prophetess Deborah to take the field against the army of the Canaanitish king, Jabin, com-



Probable Battle Ground of Barak and Sisera.

manded by Sisera, with a force of ten thousand men from the tribes of Naphtali and Zebulun. He was further instructed to proceed to Mount Tabor, for Jehovah would draw Sisera and his host to meet him at the river Kishon, and deliver him into his hand. Barak consented only on the condition that Deborah would go with him, which she readily promised. Sisera, being informed of Barak's movements, proceeded against him with his whole army, including nine hundred chariots. At a signal given by the prophetess, the little army, seizing the opportunity of a providential storm, boldly rushed down the hill and utterly routed the host of the Canaanites. The victory was decisive: Harosheth was taken, Sisera murdered, and Jabin ruined (Judg. 4), B. C. 1120. The victory was celebrated by the beautiful hymn of praise composed by Barak in conjunction with Deborah (Judg. 5). Barak appears in the list of the faithful worthies of the Old Testament (Heb. 11:32).

**BARBARIAN** (Gr. βάρβαρος, *bar'-bar-os*,

*rude*) was originally the Greek epithet for a people speaking any other than the Greek language. After the Persian wars it began to carry with it associations of hatred and to imply vulgarity and lack of culture. The Romans were originally included by the Greeks under the name *barbaroi*. But after the conquest of Greece, and the transference of Greek art and culture to Rome, the Romans took the same position as the Greeks before them, and designated as barbarians all who in language and manners differed from the Greco-Roman world. The word *barbarian* is applied in the New Testament, but not reproachfully, to the inhabitants of Malta (Acts 28:4), who were of Phœnician or Punic origin, and to those nations that had indeed some refinement of manners, but not the opportunity of becoming Christians, as the Scythians (Col. 3:11). The phrase "Greeks and Barbarians" (Rom. 1:14) means *all peoples*.

**BARBER** (Heb. גַּלְלָב, *gal-lawb'*) occurs but once in the Scriptures (Ezek. 5:1); but, inasmuch as great attention was paid to the hair and beard among the ancients, the barber must have been a well-known tradesman. See **HAIR**.

**BAREFOOT** (Heb. יָחַף, *yaw-khafa'*, *unshod*, Jer. 2:25). In the East great importance was attached to the clothing, and feelings respecting it were peculiarly sensitive, so that a person was looked upon as stripped and naked if he only removed an outer garment. To go *barefoot* was an indication of great distress (Isa. 20:2-4; 2 Sam. 15:30). Persons were also accustomed to remove their shoes when coming to places accounted holy (Exod. 3:5).

**BARHU'MITE** (Heb. בַּרְחֻמִּי, *bar-khoo-mee'*), a transposed form (2 Sam. 23:31) of the Gentile name **BAHARUMITE** (q. v.).

**BARI'AH** (Heb. בָּרִיאָה, *baw-ree'-akh*, *fugitive*), one of the five sons of Shemaiah, of the descendants of David, who are counted as six, including their father (1 Chron. 3:22), B. C. before 410.

**BAR-JE'SUS** (Gr. Βαρῖουῦς, *bar-ee-ay-soo'e'*, *son of Joshua*), otherwise called **ELYMAS** (q. v.), who withstood Barnabas and Paul (Acts 13:6).

**BAR-JO'NA** (Gr. Βαρῖωνᾶς, *bar-ee-oo-nas'*, *son of Jonah*), the patronymic of the apostle Peter (Matt. 16:17; comp. John 1:42).

**BAR'KOS** (Heb. בָּרְקֹס, *bar-kose'*, *uncertain*), the head of one of the families of Nethinim that returned from the captivity with Zerubbabel (Ezra 2:53; Neh. 7:55), B. C. 536.

**BARLEY**. See **VEGETABLE KINGDOM**.

**BARN**, the rendering of several words in the original:

1. *Aw-sawm'* (Heb. בֵּית, *Prov. 3:10*; rendered "storehouse" in Deut. 28:8), a place for the storing of grain.

2. *Go'-ren* (Heb. גֶּרֶן, *Job 39:12*; "barn floor" in 2 Kings 6:27) signifies rather a *thrashing floor*, as elsewhere translated.

3. *Meg-oo-raw'* (Heb. מִגְרָה, *Hag. 2:19*) and *mam-meg-oo-raw'* (Heb. מִמְגְרָה, *Joel 1:17*) a *granary*.

4. The words in Luke (12:18) would seem to

indicate that the Jews at that time had granaries above ground. See **STOREHOUSE**.

**BAR'NABAS** (Gr. Βαρνάβας, *bar-nab'-as*, *of prophecy*), the name given by the apostles to **JOSES** (Acts 4:36), probably on account of his evidence as a Christian teacher.

**Personal History.** Barnabas was a native of Cyprus, and a Levite by extraction. (1) **Character.** Being possessed of land, he generously disposed of it for the benefit of the Christian community and laid the money at the apostles' feet (Acts 4:36, 37). As this transaction occurred soon after the day of Pentecost he must have been an early convert to Christianity. (2) **Associated with Paul.** When Paul made his first appearance in Jerusalem Barnabas brought him to the apostles and attested his sincerity (Acts 9:27). Word being brought to Jerusalem of the revival at Antioch Barnabas (who is described as "a good man, full of the Holy Ghost and of faith") was sent to make inquiry. Finding the work to be genuine he labored among them for a time, fresh converts being added to the Church through his personal efforts. He then went to Tarsus to obtain the assistance of Saul, who returned with him to Antioch, where they labored for a whole year (Acts 11:19-26). In anticipation of the famine predicted by Agabus the Christians at Antioch made a contribution for their poor brethren in Jerusalem, and sent it by the hands of Barnabas and Saul (Acts 11:27-30), A. D. 44. They, however, speedily returned, bringing with them John Mark, a nephew of the former (Acts 12:12). (3) **First missionary journey.** By divine direction (Acts 13:2) they were separated to the office of missionaries, and as such visited Cyprus and some of the principal cities in Asia Minor (Acts 13:14). At Lystra, because of a miracle performed by Paul, they were taken for gods, the people calling Barnabas Jupiter (ch. 14:8-12). On turning to Antioch, they found the peace of the Church disturbed by certain from Judea, who insisted upon the Gentile converts being circumcised. Paul and Barnabas, with others, were sent to Jerusalem to consult with the apostles and elders. They returned to communicate the result of the conference, accompanied by Judas Silas (ch. 15:1-32). (4) **Second missionary journey.** Preparing for a second missionary journey, a dispute arose between Paul and Barnabas on account of John Mark. Barnabas determined to take Mark with them; Paul thought it not good to take him. The contention became so sharp that they separated, Barnabas with Mark going to Cyprus, while Paul and Silas went through Syria and Cilicia (ch. 15:36-41). At this point Barnabas disappears from the records of the Acts. Several times he is mentioned in the writings of St. Paul, but nothing special is known save that Barnabas was at one time led away by Judaizing zealots. All else is matter of inference.

**BARREL** (Heb. בֵּר, *kad*, *jar*, *pitcher*), properly an earthen vessel used for the keeping of flour (1 Kings 17:12, 14, 16; 18:33). In other places the word is rendered "pitcher" (q. v.).

**BARREN** (Heb. בָּרָר, *aw-kaw'*, when spoken of persons). Barrenness, in the East, was looked



on as a ground of great reproach as well as a punishment from God (1 Sam. 1:6, 7; Isa. 47:9; 21; Luke 1:25, etc.). Instances of childlessness are found (Gen. 11:30; 25:21; 29:31; Judg. 2, 3; Luke 1:7, 36). Certain marriages were forbidden by Moses, and were visited with barrenness (Lev. 20:20, 21). The reproach attached to barrenness, especially among the Hebrews, was doubtless due to the constant expectation of the Messiah, and the hope cherished by every woman that she might be the mother of the promised Messiah. In order to avoid the disgrace of barrenness women gave their handmaidens to their husbands, regarding the children born under such circumstances as their own (Gen. 16:2; 30:3).

**BARSABAS** (Gr. *Βαρσαβᾶς*, *bar-sab-as'*, son of Sabas), a surname.

1. Of Joseph, a disciple who was nominated along with Matthias to succeed Judas Iscariot in apostleship (Acts 1:23).

2. Of Judas, who, with Silas, was sent to Antioch in company of Paul and Barnabas (Acts 15:22).

**BARTHOLOMEW** (Gr. *Βαρθολομαῖος*, *bartholomaios*, son of Tolmai), one of the twelve apostles of Jesus, and generally supposed to have been the same person who, in John's gospel, is called Nathanael.

**Name and Family.** In the first three gospels (Matt. 10:3; Mark 3:18; Luke 6:14) Philip and Bartholomew are constantly named together, while Nathanael is nowhere mentioned. In the fourth gospel Philip and Nathanael are similarly combined, but nothing is said of Bartholomew. Nathanael must therefore be considered as his real name, while Bartholomew merely expresses his real relation (Kitto).

**Personal History.** If this may be taken as true, he was born in Cana of Galilee (John 21:2). Philip, having accepted Jesus, told Bartholomew that he had "found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth." To his question, "Can there any good thing come out of Nazareth?" Philip replied, "Come and see." His fastidious reluctance was soon dispelled. Jesus, as he saw him coming to him, uttered the eulogy, "Behold an Israelite indeed, in whom is no guile!" (John 1:45, sq.). He was anointed with the other apostles (Matt. 10:3; Mark 3:18; Luke 6:14), was one of the disciples whom the Lord appeared after the resurrection (John 21:2), a witness of the ascension, and returned with the other apostles to Jerusalem (Acts 1:4, 12, 13). Tradition only speaks of his subsequent history. He is said to have preached the Gospel in India (probably Arabia Felix); others in Armenia, and report him to have been there killed alive and then crucified with his head downward.

**Character.** Nathanael "seems to have been one of those calm, retiring souls, whose whole sphere of existence lies not here, but there, beyond these voices, there is peace." It was a life of which the world sees nothing, because it was "hid with Christ in God" (Farrar).

**BARTIMEUS** (Gr. *Βαρτιμαῖος*, *bar-timaios*, son of Timæus), a blind beggar of Jericho, who sat by the wayside begging as our Lord went

out of the city on his last journey to Jerusalem (Mark 10:46). Hearing that Jesus was passing, he cried for mercy, and in answer to his faith he was miraculously cured, and "followed Jesus in the way."

**BARUCH** (Heb. *בְּרֻךְ*, *bar-rook'*, *blessed*).

1. The son of Zabbai. He repaired (B. C. 445) that part of the walls of Jerusalem between the north-east angle of Zion and the house of Eliashib the high priest (Neh. 3:20), and joined in Nehemiah's covenant (10:6).

2. Son of Col-hozeh, a descendant of Perez, a son of Judah. His son Maaseiah dwelt in Jerusalem after the captivity (Neh. 11:5).

3. Son of Neriah and brother of Seraiah, who held an honorable office in Zedekiah's court (Jer. 32:12; 36:4; 51:59). Baruch was the faithful friend and amanuensis of Jeremiah. In the fourth year of King Jehoiakim (B. C. about 604) Baruch was directed to write all the prophecies delivered by Jeremiah and read them to the people. This he did in the temple both that and the succeeding year. He afterward read them privately to the king's counselors, telling them that he had received them through the prophet's dictation. The king, when the roll was brought to him, cut it and threw it into the fire. He ordered the arrest of Jeremiah and Baruch, but they could not be found. Baruch wrote another roll, including all that was in the former and an additional prediction of the ruin of Jehoiakim and his house (Jer. 36). Terrified by the threats in the prophetic roll, he received the assurance that he should be spared from the calamities which would befall Judah (Jer. 45). During the siege of Jerusalem Jeremiah purchased the territory of Hanameel, and deposited the deed with Baruch (Jer. 32:12), B. C. 590. Baruch was accused of influencing Jeremiah in favor of the Chaldeans (Jer. 43:3; comp. 37:13), and he was thrown into prison with that prophet, where he remained until the capture of Jerusalem (Josephus, *Ant.*, x, 9, 1). By the permission of Nebuchadnezzar he abode with Jeremiah at Mizpah, but was afterward forced to go to Egypt (ch. 43:6). Nothing certain is known of the close of his life. According to one tradition, he went to Babylon upon the death of Jeremiah, where he died, the twelfth year after the destruction of Jerusalem. There are two apocryphal books which purport to be the productions of Baruch.

**BARZIL'LAI** (Heb. *בְּרִזְלַי*, *bar-zil-lah'ee*, of iron).

1. A wealthy and aged Gileadite of Rogelim, who showed great hospitality to David when he fled beyond Jordan from his son Absalom, B. C. 967. He sent in a liberal supply of provisions, beds, and other conveniences for the use of the king's followers (2 Sam. 17:27). On the king's triumphant return Barzillai accompanied him over Jordan, but declined on the score of age (being eighty years old), and perhaps from a feeling of independence, to proceed to Jerusalem and end his days at court. He, however, recommended his son Chimham to the royal favor (2 Sam. 19:31-39). On his deathbed David recalled to mind this kind-

ness, and commended Barzillai's children to the care of Solomon (1 Kings 2:7).

2. A Meholahite, father of Adriel, which latter was the husband of Michal, Saul's daughter (2 Sam. 21:8), B. C. before 1021.

3. A priest who married a descendant of Barzillai (1), and assumed the same name. His genealogy became so confused that his descendants, on the return from captivity, were set aside as unfit for the priesthood (Ezra 2:61; Neh. 7:68), B. C. before 586.

**BASE** (Heb. כֵּנֶה, *kane*, 1 Kings 7:31; מִכְּ-וֹנָו', *pedestal*, 1 Kings 7:27-40), a pedestal or stand upon which the laver was placed.

**BA'SHAN** (Heb. בָּשָׁן, *baw-shawn'*, *light soil, fruitful*). This country extended from Gilead in the S. to Hermon on the N., and from the Jordan to Salcah, the present Salkhat, on the E., and included Edrei (Deut. 3:10; Josh. 9:10), Ashtaroth (Deut. 1:4; Josh. 9:10, etc.), the present Tell-Ash-tur, and Golan (Deut. 4:43; Josh. 20:8; 21:27). Golan, one of its cities, was a city of refuge. Its productiveness was remarked in the Old Testament (Psa. 22:12; Jer. 50:19). The western part is exceedingly fertile to-day. On the E. rise the Hauran Mountains to a height of six thousand feet. It was noted for its fine breed of cattle (Deut. 32:14; Ezek. 39:18). The cities are described by Moses as "fenced cities with high walls, gates, and bars." The gates were made of stone. Burekhardt speaks of Kuffer, where the gates of the town, nine feet high, "are of a single piece of stone."

Some of the deserted towns are as perfect as when inhabited. When Israel entered Canaan, Argob, a province of Bashan, contained "sixty fenced cities" (Deut. 3:4, 5; 1 Kings 4:13). After the exile Bashan was divided into four districts: Gaulonitis, or Jaulan, the western; Auranitis, or Hauran (Ezek. 47:16); Argob, or Trachonitis; and Batanæa, now Ard-el-Bathan-yeh.

"In the Tel el-Amarna tablets the land of Bashan is called Ziri-Basana, 'the field of Bashan,' and the same name is found in an Egyptian text discovered at Abydos, which tells us that the prime minister of the first year of Menepthah's reign was a native of 'Zar-Basana'" (Sayce, *Higher Crit. and Mon.*, p. 251).

**BA'SHAN, HILL OF.** In Psa. 68:15 the poet says, "The hill of God is as the hill of Bashan: an high hill as the hill of Bashan" (R. V. "A mountain of God is the mountain of Bashan; an high mountain is the mountain of Bashan"). "This epithet, not applicable to the long, level edge of the tableland, might refer either to the lofty triple summits of Hermon, or to the many broken cones that are scattered across Bashan, and so greatly differ in their volcanic form from the softer, less imposing heights of western Palestine" (Smith, *Hist. Geog.*, p. 550).

**BA'SHAN-HA'VOth-JA'IR** (Heb. בָּשָׁן וְיָדִיר, *baw-shawn' khaan-vothe' yav-veer'*, the *Bashan of the villages of Jair*), the name given by Jair to the places he had conquered in Bashan (Deut. 3:14). It contained sixty cities with walls

and brazen gates (Josh. 13:30; 1 Kings 4:13). Num. 32:41 called Havoth-jair.

**BASH'EMATH** (Heb. בִּשְׁמַת, *bos-ma-fragrance*, elsewhere, 1 Kings 4:15, more correctly "Basmath"), a daughter of Ishmael, the last married of the three wives of Esau (Gen. 36:3, 4), from whose son, Reuel, four tribes of the Edomites were descended. When first mentioned she is called Mahalath (Gen. 28:9), while, on the other hand, the name Bashemath is in the narrative (Gen. 26:34) given to another of Esau's wives, the daughter of Elon the Hittite. It may be that the name (Bashemath) has been assigned to the wrong person in one or other of the passages. Or it may have been the original name of one, and the name given to the other upon her marriage, for, as a rule, the women received new names when they were married.

**BASIN**, the rendering in the A. V. of several words in the original. In old editions it is spelled "Bason."

1. *Ag-gawn'* (Heb. אֶגְוֹן), literally, *pounded out*, a vessel for washing, a *laver* (Exod. 24:6).

2. *Kef-ore'* (Heb. כֶּפֶר), a *covered dish* or *table*, such as the gold and silver vessels of the sanctuary (1 Chron. 28:17; Ezra 1:10; 8:27).

3. *Miz-rawk'* (Heb. מִזְרֹק), a *bowl* from which anything was sprinkled. The sacrificial bowls of the Tabernacle were of "brass" (bronze or copper, Exod. 27:3), and those in the Temple of gold (2 Chron. 4:8).

4. *Saf'* (Heb. סַף), *utensils* for holding the blood of victims (Exod. 12:22; Jer. 52:19); the oil of the sacred candlestick (1 Kings 7:50); basins for domestic purposes (2 Sam. 17:28); also a drinking cup (Zech. 12:2).

5. *Nip-tare'* (Gr. *πύλινθος*), the basin from which the Lord washed the disciples' feet (John 13:5). See *BOWL*, *CUP*.

**BASKET**, the rendering of several Hebrew and Greek words:

1. *Sal* (Heb. סַל), so called from the *twigs* which it was originally made, specially used for holding bread (Gen. 40:16, sq.; Exod. 29:3, Lev. 8:2, 26, 31; Num. 6:15, 17, 19). The form of the Egyptian bread basket is delineated in Wilkinson's *Anc. Egypt.*, iii, 226, after the specimens represented in the tomb of Rameses IV. We must assume that the term *sal* passed from its strict etymological meaning to any vessel



applied to the purpose. In Judg. 6:19 mentioned up in a *sal*, which could hardly have been of wickerwork.

The expression "white wicker baskets" is of doubtful

meaning, supposed to refer to the material of which they were made, to the white color of peeled sticks, or to their being full of holes.

2. *Sal-sil-loth'* (Heb. סַלְסִילוֹת), a word of kindred origin, applied to the basket used in gathering grapes (Jer. 6:9).



**Teh'-neh** (Heb. טֶה־נֶה), in which the first fruits of the harvest were presented (Deut. 26:2, 4). In its being coupled with the kneading bowl (Jer. 17: "store," Deut. 28:5, 17) we may infer that it has also been used for household purposes, perhaps for grinding the corn to the mill.

**Kel-oo'b'** (Heb. כֶּל־עֹב', so called from its similarity to a bird cage or trap, probably in reference to its having a lid; it was used for carrying (Amos 8:1, 2).

**Dood** (Heb. דֹּוּד, a *pot*), used for carrying (Jer. 24:1, 2), as well as on a large scale for carrying clay to the brickyard (Psa. 81:6; *pots*, etc.), or for holding bulky articles (2 Kings 10: in Egypt heavy burdens, as grain, were carried in large baskets, swung from a pole upon the shoulders. In 1 Sam. 2:14; 2 Chron. 35:13; Job 40, the same word appears to mean *pots* for cooking).

In the New Testament *baskets* are described by the three following terms: *κόφινος* (*kof'-ee-spi-nos* (*spoo-ree'*, *hamper*), *σαγάνη* (*sar-gan'*).

The last occurs only in 2 Cor. 11:33, in referring St. Paul's escape from Damascus. In regard to the two former words, it may be remarked that the first is exclusively used in the description of the miracle of feeding the five thousand (Matt. 14:20; 16:9; Mark 6:43; Luke 9; John 6:13), and the second, in that of the thousand (Matt. 15:37; Mark 8:8); the distinction is most definitely brought out in Mark 8:10 (Smith, *Bib. Diet.*, s. v.).

**ASMATH** (Heb. אֲשֵׁמַת, *bas-math'*, *france*), a daughter of Solomon, who became the wife of Ahimaaz, one of the king's purveyors (2 Kings 4:15), B. C. about 1000.

**ASTARD** (Heb. אֲסָרְדָּר, *mam-zar'*, *polluted*). The word occurs in Deut. 23:2 and Zech. 9:6. Its etymology is obscure, but it appears to denote anyone whose birth a serious stain attaches. The Jews applied the term not to any illegitimate birth, but to the issue of any connection with the degrees prohibited by the law (see **MAR-riage**). A very probable conjecture is that which gives the term to the offspring of heathen priestesses in the neighborhood of Palestine, and were a sort of priestesses to the Syrian god Ashtar. In Zech. 9:6 the word is, doubtless, in the sense of *foreigner*, expressing the degradation of Philistia in being conquered by her people.

Persons of illegitimate birth among the Jews had no claim to a share in the paternal inheritance, the proper filial treatment of children of the father. This is what is referred to in Heb. 12:8, where a contrast is drawn between the treatment of God's true children might expect, as compared with that given to such as are not so related to him.

Persons of illegitimate birth are forbidden, in the canon law, from receiving any of the minor orders without a dispensation from the bishop; and they, in the Latin Church, be admitted to orders, or to benefices with cure of souls, except by a dispensation from the pope. In the Church of England a bastard cannot be admitted

to orders without a dispensation from the sovereign or archbishop.

**BAT.** See **ANIMAL KINGDOM**.

**BATH.** See **METROLOGY**, p. 711.

**BATHE, BATHING** (Heb. בָּתַח, *raw-khats'*).

The hot climate of the East, with its abundant dust, made bathing a constant necessity for the preservation and invigoration of the health. This natural necessity was greatly furthered among the Israelites by the religious purifications enjoined by the law. For, although these precepts had a higher object, the teaching of personal purity, they could not fail to intensify the instinct of cleanliness, and to make frequent washing and bathing an indispensable arrangement of the life.

The Israelites, from early times, were accustomed not only to wash the hands and feet before eating, but also to bathe the body when about to visit a superior (Ruth 3:3), after mourning, which always implied defilement (2 Sam. 12:20), but especially before any religious service (Gen. 35:2; Exod. 19:10; Josh. 3:5; 1 Sam. 16:5), that they might appear clean before God. The high priest at his inauguration (Lev. 13:6), and on the day of atonement before each act of propitiation (Lev. 16:4, 24), was also to bathe. To cleanse the body snow water was used, or lye put into the water (Job 9:30), also bran, according to Mishna. Bathing in running water was specially favored (Lev. 15:13), or in rivers (2 Kings 5:10; Exod. 2:5). Baths were placed in the courts of private houses (2 Sam. 11:2; Susanna 15). In the later temple there were bath rooms over the chambers for the use of the priests. The "pools," as those of Siloam and Hezekiah (Neh. 3:15, 16; 2 Kings 20:20; Isa. 22:11; John 9:7), were public baths, no doubt introduced in imitation of a Roman and Greek custom (Keil, *Bib. Arch.*, II, 144).

**BATH'-SHEBA** (Heb. בַּת שֶׁבַע, *bath-sheh'-bah*, *daughter of the oath*), daughter of Eliam

(2 Sam. 11:3), or Ammiel (1 Chron. 3:5), the granddaughter of Ahithophel (2 Sam. 23:34), and wife of Uriah. She had illicit intercourse with David while her husband was absent at the siege of Rabbah, B. C. about 980. Uriah being slain by a contrivance of David, after a period of mourning for her husband Bath-sheba was legally married to the king (2 Sam. 11:3-27). The child which was the fruit of her adulterous intercourse with David died, but she became the mother of four sons—Solomon, Shimea (Shammuah), Shobab, and Nathan (2 Sam. 5:14; 1 Chron. 3:5). When Adonijah attempted to set aside in his own favor the succession promised to Solomon, Bath-sheba was employed by Nathan to inform the king of the conspiracy, and received from him an answer favorable to Solomon (1 Kings 1:11-31). After the accession of Solomon she, as queen-mother, requested permission of her son for Adonijah to take in marriage Abishag the Shunammite (1 Kings 2:21). The request was refused, and became the occasion of the execution of Adonijah (2:24, 25).

**BATH'-SHUA**, a variation of the name **BATH-SHEBA** (q. v.), the mother of Solomon (1 Chron. 3:5).

**BATTERING-RAM.** See ARMOR.

**BATTLE.** See WARFARE.

**BATTLE-AX.** See ARMOR.

**BATTLE-BOW.** See ARMOR.

**BATTLEMENT** (Heb. **בִּצְרֵי**, *mah-ak-eh'*, ledge), a breastwork, of wall or lattice, surrounding the flat roofs of Eastern houses, required as a protection against accidents (Deut. 22:8). "Battlements" is the rendering (Jer. 5:10) for **נֶט־עֵשָׂו**, *net-ee-shaw'*, tendril, the parapet of a city wall.

**BAV'AI** (Heb. **בַּיִי**, *bav-vah'ee*), a son of Henadad, and ruler of the half part of Keilah. He repaired a portion of the wall of Jerusalem on the return from Babylon (Neh. 3:18), B. C. 445.

**BAY** (Heb. **לָשׁוֹן**, *law-shone'*, tongue), the cove of the Dead Sea, at the mouth of the Jordan (Josh. 15:5; 18:19), and also of the southern extremity of the same sea (15:2). The same term is used (in the original) with reference to the forked mouths of the Nile ("the tongue of the Egyptian Sea," Isa. 11:15).

**BAY**, the color, according to the English version, of one of the spans of horses in the vision of Zechariah (6:3, 7). It is the rendering of **אֲוֹמֹת**, *aw-moh'ts*, strong. Keil and Delitzsch translate "speckled, powerful horses" (*Com.*, in loc.).

**BAY TREE.** See VEGETABLE KINGDOM.

**BAZ'LITH** (Heb. **בַּצְלִית**, *bats-leeth'*, nakedness), the head of one of the families of Nethinim that returned to Jerusalem from the exile (Neh. 7:54). He is called Bazluth in Ezra 2:52.

**BAZ'LUTH** (Heb. **בַּצְלִית**, *bats-looth'*), another form of BAZLITH.

**BDELLIUM.** See MINERAL KINGDOM.

**BEACON** (Heb. **תֵּרֶן**, *to'-ren*), a tree stripped of its branches and used like a flagstaff (Isa. 30:17, marg., "tree bereft of branches"). In Isa. 33:23 and Ezek. 27:5 it is rendered "mast."

**BEAL'AH** (Heb. **בְּעֵלְיָה**, *beh-al-yaw'*, whose Lord is Jehovah), one of the Benjamite heroes who went over to David at Ziklag (1 Chron. 12:5), B. C. before 1000.

**BE'ALOTH** (Heb. **בְּעֵלוֹת**, *beh-aw-loth'*, probably *citizens*).

1. A town in the southern part of Judah, i. e., in Simeon (Josh. 15:24), probably the same as Baalath-beer (19:8).

2. A district in Asher of which Baanah was commissary (1 Kings 4:16, "in Aloth;" R. V. "Baloth").

**BEAM** is the rendering in the A. V. of the following words:

1. **חֵב־רֶגֶל** (Heb. **חֵב־רֶגֶל**, *a web*, Judg. 16:14), in the A. V. rendered *beam*. Keil and Delitzsch (*Com.*, in loc.) understand this to mean the comb or press which was used to press the weft together and so increase the substance of the cloth. The meaning would then be, when Samson was awakened he tore out the weaver's comb and the warp from the loom with his plaits of hair that had been woven in.

2. **מַו־נֹרֶה** (Heb. **מַו־נֹרֶה**, literally, *yoke*, h. a weaver's frame, or its principal beam (1 17:7; 2 Sam. 21:19; 1 Chron. 11:23; 20:5).

3. **גַּבֵּי** (Heb. **גַּבֵּי**, *cutting*), a board (1 K 6:9).

4. **עֹבֵה** (Heb. **עֹבֵה**), a term of architecture threshold step (1 Kings 7:6; Ezek. 41:25, "planks").

5. **צִלְעֵי** (Heb. **צִלְעֵי**, *a rib*), joists building (1 Kings 7:3; "board" in 6:15, "plank" in 6:16).

6. **קֶרֶחַת** (Heb. **קֶרֶחַת**, *hewed*), b (1 Kings 6:36; 7:2, 12).

7. **קֶרֶחַת** (Heb. **קֶרֶחַת**), a crosspiece on ter (2 Kings 6:2, 5; 2 Chron. 3:7; Cant. 1:17).

8. **קַרְרָה** (Heb. **קַרְרָה**), to fit beams, her frame (Neh. 3:3, 6; Psa. 104:3).

9. **קַרְרָה** (Heb. **קַרְרָה**), a crossbeam, g (Hab. 2:11).

10. **דֹּק־וֹס'** (Gr. **δοκός**), stick of wood for l ing purposes (Matt. 7:3, sq.; Luke 6:41, 42). the passages referred to reference is made common proverb among the Jews, respect those who with greater sins reproved the faults of others. See MOTE.

**BEAN.** See VEGETABLE KINGDOM.

**BEAR.** See ANIMAL KINGDOM.

**BEARD.** See HAIR.

**BEAST.** See ANIMAL KINGDOM; GLOSSA

**BEAST**, in a figurative or symbolical is of frequent occurrence in Scripture, and erally refers to the sensual and groveling or cious and brutal natures properly belonging to brute creation. The psalmist speaks of him as being "like a beast before God," while a way to merely sensuous considerations (Psa. 7). The word is sometimes used figuratively of men. Hence the phrase, "I fought with beasts at Ephesus" (1 Cor. 15:32, comp. 19:29), is a figurative description of a *fight strong and exasperated enemies*. For a similar of the word see Eccles. 3:18; 2 Pet. 2:12; Jude.

A wild beast is the symbol of selfish, tyrannical monarchies. The four beasts in Dan. 7:3, 1 represent four kingdoms (Ezek. 34:28; Jer.

In the Apocalypse the Beast obviously worldly power, whose rising out of the sea indicates that it owes its origin to the commotion the people (Rev. 13:1; 15:2; 17:8).

The *four beasts* (Gr. **τέσσαρες**, *tes'-ah*, living tures, not *Opion*, *thay-ree'-on*, beast in the sense) should be rendered the *four living* (Rev. 4:6).

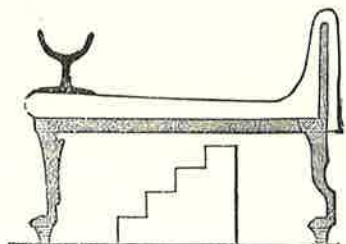
**BEATING**, or **BASTINADO**, a punishment in universal use throughout the East. It appears designated by the Hebrew phrase "rod of rection" **שִׁבְתַּת מִזְרָה**, *shay'-bet moo-saw'r*, 22:15). Beating with rods ("scourging," 19:20; "chastising," Deut. 22:18) was established by law, and was very common among the (Prov. 10:13; 26:3). The person to be punished was extended upon the ground, and blows, exceeding forty, were applied to his back i



sence of a judge (Deut. 25:2, 3). Among the Egyptians, ancient and modern, minor offenses were generally punished with the stick, and persons who refused to pay taxes were frequently brought to terms by a vigorous use of the stick. Superintendents were wont to stimulate laborers by the persuasive powers of the rod. The bastinado was inflicted on both sexes. See PUNISHMENTS.

**BEBAI** (Heb. בְּבַי, *bay-bah'ee*, father).

... The head of one of the families that returned with Zerubbabel from Babylon (B. C. about 536) the number of six hundred and twenty-three (Ezra 2:11) or six hundred and twenty-eight (Neh. 7:3). At a later period twenty-eight more, under Shabbathai, returned with Ezra (Ezra 8:11), B. C.



Egyptian Bedsteads.



ut 457. Several of his sons were among those who had taken foreign wives (Ezra 10:28).

... The name of one who sealed the covenant with Nehemiah (Neh. 10:15), B. C. 445.

**BECAUSE.** See GLOSSARY.

**BE'CHER** (Heb. בְּכֶרֶךְ, *beh'-ker*, firstborn, or a young camel).

... The second son of Benjamin, according to the list of both in Gen. 46:21 and 1 Chron. 7:6, but omitted in 1 Chron. 8:1. Some suppose that the word "firstborn" in the latter passage is a corruption of Becher; others, that Becher in the two passages above is a corruption of the word signifying "firstborn." Yet 1 Chron. 7:8 gives Becher a person, and names his sons. He was one of the sons of Benjamin that came down to Egypt with Jacob, being one of the fourteen descendants of Rachel who settled there. At the numbering of the Israelites in the plain of Moab (Num. 26) there is no family named after him. But there is a Becher and a family of Bachrites among the sons of Ephraim. This has given rise to the supposition that the slaughter of the sons of Ephraim by the men of Gath had sadly thinned the house of Ephraim of its males, and that Becher, or his heir, married an Ephraimitish heiress, a daughter of Shuthelah (1 Chron. 7:20, 21), so his house was reckoned in the house of Ephraim.

... Son of Ephraim; called Bered (1 Chron. 7:20); his posterity were called Bachrites (Num. 26:25). He is probably the same as the preceding.

**ECHO'RATH** (Heb. בְּכוֹרֶת, *bek-o-rath'*, firstborn), the son of Aphiah, of the tribe of Benjamin, one of the ancestors of King Saul (1 Sam. 9:1), died long before 1030.

**BED**, the rendering of several Hebrew and Greek words:

1. *Mit-taw'* (Heb. מִטָּה, *mit-tah*), a bed as *extended*; used either for rest at night (Gen. 47:31; Exod. 8:3; 1 Sam. 19:13, etc.) or for ease and quiet, a couch, divan (1 Sam. 28:23; Esth. 7:8; Amos 3:12); a litter (Cant. 3:7).

2. *Mish-kawb'* (Heb. מִשְׁכָּב, *mish-kav*), generally the marriage bed (Gen. 49:4; Lev. 15:4); also a coffin or bier (2 Chron. 16:14; Isa. 57:2).

3. *Yaw-tsoo'-ah* (Heb. יָצוּר, *yav-tsoo'*), *spread* as a bed (1 Chron. 5:1; Job 17:13; Psa. 63:6).

4. *Eh'-res* (Heb. עֵרֶשׁ, *eh'-res*), *with a canopy*. This bed was of a more imposing style than ordinary (Job 7:13; Psa. 41:3; "bedstead," Deut. 3:11).

5. *Ar-oo-gaw'* (Heb. עֲרֹגָה, *ar-oo-gaw'*), *piled up*, probably referring to the custom of piling up cushions for the sake of comfort (Cant. 5:13; 6:2, A. V., "bed of spices").

6. *Klee'-nay* (Gr. κλίνη, *klīnē*, Matt. 9:2, 6; Mark 4:21), a mere couch consisting of a litter and coverlet; *krab'-bat-os* (κράββατος), a pallet or mattress (Mark 2:4; John 5:8, sq.; Acts 9:33); *koy'-tay* (κοιτη, *koiitē*), the marriage bed (Luke 11:7; Heb. 13:4).

We distinguish in the Jewish bed five principal parts: (a) *The mattress*, a mere mat, or one or more



Taking up the Bed (Mark 2:11, 12).

quilts. (b) *The covering*, a finer quilt than used for a. In summer a thin blanket, or the outer garment worn by day (1 Sam. 19:13), sufficed. Hence the law provided that it should not be kept in pledge after sunset, that the poor might not be without his covering (Deut. 24:13). (c) *The pillow* mentioned (1 Sam. 19:13) seems to have been material woven of goat's hair, with which persons in the East covered the head and face while sleeping. The

Heb. כֶּהֶת־סֶת, *keh'-seth*, should be rendered "covering." It may be that pillows were made of cloth rolled up to suit individual taste, or, as at the present day, made of a sheep's fleece or goat's skin stuffed with cotton. (d) *The bedstead*. The bedstead was not always necessary, the divan, or platform along the side or end of an oriental room, sufficing as a support for the bedding. Yet some slight and portable frame seems implied among the senses of the word, which is used for a "bier" (2 Sam. 3:31), and for the ordinary bed (2 Kings 4:10), for the litter on which a sick person might be carried (1 Sam. 19:15), for Jacob's bed of sickness (Gen. 47:31), and for the couch on which guests reclined at a banquet (Esth. 1:6). (e) *Ornamental portions*. These consisted of pillows and a canopy, ivory carvings, gold and silver, and probably mosaic work, purple, and fine linen (Esth. 1:6; Cant. 3:9, 10; Amos 6:4). The ordinary furniture of a bedchamber in private life is given in 2 Kings 4:10.

**BE'DAD** (Heb. בְּדָד, *bed-ad'*, separation, or בֶּן־אָדָד, *son of Adad*), the father of Hadad, a king in Edom (Gen. 36:35; 1 Chron. 1:46).

**BE'DAN** (Heb. בְּדָן, *bed-awn'*).

1. The name of a judge of Israel, not found in Judges, but only in 1 Sam. 12:11. It is difficult to identify him with any of the judges mentioned elsewhere, but it is probable that *Bedan* is a contracted form for the name of the judge אֲבִיבֶן (q.v.).

2. The son of Ulam, the great-grandson of Manasseh (1 Chron. 7:17), B. C. after 1600.

**BEDCHAMBER** (Heb. חֲדָר הַמִּשְׁכָּב, *khad-ar' ham-mee-toth'*, room of beds, 2 Kings 11:2; 2 Chron. 22:11; חֲדָר מִשְׁכָּב, *khad-ar' mish-kawb'*, sleeping room, Exod. 8:3; 2 Sam. 4:7; 2 Kings 6:12). The "bedchamber" in the temple where Joash was hidden was probably a store chamber for keeping beds (2 Kings 11:2; 2 Chron. 22:11). The position of the bedchamber in the most remote and secret parts of the palace seems marked in the passages, Exod. 8:3; 2 Kings 6:12.

**BEDE'IAH** (Heb. בְּדִיָּה, *bay-de'-yaw'*, servant of Jehovah), one of the family of Bani, who divorced his Gentile wife on the return from Babylon (Ezra 10:35), B. C. 456.

**BEDSTEAD**. See *Rev. A, R*.

**BEE**. See *ANIMAL KINGDOM*.

**BEEL'ADA** (Heb. בְּעִלְיָדָה, *beh-el-yaw-daw'*, *Baal has known*), one of David's sons, born in Jerusalem (1 Chron. 14:7), B. C. after 1000. He is called Eliada (2 Sam. 5:16; 1 Chron. 3:8).

**BEEL'ZEBUB** (Gr. Βεελζεβούλ, *beh-el-zeb-ool'*), a heathen deity, believed to be the prince of evil spirits (Matt. 10:25; 12:24, 27; Mark 3:22; Luke 11:15, sq.). By some Beelzebub is thought to mean בַּעַל זֵבֵל, the *dung-god*, an expression intended to designate with loathing the prince of all moral impurity. It is supposed, at the same time, that the name *Beelzebub*, the Philistine god of flies, was changed to *Beelzebub* ("god of dung"), and employed in a jocular way as a name of the devil. Others prefer to derive the word from בְּעִל זֵבֵל, *Beel-zebul*, the lord of the dwelling, in which evil spirits dwell. The fact that Jesus designates himself as "master of the house" would seem to indicate that Beelzebub had a similar meaning. See *GODS, FALSE*.

*bah'-al ze-bool'*, the lord of the dwelling, in which evil spirits dwell. The fact that Jesus designates himself as "master of the house" would seem to indicate that Beelzebub had a similar meaning. See *GODS, FALSE*.

**BE'ER** (Heb. בְּאֵר, *bē-ayr'*, an artificial spring distinguished from *En*, a natural spring). It is usually combined with other words as a prefix, but two places are known by this name simply.

1. A place in the desert on the confines of Moab, where the Hebrew princes dug a well with twelve staves and received a miraculous supply of water (Num. 21:16-18). It is probably the same as *Beer-elim* (Isa. 15:8).

2. A town in Judah to which Jotham fled in fear of Abimelech (Judg. 9:21), probably a little more than eight Roman miles N. of Eleutheropolis, the present *el Birch*, near the mouth of the Wady es Sudd.

**BEE'RA** (Heb. בְּאֵרָה, *bē-ay-raw'*, a well), last given of the sons of Zophah, a descendant of Asher (1 Chron. 7:37), B. C. after 1600.

**BEE'RAH** (Heb. בְּאֵרָה, *bē-ay-raw'*, a well), the son of Baal, a prince of the tribe of Reuben and carried into captivity by the Assyrian Tiglath-pileser (1 Chron. 5:6).

**BE'ER-E' LIM** (Heb. בְּאֵר אֵלִים, *bē-ayr-e'-lim*, well of heroes), a spot named in Isa. 15:8 on the "border of Moab," probably the S. E. corner of the Dead Sea. It is supposed to be the same as Beer (Num. 21:16).

**BEE'RI** (Heb. בְּאֵרִי, *bē-ay-ree'*, of a famous person), illustrious).

1. A Hittite, and father of Judith, a wife of Esau (Gen. 26:34), B. C. about 1796.

2. The father of the prophet Hosea (Hos. 1:1), B. C. before 748.

**BE'ER-LAHAI-ROI** (Heb. בְּאֵר לַחַי רֹאֵי, *bē-ayr' lakh-ah'-ee ro-ae'*, the well of him who liveth and seeth me, or the well of the vision of life), the fountain between Kadesh and Beer-sheva, near which the Lord found Hagar (Gen. 16:7). In Gen. 24:62; 25:11, the A. V. has "the well of Lahai-roi."

**BEE'ROTH** (Heb. בְּאֵרֹת, *bē-ay-roth'*, wells).

1. One of the four cities of the Hivites, which made a league with Joshua (Josh. 9:17). Beer-sheva was allotted to Benjamin (Josh. 18:25), in whose possession it continued at the time of David, and was the refuge of Ish-bosheth belonging to it (2 Sam. 4:2). Beeroth, with Chephirah and Kirjath-jearim, is in the list of those who returned from Babylon (Ezra 2:25; Neh. 7:29).

2. Beeroth of the children of Jaakan is named in Num. 33:31, 32; Deut. 10:6 as a place through which the Israelites twice passed in the desert, being their twenty-seventh and thirty-third station on their way from Egypt to Canaan, and finally in the valley of the Arabah.

**BEE'ROTHITE**, an inhabitant of Beer-sheva (q. v.) of Benjamin (2 Sam. 4:2; 23:37).

**BE'ER-SHE'BA** (Heb. בְּאֵר שֶׁבַע, *bē-ayr'-sheh'-bah*, well of the oath, or of seven), a city in the southern part of Palestine, about midway between the Mediterranean Sea and the southern



the Dead Sea. It received its name because the digging of the well and making of a contract between Abraham and Abimelech (Gen. 26:31). It was a favorite residence of Abraham (Gen. 26:33). The latter was living there when Esau sold his birthright to Jacob, and in the encampment round the wells Jacob rested on his journey to Mesopotamia. He halted there to offer sacrifice to "the God of his father" on his way to Egypt. Beer-sheba was allotted to Aaron (1 Chron. 4:28), and Samuel's sons were appointed deputy judges for the southernmost districts in Beer-sheba (1 Sam. 8:2). Elijah fled to Beer-sheba, which was still a refuge in the 8th century, and frequented even by northern Israel (Isa. 55:5; 56:14). The expression "from Dan to Beer-sheba" was a formula for the whole land. During the separation of the kingdoms the formula became *from Geba to Beer-sheba*, or *from Beer-sheba to Mount Ephraim*. After the exile Beer-sheba was again peopled by Jews, and the formula ran *from Beer-sheba to the valley of Hinnom* (Neh. 11:27, 30). There are still seven wells at Beer-sheba, and to the N., on the hills that surround the valley, are scattered ruins nearly three miles in circumference.

**BEESH'TERAH** (Heb. בֵּישַׁתֶּרָה, *beh-esh-terah*, with *Ashtoreth*), one of the two Levitical cities allotted to the Gershonites, out of the tribe of Manasseh beyond Jordan (Josh. 21:27). In the Bible list (1 Chron. 6:71) Ashtaroth is given; Beeshterah is only a contracted form of *Beth-ashtaroth*, the "temple of Ashtoreth."

**BEETLE**. See **ANIMAL KINGDOM**.

**BEEVES**. See **ANIMAL KINGDOM**.

**BEG**, the rendering of Heb. בָּקַשׁ, *baw-kash'*, *beg* (Psa. 37:25); שָׁאַל, *shaw-al'* (Psa. 109:10; v. 20:4); Gr. ἐπαίτεω, *ep-ahce-teh'-o*, to *ask* (Luke 16:3); προσαιτέω, *pros-ahce-teh'-o* (Mark 16; Luke 18:35; John 9:8).

**BEGGAR** (Heb. עֲבֹנִי, *eb-yone'*, *destitute*, Num. 2:8; Gr. πτωχός, *pto-khos'*, Luke 16:20, 22; 4:9; elsewhere *poor*). A beggar, whose regular business it was to solicit alms publicly, or to go hither and thither from door to door, as understood in the Bible, was unknown to the Pentateuchal legislation. The poor were allowed privileges by the Mosaic law, and indeed the Hebrew could not be an absolute pauper. His land was inalienable, except for a certain period, when it reverted to him or his posterity, and if this resource was inefficient he could pledge the services of himself and family for a valuable sum. In the song of Hannah (1 Sam. 2:8), however, beggars are spoken of, and beggary is predicted of the posterity of the rejected, while it was promised not to be the portion of the seed of the righteous (Psa. 109:10, 15); so that then the practice was probable, though not uncommon. In the New Testament we read of beggars that were blind, diseased, and lame seeking alms at the doors of the rich, by the waysides, and before the gate of the temple (Mark 10:46; Luke 16:20, 21; Acts 3:2).

**BEGINNING** (Heb. רֵאשִׁית, *ray-sheeth'*, *first*). The expression "the beginning" (Gen. 1:1) is used absolutely,

like *ἐν ἀρχῇ*, *en ar-khay'* (John 1:1), and indicates the commencement of a series of things or events. The context of Gen. 1:1 gives it the meaning of the very first beginning, the commencement of the world, when time itself began.

Our Lord is styled the Beginning (Gr. Ἀρχή, *ar-khay'*) by both Paul and John (Col. 1:18; Rev. 1:8; 3:14), and it is worthy of remark that the Greek philosophers expressed the First Cause of all things by the same name.

**BEHEAD**. See **PUNISHMENT**, p. 918.

**BEHEMOTH**. See **ANIMAL KINGDOM**.

**BE'KAH**, an early Jewish weight, being half a shekel. See **METROLOGY**, III.

**BEL**, the national god of Babylonia. See **GODS, FALSE**.

**BELA** (Heb. בִּלְעִי, *bel'-lah*, *swallowed*).

1. A king of Edom, the son of Beor, and a native of the city of Dinhabah (Gen. 36:32, 33; 1 Chron. 1:43). From the name of his father, Beor, we may infer that he was a Chaldean by birth, and reigned in Edom by conquest. He may have been contemporary with Moses and Balaam.

2. The eldest son of Benjamin (Gen. 46:21; 1 Chron. 7:6, 7; 8:3), B. C. about 1640. From him came the family of the Belaites (Num. 26:38).

3. A son of Azaz, a Reubenite (1 Chron. 5:8), "who dwelt in Arer even unto Nebo and Baal-meon."

4. Another name (Gen. 14:2, 8) for the city of Zoar (q. v.).

**BE'LAH**, a less correct mode of Anglicizing (Gen. 46:21) the name *BELA* (q. v.), the son of Benjamin.

**BE'LAITE**, the patronymic (Num. 26:38) of the descendants of *BELA*, 2 (q. v.).

**BE'LIAL** (Heb. בְּלִיַּל, *bel-e-yah'-al*, *worthlessness*, *wickedness*; Gr. *Belial*, *bel-ee'-al*). Belial is often used in the A. V. as if it were a proper name, but beyond question it should not be regarded in the Old Testament as a proper name; its meaning being *worthlessness*, and hence *recklessness*, *lawlessness*. The expression "son" or "man of Belial" must be understood as meaning simply a worthless, lawless fellow (Deut. 13:13; Judg. 19:22; 20:13, etc.).

In the New Testament the term appears (in the best manuscripts) in the form *Belias*, *bel-ee'-as*, and not *Belial*, as given in A. V. The term, as used in 2 Cor. 6:15, is generally understood as applied to Satan, as the personification of all that is bad.

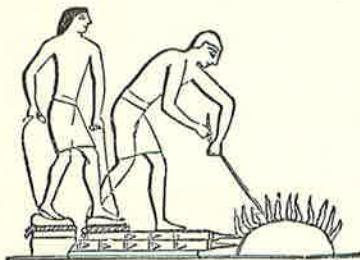
**BELIEF** (Heb. אֱמוּנָה, *aw-man'*, to *be firm*; Gr. πίστις, *pis'-tis*, *trust*), the mental assent to a statement, proposition, or existing condition of things. The statement, however, may be untrue, in which case belief is opposed to knowledge. A statement of truth commends itself to us as commanding acceptance, which is belief. The testimony of consciousness always commands our belief. A falsehood may be repeated until we believe it to be true, though we believe truth much more readily than falsehood.

Those within whose reach the truth is are guilty in not believing. If they turn their minds

in the direction of truth they will be convinced. God condemns those who will not come to the light. The words translated *believe* in both the Old and New Testament strongly carry the meaning of *remaining steadfast, adhering to*, as well as *relying on and trusting*, a fact which speaks volumes as to the way of salvation.

**BELIEVERS** (Gr. πιστοί, *pis-toi'*; Lat. *fideles*), a term applied to converts (Acts 5:14; 1 Tim. 4:12); in the early Church baptized laymen, in distinction from the clergy on the one hand, and catechumens, who were preparing for baptism. They had special privileges, titles, and honors, denied the catechumen, being called "the illuminated," "the initiated," "the perfect," "the favorites of heaven," and were allowed to partake of the Lord's Supper, join in all the prayers of the Church, and listen to all discourses delivered in the Church.

**BELL** (Heb. פֶּתִיל, *pah-am-one'*, something struck, Exod. 28:33, 34; 39:25, 26; מִצְצִלָּה, *mets-il-law'*, tinkling, Zech. 14:20). The bell is closely allied to the cymbal. The indentation of cymbals



Egyptian Smith's Bellows.

would be found to add to their vibrating power and sonority, and as this indentation became exaggerated nothing would be more probable than that they should eventually be formed into half-globes. This form is found in Roman and Greek sculpture. The most ancient bells yet discovered consist of a plate of metal, bent round and rudely riveted where the edges meet. Such were in use among the Assyrians and ancient Chinese.

1. Small golden bells were attached to the lower part of the blue robe (robe of the ephod) which formed part of the official dress of the high priest. These may have been partly for ornament, but partly also for use, to ring as often as the high priest moved, so as to announce his approach and retirement (Exod. 28:33-35).

2. In Isa. 3:16-18 reference is made to little tinkling bells, which are worn to this day by women upon their wrists and ankles to attract attention and gain admiration.

3. "Bells of the horses" (Zech. 14:20) were probably "concave pieces or plates of brass, which were sometimes attached to horses for the sake of ornament" (Jahn, *Bibl. Arch.*, § 96). These by their tinkling served to enliven the animals, and in the caravans served the purpose of our modern sheep bells. In the passage referred to the motto "Holiness to the Lord," which the high priest wore upon his miter, being also inscribed upon

the bells of horses, predicted the coming of a time when all things, even to the lowest, should be sanctified to God.

**BELLOWS** (Heb. מַפְּפֹה, *map-poo'-akh*, blow). Jer. 6:29 only, though other passages which speak of blowing the fire (Isa. 54:16; Ezek. 22:21), may refer to them; but as wood was the common fuel in ancient times, and kindles readily, a fan would generally be sufficient. Bellows seem to have been of great antiquity in Egypt, and were used at the forge or furnace. They were worked by the foot of the operator, pressing alternately upon two skins till they were exhausted, and pulling each exhausted skin with a string held in the other hand. The earliest specimens seem to have been simply of reed tipped with a metal point which came in contact with the fire.

**BELLY** (Heb. usually בֶּטֶן, *beh'-ten*, hollow). Gr. κοιλία, *koy-lee'-ah*; also Heb. מֵיִם, *may-ee*. Gr. γαστήρ, *gas-tar'*, especially the bowels). Among the Hebrews and most ancient nations the belly was regarded as the seat of the carnal affections, as being, according to their view, that which is partakes of sensual pleasures (Tit. 1:12; Phil. 3:16; Rom. 16:18).

**Figurative.** It is used figuratively for the heart, the innermost recesses of the soul (Ps. 18:8; 20:27; 26:22). The "belly of hell," literally, "out of the womb of the nether world," a strong phrase to express Jonah's dreadful confinement in the deep (Jonah 2:2).

**BELOMANCY**, divination by arrows. MAGIC, p. 670.

**BELSHAZ'ZAR** (Heb. בֶּלְשַׁצְצָר, *bale-shaz-sar'*), the name of the last native king of Babylon mentioned in Daniel (chaps. 5, 7, and 8). The name occurs also in Josephus, who identifies him with the Babylonian king Nabonidus, in the words "the Baltasar, who by the Babylonians was called Nabonadelos." Except for the references in the two places, viz., Daniel and Josephus, the name of Belshazzar was nowhere to be found. Since the discovery of the Babylonian inscriptions, however, the name has been frequently found. In Babylonian it is found Bel-shar-usur, composed of the name of the god Bel (Heb. Baal), the vishsharu, *king*, and the imperative singular nasaru, *to protect*, the whole meaning, "Bel protect the king." Belshazzar was the son of Nabonidus (556-539 B. C.), a Babylonian, not Chaldean, who followed upon the throne of Babylon two incapable kings, and proved to be a man of force and character.

The historical inscriptions which have come down to us which relate to the last days of the Babylonian empire give us no information concerning Belshazzar, but his existence and his relationship to the king are placed beyond doubt by the Babylonian contract tablets in which he is mentioned. One of these tablets mentions a son of Belshazzar's for which he had to give security, being thus compelled to conform to the same obligations as bound his subjects. In all of these he is specifically called "son of the king." Besides these commercial transactions and arrangements there are many records of gifts to temples



bylonia by Belshazzar, especially to the shrine of the sun god at Sippar. The reason of these visits to the temple at Sippar is unknown, though it has been suggested that at this time Belshazzar may have been at the head of an army stationed in the country of which Sippar was a prominent city.

It seems probable that though Nabonidus continued to be king of Babylon until it was taken by Cyrus and annexed to the Persian empire, Belshazzar was regent during part of the time, and hence was properly called king in the Book of Daniel. The events which led up to the fall of Babylon are still not quite plain. As in the case of the fall of Nineveh, Babylonian documents dealing with the end of the state fail us, and we must have recourse to the inscriptions of Cyrus himself, and these have not yet satisfactorily solved all the difficulties.

There is some reason to hope that later discoveries may throw some light on Darius the Mede, and on the relation of Belshazzar to the kingdom of Babylon.—R. W. R.

**BELTSHAZ'ZAR** (Heb. בִּלְשַׁצְצָר, *bale-shatz-sar'*, *Bel's prince*), the name given to Daniel at the court of Nebuchadnezzar in Babylon (Dan. 1:7, etc.). See DANIEL.

**BEN** (Heb. בֵּן, *bane, son*), a Levite "of the second degree," one of the porters appointed by David to the service of the ark (1 Chron. 15:18), G. 988.

**BEN-** (Heb. בֵּן, *bane, son of*), often used as a prefix to scriptural proper names, the following word being either a proper name, an appellative, or abstract.

**BENA'IAH** (Heb. בְּנֵיָהּ, *ben-aw-yaw'*, *built by Jehovah*).

1. The son of Jehoiada, the chief priest (1 Chron. 24:5), and a native of Kabzeel (2 Sam. 23:20; 1 Chron. 11:22). He was placed by David (1 Chron. 25) over his bodyguard of Cherethites and Gittites (2 Sam. 8:18; 1 Kings 1:38; 1 Chron. 18:17; 2 Sam. 20:23), and given a position above the thirty, but not included among the "first three" of the mighty men (2 Sam. 23:22, 23; 1 Chron. 11:24, 25; 27:6). He was a very valiant man, and his exploits against man and beast which gave him rank are recorded in 2 Sam. 23:21; 1 Chron. 11:22. He was captain of the host for the third month (1 Chron. 27:5). Benaiah remained faithful to Solomon during Adonijah's attempt on the crown (1 Kings 1:8, sq.). Acting under Solomon's orders, he slew Joab, and was appointed to fill his position as commander of the army (1 Kings 2:35; 4:4), B. C. 938. Jehoiada, the son of Benaiah, succeeded Ahithophel about the person of the king, according to 1 Chron. 24:34. This is possibly a copyist's mistake for Benaiah the son of Jehoiada.

2. A man of Pirathon, of the tribe of Ephraim, one of David's thirty mighty men (2 Sam. 23:30; 1 Chron. 11:31), and the captain of the host for the seventh month (1 Chron. 27:14), B. C. 1000.

3. One of the princes of the families of Simeon, who dispossessed the Amalekites from the pasture lands of Gedor (1 Chron. 4:36), B. C. about 715.

4. A Levite in the time of David, who "played with the psaltery on Alamoth" at the removal of the ark (1 Chron. 15:18, 20; 16:5), B. C. about 990.

5. A priest appointed to blow the trumpet before the ark when David caused it to be removed to Jerusalem (1 Chron. 15:24; 16:6), B. C. about 990.

6. A Levite of the sons of Asaph, the son of Jeiel, and grandfather of Jahaziel, which latter was sent by God to encourage the army of Jehoshaphat against the Moabites (2 Chron. 20:14), B. C. before 896.

7. A Levite in the time of Hezekiah, who was one of the overseers of the offerings to the Temple (2 Chron. 31:13), B. C. 726.

8-11. Four Jews who had taken Gentile wives after the return from Babylon, B. C. 456. They were respectively of the "sons" of Parosh (Ezra 10:25), Pahath-moab (v. 30), Bani (v. 35), and Nebo (v. 43).

12. The father of Pelatiah, which latter was a "prince of the people" in the time of Ezekiel (Ezek. 11:1), B. C. before 592.

**BEN-AM'MI** (Heb. בֶּן-אֲמִי, *ben-am-mee'*, *son of my kindred*), son of Lot by his youngest daughter. He was the progenitor of the Ammonites (Gen. 19:38), B. C. 1897.

**BENCH** (Heb. כֶּרֶשׁ, *keh'-resh*, a plank, usually rendered *board*), once the rowing benches of a ship (Ezek. 27:6). The same Hebrew term is used (Exod. 26:15, sq.) for the boards of the TABERNACLE (q. v.). See CHITTIM.

**BEN'E-BE'RAK** (Heb. בְּנֵי-בֶרֶק, *ben-ay'-ber-ak'*, *sons of lightning*), one of the cities of Dan (Josh. 19:45), the present Ibn Abrak, an hour from Jehud. Sennacherib mentions it as one of the cities besieged and taken by him (Sayce, *Higher Crit. and the Mon.*, p. 430).

**BENEDICTION**, an essential form of public worship was the priestly benediction, the form of which is prescribed in the law, "The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace" (Num. 6:24-26), the promise being added that God would fulfill the words of the blessing. This blessing was pronounced by the priest, after every morning and evening sacrifice, with uplifted hands, as recorded of Aaron (Lev. 9:22), the people responding by uttering an amen. This blessing was also regularly pronounced at the close of the service in the synagogues (see Keil, *Bib. Arch.*, i, 457). The Levites appear also to have had the power of giving the blessing (2 Chron. 30:27), and the same privilege was accorded the king, as the viceroy of the Most High (2 Sam. 6:18; 1 Kings 8:55). Our Lord is spoken of as blessing little children (Mark 10:16; Luke 24:50), besides the blessing on the occasion of the institution of the Eucharist (Matt. 26:26).

**BEN'E-JA'AKAN** (Heb. בְּנֵי-יָעָק, *ben-ay'-yah-ak-awn'*, *children of Jaakan*), a tribe which gave their name to certain wells in the desert which formed one of the halting places of the Israelites on their journey to Canaan (Num. 33:31, 32). "*Bene-Jaakan* is simply an abbreviation of





the S. of Ephraim, and between him and Judah.

**Subsequent history.** We may mention, among the events of note, that they assisted Deborah (Judg. 5:14); that they were invaded by the Ammonites (10:9); that they were almost exterminated by the other tribes because they refused to give up the miscreants of Gibeah (chs. 19, 20); that the remaining six hundred were furnished with wives at Jabesh-gilead and Shiloh (ch. 21). To Benjamin belongs the distinction of giving the first king to the Jews, Saul being a Benjamite (1 Sam. 9:1; 10:20, 21). After the death of Saul they declared themselves for Ish-bosheth (2 Sam. 2:15, sq.; 1 Chron. 12:29). They returned to David (2 Sam. 19; 19:16, 17). David having at last expelled the Jebusites from Zion, and made it his own residence, the close alliance between Benjamin and Judah (Judg. 1:8) was cemented by the circumstance that while Jerusalem actually belonged to the district of Benjamin, that of Judah was immediately contiguous to it. After the death of Solomon Benjamin espoused the cause of Judah, and the two formed a kingdom by themselves. After the exile, also, these two tribes constituted the flower of the new Jewish colony (comp. Ezra 1; 10:9). The prediction of Jacob regarding Benjamin's future lot, or the development of his personal character in his tribe, is brief: "Benjamin shall devour the prey, and at night he shall divide the spoil" (Gen. 49:27). The events of history cast light on that prediction, for the ravaging of the wolf is seen in the exploits of Ehud the Benjamite (Judg. 3), and in Saul's career, and especially in the whole matter of Gibeah, so carefully recorded in Judg. 20. So, again, the fierce wolf is seen in fight in 2 Sam. 2:15, 16, at Gibeon, and again in the character of Shimei. Some find much of the wolf of Benjamin in Saul of Tarsus, making havoc of the Church."

2. A man of the tribe of Benjamin, second named of the seven sons of Bilhan, and the head of a family of warriors (1 Chron. 7:10).

3. An Israelite, one of the "sons of Harim," who divorced his foreign wife after the exile (Ezra 10:32), B. C. 456. He seems to be the same person who had assisted in rebuilding (Neh. 3:23) and purifying (Neh. 12:34) the walls of Jerusalem.

**BENJAMITE** (1 Sam. 9:21; 22:7; 2 Sam. 11, etc.), the patronymic title of the descendants of the patriarch BENJAMIN (q. v.).

**BE'NO** (Heb. בְּנוֹ, *beh-no'*, *his son*) is given as the only son, or the first of the four sons, of Asahiah the Levite, of the family of Merari, in 1 Chron. 24:26, 27.

**BEN-O'NI** (Heb. בֶּן-אֲנִי, *ben-o-ne'*, *son of pain*), the name given by the dying Rachel to her youngest son, but afterward changed (Gen. 35:18) by his father to BENJAMIN (q. v.).

**BEN-ZO'HETH** (Heb. בֶּן-זֹהֶת, *ben-zo-ayth'*, *son of Zoheth*), a person named (1 Chron. 4:10) as the second son of Ishi, a descendant of Ishi, or it may be that he was grandson of Ishi, being the son of Zoheth himself.

**BE'ON** (Heb. בְּעֵן, *beh-ohn'*, perhaps an early form for MEON, q. v.), one of the places fit for pastur-

age (Num. 32:3, "a place for cattle"). It is more properly called Beth-baal-meon (Josh. 13:17), more briefly Baal-meon (Num. 32:38), and Beth-meon (Jer. 48:23).

**BE'OR** (Heb. בְּעֹר, *beh-ore'*, *a torch*).

1. The father of Bela, one of the kings of Edom (Gen. 36:32; 1 Chron. 1:43).

2. The father of Balaam, the prophet hired by Balak to curse the children of Israel (Num. 22:5), B. C. about 1170. In 2 Pet. 2:15 he is called Bosor.

**BE'RA** (Heb. בְּרָע, *beh'-rah*, *gift, evil*), king of Sodom at the time of the invasion of the five kings under Chedorlaomer, which was repelled by Abraham (Gen. 14:2, 17, 21), B. C. about 2250.

**BER'ACHAH** (Heb. בִּרְכָה, *ber-aw-kaw'*, *a blessing*).

1. One of the thirty Benjamite warriors who joined David at Ziklag (1 Chron. 12:3).

2. A valley between Bethlehem and Hebron, not far from En-gedi; noted as the place where Jehoshaphat overcame the Moabites and Ammonites (2 Chron. 20:26).

**BERACHI'AH** (1 Chron. 6:39). See BERECHIAH, 2.

**BERAI'AH** (Heb. בְּרֵאִיָּה, *ber-aw-yaw'*, *created by Jehovah*), next to the last named of the sons of Shimhi, and a chief Benjamite of Jerusalem (1 Chron. 8:21).

**BERE'A** (Gr. Βέρεα, *ber'-oy-ah*), a Macedonian city at the foot of Mount Bermius, once a large and populous city, the residence of many Jews, whose character for careful criticism in the study of the Scriptures was commended by St. Paul (Acts 17:10-13). Berea is now known as Verria, a place of some fifteen thousand people.

**BERECHI'AH** (Heb. בִּרְכִיָּה, *beh-rek-yaw'-hoo*, *blessed by Jehovah*).

1. One of the sons (according to most authorities), or a brother (McC. and S., *Cyc.*, s. v.), of Zerubbabel, of the royal line of Judah (1 Chron. 3:20), B. C. 536.

2. The son of Shimea and father of Asaph, the celebrated singer (1 Chron. 6:39, A. V., "Bera-chiah;" 15:17), B. C. 1000. He was one of the "doorkeepers for the ark" when it was removed from the house of Obed-edom (1 Chron. 15:23).

3. The son of Asa, and one of the Levites that dwelt in the villages of the Netophathites after the return from Babylon (1 Chron. 9:16), B. C. about 536.

4. The son of Meshillemoth, and one of the chiefs of Ephraim, who enforced the prophet Oded's prohibition of the enslavement of their Judaite captives by the warriors of the northern kingdom (2 Chron. 28:12), B. C. 741.

5. The son of Meshezabeel and father of Meshullam, who repaired a part of the walls of Jerusalem (Neh. 3:4, 30). His granddaughter was married to Johanan, the son of Tobiah (Neh. 6:18).

6. The son of Iddo and father of Zechariah the prophet (Zech. 1:1, 7), B. C. before 520.

**BE'RED** (Heb. בְּרֵד, *beh'-red*, *hail*).

1. A son of Shuthelah and grandson of Ephraim

(1 Chron. 7:20), supposed by some to be identical with Becher (Num. 26:35).

2. A town in the S. of Palestine (Gen. 16:14), between which and Kadesh lay the well Lahai-roi; supposed by some to be at El-Khulasah, twelve miles from Beer-sheba.

**BE'RI** (Heb. בֵּרִי, *bay-ree'*, well, fountain), a son of Zophah, and a mighty warrior of the tribe of Asher (1 Chron. 7:36).

**BERI'AH** (Heb. בֵּרִי'א, *ber-ee'-aw*, in evil, or son of evil).

1. The last named of the four sons of Asher, and father of Heber and Malchiel (Gen. 46:17; 1 Chron. 7:30). His descendants were called Beriites (Num. 26:44, 45).

2. A son of Ephraim, so named on account of the state of his father's house when he was born. Some of Ephraim's sons had been slain by men of Gath "because they came down to take away their cattle" (1 Chron. 7:23).

3. A Benjamite, and apparently son of Elpaal. He and his brother Shema were ancestors of the inhabitants of Aijalon, and expelled the people of Gath (1 Chron. 8:13). His nine sons are enumerated in vers. 14-16.

4. The last named of the four sons of Shimei, a Levite of the family of Gershom (1 Chron. 23:10, 11). His posterity was not numerous, and was reckoned with that of his brother Jeush.

**BERI'ITES** (Heb. בֵּרִי'י, *hab-ber-ee-ee'*), only mentioned in Num. 26:44, and the descendants of BERIAH (q. v.), son of Asher (Gen. 46:17; Num. 26:45).

**BE'RITES** (Heb. בֵּרִי, *bay-ree'*), a people only mentioned in 2 Sam. 20:14, in the account of Joab's pursuit of Sheba, son of Bichri. Being mentioned in connection with Abel and Bethmaachah they seem to have lived in northern Palestine. Thomson (*Land and Book*) places them at Biria, N. of Safed. Biria he identifies with the Beroth, a city of the upper Galilee, not far from Cadesh, where, according to Josephus (*Ant.*, v, i, 18), the northern Canaanite confederacy pitched camp against Joshua. The story is told in Josh. 11, where, however, the camp is located at the waters of Merom.

Klosternmann, from the reading of the LXX (*ol év xappi*), thinks the true reading may have been "all the Bichrites."—W. H.

**BE'RITH**, the god (Judg. 9:46). See GODS, FALSE.

**BERNI'CE** (Gr. Βερνίκη), the eldest daughter of Agrippa I, by his wife Cypros; she was espoused to Marcus, the son of Alexander, and upon his death was married to her uncle Herod, king of Chalcis, by whom she had two sons (Josephus, *Ant.*, xviii, 5, 4; xix, 5, 1). After the death of Herod she lived for some time with her own brother, Agrippa II, probably in incestuous intercourse. She was afterward married to Polemon, king of Cilicia, but soon deserted him and returned to her brother. With him she visited Festus on his appointment as procurator of Judea, when Paul defended himself before them all (Acts 25:13, 23; 26:30). She afterward became the mistress of Vespasian and his son Titus.

**BERO'DACH-BAL'ADAN** (Heb. בֶּרֶדַח בַּלְאֲדָן, *ber-o-dak' bal-ad-awn'*), the king of Babylon who sent friendly letters and a gift to Hezekiah upon hearing of his sickness (2 Kings 12). He is also called, in Isa. 39:1, MERODACH-BALADAN (q. v.).

**BERCE'A**. See BEREÄ.

**BERO'THAH** (Heb. בִּירוֹתָה, *bay-ro-tha'*, Ezek. 47:16), or **BER'OTHAI** (Heb. בִּירוֹתַי, *bay-ro-tha'-ee*, cypress, 2 Sam. 8:8). Ezekiel mentions Berothah in connection with Hamath and Damascus, as forming the northern boundary of the promised land as restored in his vision. Keil (*Commentary*, loc.) says: "Hamath is not the city of Hamath on the Orontes, . . . but the kingdom of Hamath, the southern boundary of which formed the northern boundary of Canaan, though it cannot be given with exactness." Harper (*Bible and Mod. Life*, p. 246) identifies Berothai with Beirut.

**BER'OTHITE**, an epithet of Naharai, Joab's armor-bearer (1 Chron. 11:39), probably as a title of BEEROTH (q. v.).

**BERYL**. See MINERAL KINGDOM.

**BE'SAI** (Heb. בִּסַּי, *bes-ah'-ee*, subjugator, tory), one of the heads of the Nethinim, whose descendants returned from Babylon (Ezra 2:35; Neh. 7:52), B. C. 536.

**BESODE'IAH** (Heb. בִּסְדֵּי'א, *bes-o-deh-ya'*, in the counsel of Jehovah), the father of Meshai, which latter repaired "the old gate" of Jerusalem (Neh. 3:6; B. C. 445).

**BESOM** (Heb. בִּמְסוֹמ, *mat-at-ay'*, a broom, Isa. 14:23, "besom of destruction"). To sweep away as with a broom, is a metaphor still frequently used in the East for utter ruin. Jehovah treats Babylon as rubbish, and sweeps it away, destruction sweeping him as a broom. See GLOSSARY.

**BE'SOR** (Heb. בִּשְׁוֹר, *bes-ore'*, cold), a brook flowing into the Mediterranean, about five miles S. of Gaza. The place where two hundred of David's men remained while the other troops pursued the Amalekites (1 Sam. 30:9, 10, 21). The present Wady es Sheriah, according to some, others claim its location unknown.

**BESTEAD**. See GLOSSARY.

**BESTOW**. See GLOSSARY.

**BE'TAH** (Heb. בֵּיתָה, *beh'-takh*, confidence), called Tibhath (1 Chron. 18:8), a city of Syria, captured by David (2 Sam. 8:8), and yielding much spoil of "brass." Probably a city on the eastern slope of Anti-Libanus.

**BE'TEN** (Heb. בֵּתֵן, *beh'-ten*, belly), one of the cities on the border of the tribe of Asher (Josh. 19:25 only). Identified by some as the present el-Bahneh, a village with ruins five hours E. of Akko.

**BETH** (Heb. בֵּית, *bah'-yith*), the name of the second letter of the Hebrew alphabet, corresponding to our B. As an appellative, Beth is the general word for house (Gen. 24:32; 33:17; Judg. 18:31; 1 Sam. 1:7). From this general use



transition was natural to a house in the sense of a family. Beth is frequently employed in combination with other words to form the names of places.

**BETHAB'ARA** (Gr. *Βηθαβάρᾱ*, *bay-thab-ar-ā*, *house of the ford*), the place on the E. bank of the Jordan where John was baptizing (John 8); placed by Conder at the ford 'Abarah, just of Beisan. The R. V. reads, "in Bethany beyond Jordan." Many of the best Greek manuscripts have "Bethany" instead of "Bethabara." This is not the Bethany near Jerusalem.

**BETH-A'NATH** (Heb. *בֵּית עֲנַת*, *bayth an-kh*, *house of response*), a fortified city of Naphtali, named with Beth-shemesh (Josh. 19:38; Judg. 1:33), from neither of which the Canaanites were expelled, although made tributaries (Judg. 1:33).

**BETH-A'NOTH** (Heb. *בֵּית עֲנוֹת*, *bayth an-kh*, *house of answers*), a town in the mountains of Judah (Josh. 15:59).

**BETH-AR'BEL** (Heb. *בֵּית אֲרֶבֶל*, *bayth ar-bale'*, *house of God's ambush*). In Hos. 10:14 we read of Ephraim, "All thy fortresses shall be spoiled, as SHALMAN (q. v.) spoiled Beth-arbel in the day of battle." "Beth-arbel is hardly the Arbela of Assyria—which became celebrated through the victory of Alexander—since the Israelites could scarcely have become so well acquainted with such a remote city, but in all probability the Arbela in *Galilee Superior*, a place in the tribe of Naphtali between Sephoris and Tiberias" (K. and D., *Com.*). Sayce locates it near Pella on the E. of Jordan, and thus in the line of Moabite invasion.

**BETH-A'VEN** (Heb. *בֵּית אֲוֵן*, *bayth aw'-ven*, *house of nothingness*, i. e., *idolatry*), a place in the mountains of Benjamin (Josh. 7:2; 18:12; 1 Sam. 13:5), E. of Beth-el (Josh. 7:2), and between it and Michmash (1 Sam. 13:5).

The place mentioned in Hos. 4:15 is not the



Bethany.

**BETH'ANY** (Gr. *Βηθανία*, *bay-than-ee'-ah*, *house of dates*).

A place on the E. of Jordan, the name of which is substituted in the R. V. for Bethabara (John 1:28).

A village situated on the eastern slope of Mount Olivet, fifteen furlongs (about two miles) from Jerusalem. It is called also the *house of prayer* on account of its lonely situation and the pilgrims who congregated there. It was the home of Lazarus, and associated with important events in Scripture history (Matt. 21:17; 26:6; Mark 11:1; 14:3; Luke 24:50; John 11:1; 12:1); called now Azariyeh, or Lazariyeh, "the place of Lazarus," consisting of about forty poor houses inhabited by Moslems.

**BETH-AR'ABAH** (Heb. *בֵּית הַעֲרָבָה*, *bayth ar-aw-baw'*, *house of the desert*), a town on the E. end of the Dead Sea, and one of six cities belonging to Judah on the N. border of the tribe of Judah (Josh. 15:6, 61). It was afterward included in the list of the towns of Benjamin (Josh. 18:22). It is called Arabah in Josh. 18:18.

**BETH-A'RAM** (Heb. *בֵּית הָרָם*, *bayth haw'-ram'*, *mountain house, or town of the height*), a town of Gad, opposite Jericho, and three miles E. of Jordan (Josh. 13:27). Named Julius, or Livias, after the wife of Augustus; and the name *er Rameh*.

same, but, as Amos 4:4 and 5:5 clearly show, a name which Hosea adopted from Amos 5:5 for *Beth-el* (the present *Beitin*) to show that *Beth-el*, the house of God, had become Beth-aven, the house of idols, through the setting up of the golden calf there (1 Kings 12:29).

**BETH-AZMA'VETH** (Heb. *בֵּית עֲזַמְוֶת*, *bayth az-maw'-veth*, *house of Azmaveth*), a village of Benjamin, the inhabitants of which, forty-two in number, returned with Zerubbabel from Babylon (Neh. 7:28; "Azmaveth," Neh. 12:29; Ezra 2:24).

**BETH-BA'AL-ME'ON** (Heb. *בֵּית בַּעַל מְעֹן*, *bayth bal'-al me'-own'*, *house of Baal-meon*), one of the places assigned to Reuben in the plains E. of Jordan (Josh. 13:17), known formerly as Baal-meon (Num. 32:38) or Beon (32:3), to which the Beth was possibly a Hebrew prefix. It is identified with the present ruins of Myun, three quarters of an hour S. E. of Heshbon.

**BETH-BA'RAH** (Heb. *בֵּית בָּרָה*, *bayth baw'-raw'*, *house of crossing*), a chief ford of Jordan. Possibly the place of Jacob's crossing (Gen. 32:22), S. of the scene of Gideon's victory (Judg. 7:24), and where Jephtha slew the Ephraimites (Judg. 12:4). Not identified.

**BETH-BIR'EI** (Heb. *בֵּית בִּרְיָה*, *bayth bir-ee'*, *house of a creative one*), a town of Simeon,

inhabited by the descendants of Shimei (1 Chron. 4:31); the Beth-lebaoth of Josh. 19:6, or simply Lebaoth (Josh. 15:32). Not identified with any present locality.

**BETH-CAR** (Heb. בֵּית כָּר, *bayth kar*, *sheep house*), the place to which the Israelites pursued the Philistines from Mizpah (1 Sam. 7:6-12). From the unusual expression, "under Beth-car," it would seem that the place itself was on a height with a road at its foot. Its situation is not known.

**BETH-DA'GON** (Heb. בֵּית דָּגוֹן, *bayth-daw-gohn*, *house of Dagon*).

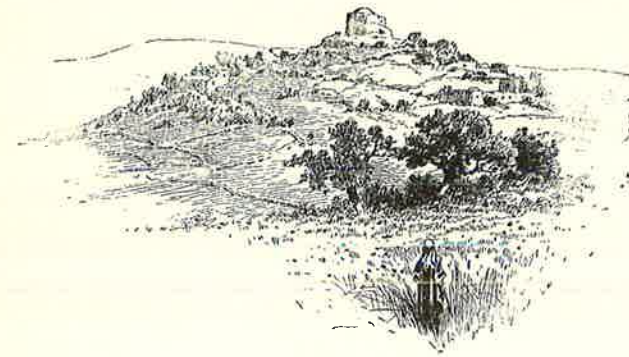
1. A city in the low country of Judah, about five miles from Lydda, near Philistia (Josh. 15:41).

2. A town near the S. E. border of Asher (Josh. 19:27).

**BETH-DIBLATHA'IM** (Heb. בֵּית דִּבְלָתַיִם, *bayth dib-law-thal'-yim*, *house of two cakes of figs*), a city of Moab denounced by Jeremiah (Jer. 48:22); called Almon-diblathaim (Num. 33:46) and Diblath (Ezek. 6:14).

**BETH-EL** (Heb. בֵּית-אֵל, *bayth-ale'*, *house of God*).

1. A town about twelve miles N. of Jerusalem,



Beth-el.

originally Luz (Gen. 28:19). It was here that Abraham encamped (Gen. 12:8; 13:3), and the district is still pronounced as suitable for pasturage. It received the name of Beth-el, "house of God," because of its nearness to or being the very place where Jacob dreamed (28:10-22). Beth-el was assigned to the Benjamites, but they appear to have been either unable to take it or careless about doing so, as we find it taken by the children of Joseph (Judg. 1:22-26).

Being very close to the border of Ephraim, we are less surprised to find it in the kingdom of the Ten Tribes after the disruption of the kingdom. It seems to have been the place to which the ark was brought (Judg. 20:26-28). It was one of the three places which Samuel selected to hold court (1 Sam. 7:16), and Jeroboam chose Beth-el as one of the two places in which he set up golden calves (1 Kings 12:28-33). King Josiah removed all traces of idolatry, and restored the true worship of Jehovah (2 Kings 23:15-20). Bethel was occu-

pied by people returning from Babylon (co Ezra 2:28 with Neh. 11:31).

Beth-el being, as laid down by Eusebius and Rome, twelve miles from Jerusalem and on the right hand of the road to Shechem, corresponds precisely to the ruins which bear the name Beitin. It stands upon the point of a low rocky ridge between two shallow wadies, which unite and flow into the Wady Suweinut toward the S. E.

2. Knobel suggests that this is a corrupt reading for *Bethul* or *Bethuel* (Josh. 19:4; 1 Chron. 4:30), in the tribe of Simeon.

**BETH-EL, MOUNT OF**, the southern range of mountains belonging to Beth-el (Josh. 16:1). Beth-el is here distinguished from Luz because reference is not to the town of Beth-el, but to the mountains, from which the boundary ran out to Luz.

**BETH-ELITE**, a name by which Hiel, who rebuilt Jericho (1 Kings 16:34), was called, because he was a native of BETH-EL (q. v.) in Benjamin.

**BETH-E'MEK** (Heb. בֵּית הַמֶּקֶה, *bayth ha-mek*, *house of the valley*), a city of Asher, south of the valley of Jiphthah-el (Josh. 19:27), yet discovered.

**BETHER** (Heb. בֶּתֶר, *beh'-ther*, *dissemination*), a range of mountains named in Cant. 2:17, perhaps the same as the "mountains of spices" (8:14).

**BETHES'DA** (Gr. Βεθσά, *bay-thes-dah'*, *house of mercy*, or of the stream), a pool in Jerusalem near the sheep gate (Neh. 3:1; 12:37; John 5:2). Incorrectly identified with the modern Bir-Israil. Robinson identifies it with the pool of the Virgin in the Kedron valley, as Conder. Captain Warren thinks it the same as the pool near the N. W. corner of the Haram area, and in the convent of the Sisters of Zion.

Still another identification is with the half-acre water reservoir adjoining the Church of St. Andrew, which the older writers call the *piscina interius*. In the time of the Crusades it was distinguished from Birket-Israil, called the sheep pool, around it five porches were traced.

**BETH-E'ZEL** (Heb. בֵּית הָאֵזֶל, *bayth ay-tsel*, *near house*, Mic. 1:11). "Most likely the same as Azal (אָזַל, *aw-tsal'*, Zech. 14:5), a place in the neighborhood of Jerusalem, to the E. of the Mount of Olives, as *Beth* is frequently omitted in the names of places" (K. and D., *Com., Micah*).

**BETH-GA'DER** (Heb. בֵּית גָּדֶר, *bayth gad'-er*, *house of the wall*), a place in the tribe of Judah, of which Hareph is named as "father founder" (1 Chron. 2:51). Probably identical with GEDOR (q. v.) of Josh. 15:58.

**BETH-GA'MUL** (Heb. בֵּית גָּמּוּל, *bayth gamool'*, *camel house*), a city of Moab (Jer. 48:34).



It is about forty-five miles S. E. of the Sea of Galilee, and although it has been deserted for centuries the massive houses look as though the inhabitants had just left them" (Osborn). Called *Um-el-Jemal*, near Bozrah, one of the deserted cities of the Hauran. Orelli (*Com., Jer.*) declares the site unknown.

**BETH-GIL'GAL** (Heb. בֵּית הַגִּלְגָּל, *bayth g-il-gal'*, house of Gilgal, Neh. 12:29), a place in which the sons of the singers gathered together for the celebration of the rebuilding of the walls of Jerusalem; doubtless the same as GILGAL (q. v.).

**BETH-HAC' CEREM** (Heb. בֵּית הַכֶּרֶם, *bayth ha-keh'-rem*, house of a vineyard), a beacon station near Tekoah, now Tekoa (Jer. 6:1); a lofty eminence, some forty feet high, S. E. of Beth-lehem, used for signaling upon occasions of invasion. Here the Crusaders established a strong fortress.

**BETH-HAG'GAN** (Heb. בֵּית הַגֶּן, *bayth ha-gawn'*, house of the garden), a place by way of which King Ahaziah fled from Jehu (2 Kings 9:27, V., "garden house"). The "garden house" does not have been in the royal gardens, but must have stood at some distance from the city of Jezebel, as Ahaziah went away by the road thither, and was not wounded till he reached the height of Ramoth, near Jibleam.

**BETH-HA' RAN** (Heb. בֵּית הָרָן, *bayth ha-ran'*, mountain house), a fenced city E. of Jordan, "built," i. e., restored and fortified, by the Israelites (Num. 32:36). No doubt the same as BETH-ARAN (q. v.).

**BETH-HOG' LA** (Josh. 15:6), or **BETH-HOG' LAH** (18:19; Heb. בֵּית הַחֲגֹלָה, *bayth khog'-lah*, house of a partridge), a place on the border of Judah and of Benjamin, and belonging to the tribe of Benjamin (18:21).

**BETH-HO'RON** (Heb. בֵּית חֹרֶן, *bayth kho'-ron*, house of the hollow or cavern), the name of several towns, an "upper" and a "nether" (Josh. 18:3, 5; 1 Chron. 7:24; 2 Chron. 8:5), on the road from Gibeon to Azekah (Josh. 10:10, 11) and the plain (1 Sam. 13:18). Beth-horon lay the boundary line between Benjamin and Judah (Josh. 16:3, 5; 18:13, 14), was assigned to Ephraim, and given to the Kohathites (Josh. 18:22; 1 Chron. 6:68). It is said (1 Chron. 7:24) that Sherah built Beth-horon the nether, and the upper, and Uzzan-Sherah. The building referred to was merely an enlarging and fortifying of these places. Sherah was probably an heiress, who had inherited these places as her inheritance, and passed them to be enlarged by her family.

These places still exist, and are called by their old names meaning 'upper' and 'lower.' They are separated by about half an hour's journey. The upper village is about four miles from Gibeon, the road always on the ascent. The descent begins from the upper to the lower village, and that road is one of the roughest and steepest in Palestine; it is still used as the road from Gibeon to Jerusalem, and is a key to the country; it was afterwards fortified by Solomon. Old tanks and massive

foundations exist" (Harper, *Bible and Mod. Dis.*, p. 159).

It was along this pass that Joshua drove the discomfited allies against whom he went out in defense of the Gibeonites (Josh. 10:10); and by the same route one of three companies of Philistine spoilers came against Israel (1 Sam. 13:18).

"The importance of the road upon which the two Beth-horons were situated, the main approach to the interior of the country from the hostile districts on both sides of Palestine, at once explains and justifies the frequent fortification of these towns at different periods of the history" (1 Kings 9:17; 2 Chron. 8:5; 1 Macc. 9:50; Judg. 4:4, 5).

**BETH-JESH'IMOTH** (Heb. בֵּית הַיְשִׁימוֹת, *bayth ha-hesh'-ce-mōth'*, house of deserts), a town in Moab, not far E. of the mouth of the Jordan (Num. 33:49, "Beth-jesimoth;," Josh. 12:3; 13:20; Ezek. 25:9). Belonging to Sihon, king of the Amorites (Josh. 12:3).

**BETH-JES'IMOTH**, another form of BETH-JESHIMOTH (q. v.).

**BETH-LE-APH'RAH** (Heb. בֵּית לַעֲפָרָה, *bayth le-af'-rauh'*, house of dust; so in R. V., Mic. 1:10; "house of Apharah" in the A. V.), a place between Joppa and Gaza.

**BETH-LEB'AOTH** (Heb. בֵּית לְבָאוֹת, *bayth le-baw'-ōth'*, house of lionesses), a town in the lot of Simeon (Josh. 19:6), in the extreme S. of Judah (15:32), where it is given as LEB'AOTH (q. v.).

**BETH'-LEHEM** (Heb. בֵּית לֶחֶם, *bayth leh'-khem*, house of bread; Gr. Βηθλεέμ, *bayth-le-hem'*).

1. A town in Palestine, near which Jacob buried Rachel, then known as Ephrath (Gen. 35:19; 48:7). It is also called Beth-lehem Ephratah (Mic. 5:2), Beth-lehem-judah (1 Sam. 17:12), Bethlehem of Judea (Matt. 2:1), and the city of David (Luke 2:4; John 7:42). The old name lingered long after Israel occupied Palestine (Ruth 1:2; 4:11; 1 Sam. 17:12; Ps. 132:6; Mic. 5:2, etc.). "If the derivations of the lexicons are to be trusted, the name in its present shape appears to have been an attempt to translate the earlier Ephrata into Hebrew language and idiom, just as the Arabs have, in their turn, with a further slight change of meaning, converted it into *Beit-lahm*, 'house of flesh'" (McC. and S., *Cyc.*, s. v.).

After the conquest Beth-lehem fell to Judah (Judg. 17:7; 1 Sam. 17:12; Ruth 1:1, 2); Izban of Beth-lehem judged Israel after Jephthah (Judg. 12:8); Elimelech, the husband of Naomi and father-in-law of Ruth, was a Beth-lehemite (Ruth 1:1, 2), as was also Boaz (2:1, 4, 11).

David was born in Beth-lehem, and here he was anointed as future king by Samuel (1 Sam. 16:1, sq.); here was the well from which David's three heroes brought him water (2 Sam. 23:15, sq.), thought to be the same wells still existing in the N. side of the village, and three in number; it was the birthplace of the Messiah (Matt. 2:1), and its male children were slain by order of Herod (2:16, comp. Jer. 31:15; Mic. 5:2). This Beth-lehem is about five miles S. of Jerusalem, and elevated two thousand five hundred and fifty feet above

the sea level, or one hundred feet higher than Jerusalem itself.

2. A town in the portion of Zebulun, named only in connection with Idala (Josh. 19:15). Dr. Robinson locates it at Beit-lahm, about six miles W. of Nazareth, and lying between that town and the main road from Akka to Gaza.

**BETH'-LEHEMITE**, an inhabitant of BETH-LEHEM (q. v.) in Judah (1 Sam. 16:1, 18; 17:58; 2 Sam. 21:19).

**BETH'-LEHEM-JU'DAH**, a more distinctive title (Judg. 17:7, 8, 9; 19:1, etc.; Ruth 1:1, 2; 1 Sam. 17:12) of BETHLEHEM, 1 (q. v.).

**BETH-MA'ACHAH** (Heb. בֵּית מַאֲכָה, *bayth mah-ak-aw'*, house of Maakah), a place to which Joab went in pursuit of Sheba the son of Bichri (2 Sam. 20:14). It was quite close to Abela,



Beth-lehem.

so that the names of the places are connected in v. 15, and afterward as Abel-beth-maachah (1 Kings 15:20; 2 Kings 15:29); also called Abel-maim (2 Chron. 16:4).

**BETH-MAR'CABOTH** (Heb. בֵּית הַמַּרְקָבוֹת, *bayth ham-mar-kaw-both'*, place of chariots), a town of Simeon, in the extreme S. of Judah, in which dwelt some of the descendants of Shimei (Josh. 19:5; 1 Chron. 4:31).

**BETH-ME'ON** (Heb. בֵּית מְעֹנָה, *bayth me-on'*, house of habitation), a place in the tribe of Reuben (Jer. 48:23); elsewhere (Josh. 13:17) in the full form BETH-BAAL-MEON (q. v.).

**BETH-NIM'RAH** (Heb. בֵּית נִמְרָה, *bayth nim-raw'*, house of the leopard), one of the towns "built," i. e., fortified, by the tribe of Gad (Num. 32:86); called simply NIMRAH (q. v.) in Num. 32:8.

**BETH-PA'LET** (Heb. בֵּית פֶּלֶט, *bayth peh'-let*, house of escape), a town in the S. of Judah (Josh. 15:27), assigned to Simeon, and inhabited after the captivity (Neh. 11:26, A. V., "Beth-phet").

**BETH-PAZ'ZEZ** (Heb. בֵּית פַּזְזֵז, *bayth pats-tsales'*, house of dispersion), a city of Issachar (Josh. 19:21). Site unknown.

**BETH-PE'OR** (Heb. בֵּית פִּעוֹר, *bayth pe'-house, or temple, of Peor*), a place in Moab beyond Jordan, abominable for its idolatry. It belonged to Reuben (Josh. 13:20; Deut. 3:29; 4:46). It was the last halting place of the children of Israel and in the valley near by was that in which Moses rehearsed the law to Israel and was burned (Deut. 4:44-46; 34:6).

**BETH'PHAGE** (Gr. Βηθφαγή, *bayth-phag'*, house of unripe figs), on Mount Olives, and on way from Jerusalem to Jericho, close to Bethany. It was the place of Jesus' journey from Jerusalem (Matt. 21:1; Mark 11:1; Luke 19:29). No trace of it remains. It is not once mentioned in the Testament, though frequently in the Talmud.

**BETH-PHE'LET** (Neh. 11:26). See BETH-PALET.

**BETH-RA'PHA** (Heb. בֵּית רָפָא, *bayth raf-aw'*, house of Rapha, or giant), a name occurring in the genealogy of Judas as a son of Esau (1 Chron. 4:12).

**BETH-RE'HOB** (Heb. בֵּית רְחוֹב, *bayth khobe'*, house of the street), a place near which was the valley where lay the town of Lais (Judg. 18:28). This valley is the upper part of the Huleh lowland, through which the course of the Jordan flows, and by which Lais is reached. It was the place where the Danites, the present Tell el Kadi, stood. The Danites secured mercenary soldiers from Ishmaelites to fight against David (2 Sam. 10:6; Rev. 8).

**BETHSA'IDA** (Gr. Βηθσαϊδά, *bayth-sahe'-house of fish*).

1. A city in Galilee, on the W. coast of the Sea of Tiberias (John 1:44; 12:21). It was the birthplace of Peter, Andrew, and Philip, and a frequent resort of Jesus. Our Lord upbraided its inhabitants for not receiving his teachings (Luke 10:13). Dr. Robinson infers that Bethsaida was not from Capernaum, as does also Edersheim. The latter says (*Life and Times of Jesus*, ii, 3), "From the fact that Mark names Bethsaida, John Capernaum, as the original destination of the boat, we would infer that Bethsaida was



ing quarter of, or rather close to, Capernaum. Further, it would explain how Peter and Andrew, who, according to John, were of Bethesda, are described by Mark as having their home at Capernaum. . . . This also suggests that in a sense—as regarded the fishermen—the names are interchangeable, or, rather, that Bethsaida is the 'Fisherton' of Capernaum."

Robinson identifies as its probable site 'Ain et bighah, a small village in a little wady, with a precious stream bursting from an immense fountain.

**2. Bethsaida of Gaulonitis**, afterward called *Julias*. There is every presumptive evidence that this city in Gaulonitis, on the E. side of the sea, is at "in the desert place" where Christ fed the five thousand (Luke 9:10-17) and "healed them that had need of healing." Here he also restored the blind man to sight (Mark 8:22-26), as it would be on the road to Caesarea Philippi, next visited by our Lord (v. 27).

It was originally a small town; but Philip the tetrarch, having raised it to the rank of city, called it *Julias*, after Julia, the daughter of the Emperor Augustus (Josephus, *Ant.*, xviii, 2, 1). Philip died and was buried here. Some identify this locality with a spur of the mountains E. of the Jordan valley, called by the Arabs *El Tel*. Smith (*Hist. Geog.*, p. 458) thinks that it is not necessary to accept more than one Bethsaida.

**BETH'-SHAN** (Heb. בֵּית שָׁנַן, *bayth shawn'*, Sam. 31:10, 12; 2 Sam. 21:12), or **BETH-LE'AN** (Heb. בֵּית לֵאנָן, *bayth shé'-avn'*, house

of ease, security), a city on the road from Jerusalem to Damascus about fourteen miles from the lower end of Lake Gennesaret. At this place the corpse of Saul was exposed (Judg. 1:27; 1 Sam. 31:10). The time of Samuel it furnished provision for the king's household (1 Kings 4:12). The tribes of Israel did not seem able to subdue the Canaanites here (Judg. 17:11, 16; Judg. 1:27; 1 Chron. 7:29). It was, however, at one time under the power of the Israelites, for in the flourishing days of Solomon it had to bear its part in contributing to the heavy expenses of the royal table (1 Kings 4:21; 4:12). Conder (*Palestine*, App.) identifies it with the present *Beisan*.

**BETH-SHE'MESH** (Heb. בֵּית שֵׁמֶשׁ, *bayth shé'-mesh*, house of the sun).

1. A sacerdotal city (Josh. 21:16; 1 Sam. 6:15; 1 Chron. 6:59) in the tribe of Dan, on the N. boundary of Judah (Josh. 15:10), toward Philistia (Sam. 6:9, 12). The expression "went down" (Josh. 21:16; 1 Sam. 6:21) seems to indicate that this town was lower than Kirjath-jearim; and there was a valley of cornfields attached to the city (1 Sam. 6:13). It was a "suburb city" (Josh. 21:16; 1 Chron. 6:59), and contributed to Solomon's expenses (1 Kings 4:9). In an engagement between Jehoash, king of Israel, and Amaziah, king of Judah, the latter was defeated and made prisoner (2 Kings 14:11, 13; 2 Chron. 24:1, 23). In the time of Abaz the Philistines captured it (2 Chron. 28:18), and to this place the ark was returned (1 Sam. 6:19). The number of men at Beth-shemesh for irreverently examining the holy shrine is recorded as fifty thousand and

seventy. "In this statement of numbers we are not only struck by the fact that in the Hebrew the seventy stands before the fifty thousand, which is very unusual, but even more by the omission of the copula *ו* (*vav*, and), which is altogether unparalleled. . . . We can come to no other conclusion than that the number fifty thousand is neither correct nor genuine, but a gloss which has crept into the text through some oversight" (K. and D., *Com.*, in loc.). It was identical with Irshemesh (Josh. 19:41), and is probably preserved in the modern *Ain-shems*, on the N. W. slopes of the mountains of Judah.

**2.** A city near the southern border of Issachar, between Mount Tabor and the Jordan (Josh. 19:22). Keil thinks this to be a Levitical city.

**3.** One of the "fenced cities" of Naphtali (Josh. 19:38; Judg. 1:33), from which and from Beth-anath the Canaanites were not driven out.

**4.** The name given by Jeremiah (43:13) to On (q. v.), the Egyptian city usually called Heliopolis.

**BETH'-SHEMITE**, an inhabitant (1 Sam. 6:14, 18) of the BETH-SHEMESH (q. v.) in Judea.

**BETH-SHIT'TAH** (Heb. בֵּית שִׁטָּה, *bayth shít-taw'*, house of the acacia), a town not far from the Jordan to which the Midianites fled from Gideon (Judg. 7:22).

**BETH-TAP'PUAH** (Heb. בֵּית תַּפּוּחַ, *bayth tap-poo'-akh*, house of apples), a town about five miles W. of Hebron (Josh. 15:53), same as modern *Teffûh*. Another town in Judah was known by the simple name of TAPPUAH (q. v.).

**BETHU'EL** (Heb. בֵּיתוּאֵל, *beth-oo'-ale'*, destroyed of God).

**1.** A southern city of Judah, sometimes called Bethul or Beth-el (1 Chron. 4:30; Josh. 19:4; 12:16; 1 Sam. 30:27). Named with Eltolad and Hormah.

**2.** The son of Nahor by Milcah; the nephew of Abraham, and father of Rebekah (Gen. 22:22, 23; 24:15, 24, 47). In ch. 25:20 and 28:5 he is called "Bethuel the Syrian." In the narrative of Rebekah's marriage he is mentioned as saying, "The thing proceedeth from the Lord" (ch. 24:50), while her brother Laban takes the leading part in the transaction.

**BETHUL** (Heb. בֵּיתוּל, *beth-ool'*, contraction for *Bethuel*), a town in the S. of Simeon, named with Eltolad and Hormah (Josh. 19:4).

**BETH'-ZUR** (Heb. בֵּית צוּר, *bayth tsoor'*, house of the rock), a town which fell to Judah, and situated in the mountain district (Josh. 15:58). From 1 Chron. 2:45 Beth-zur would seem to have been founded by the people of Maon. It was "built," i. e., probably fortified, by Rehoboam (2 Chron. 11:7); and after the captivity the people of Beth-zur aided Nehemiah in rebuilding the wall of Jerusalem (Neh. 3:16).

**BET'ONIM** (Heb. בֵּיתֹנִים, *bet-o-neem'*, hollows), a town in the tribe of Gad (Josh. 13:26), probably the ruin of *Batneh* on Mount Gilead.

**BETRAY** (Gr. παραδίδωμι, *par-ad-id'-o-mee*, to give into the hands of another), the term used of the act of Judas in delivering up our Lord to the Jews (Matt. 26:16; Mark 14:10; Luke 22:4, 6).

**BETROTHAL.** See MARRIAGE.

**BEU'LAH** (Heb. בְּעֻלָּה, *beh-oo-law'*, married), figurative of Judea (Isa. 62:4), and then of the Church. "The Church in its relation to Jehovah is a weak but beloved woman, which has him for its Lord and husband" (54:5).

**BEVERAGE.** See DRINK.

**BEWITCH.** the rendering of two Greek words: (1) ἐξίστημι, *ex-is'-tay-mee*, to throw out of position, used of Simon Magus, who bewitched, i. e., carried away with wonder, the people of Samaria (Acts 8:9); (2) βασκαίνω, *bas-kah'ee-no*, to mislead by pretense, to charm, fascinate (Gal. 3:1).

**BEWRAY.** See GLOSSARY.

**BEYOND** (Heb. אַחֲרַי, *ay'-ber*, the region or country beyond; Gr. πέραν, *per'-an*). The phrase "beyond Jordan" frequently occurs in Scripture. To ascertain its meaning we must take into account the situation of the writer. With Moses, writing upon its eastern bank, it usually signified the country W. of the river (Gen. 50:10, 11; Deut. 1:1, 5; 3:8, 20; 4:46), but with Joshua after he crossed the river it meant the reverse (Josh. 5:1; 12:7; 22:7). In Matt. 4:15 "beyond Jordan" designates, after the two lands already mentioned, a new land as the theater of the working of Jesus, viz., Perea.

**BE'ZAI** (Heb. בִּצְיָי, *bay-tsah'ee*, probably *subjugator*), the head of one of the families who returned from Babylon to the number of three hundred and twenty-four, including himself (Ezra 2:17; Neh. 7:23), B. C. 536. Either he or his family is probably referred to (Neh. 10:18) as sealing the covenant, B. C. 445.

**BEZAL'EEL** (Heb. בְּצַלְאֵל, *bets-al-ale'*, in the shadow [protection] of God).

1. The artificer to whom was intrusted the design and construction of the tabernacle and its furniture in the wilderness. For this work he was specially chosen and inspired by Jehovah. With him was associated Aholiab, though Bezaleel appears to have been chief. He was the son of Uri, the son of Hur (Exod. 31:2-11; 35:30; 38:22), B. C. 1210.

2. One of the sons of Pahath-moab, who divorced his foreign wife after the captivity (Ezra 10:30), B. C. 456.

**BE'ZEK** (Heb. בְּזֵק, *beh'-zek*, lightning).

1. The residence of ADONI-BEZEK (q. v.), and inhabited by Canaanites and Perizzites (Judg. 1:4, 5). It must have been in the mountains ("up") near Jerusalem, possibly on the eminence near *Deir el-Ghafr*, four and a half miles S. W. of Bethlehem.

2. The place of gathering where Saul numbered the forces of Judah and Israel before going to the relief of Jabesh-gilead (1 Sam. 11:8). It would seem to be at *Khalat-Maleh*, on the descent to Jordan, near Succoth.

**BE'ZER** (Heb. בְּצֵר, *beh'-tser*, ore).

1. The sixth named of the eleven sons of Zophah, of the descendants of Asher (1 Chron. 7:37).

2. A Reubenite city of refuge E. of Jordan (Deut. 4:23; Josh. 20:8, etc.).

**BIBLE.** 1. **Name.** The term by which the Christian sacred book is designated, usually called "The Holy Bible." The word is derived from the Gr. τὰ βιβλία (*ta bib'-lee-ah*, the books), and chosen because the Bible embraces a number of distinct books, written in widely separated times and by different authors and in three different languages. The singular is used because of the essential unity of the many books, which together give us the gradual development of the divine scheme of redemption.

2. **Divisions.** The Bible is divided into two sets of books, called respectively the Old and the New Testament. The term Testament is borrowed from the Gr. διαθήκη (*dee-ath-ay'-kay*, covenant) and was chosen because it states the theme of the books, namely, the covenant of salvation which God has made with man.

The Old Testament is in the Hebrew language and embraces the Hebrew canonical writings. It is made up of thirty-nine books. These are divided by the Hebrews into three distinct classes: (1) **The Law** (Torah), which comprises the five books of Moses—Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. These are the very oldest of the biblical books. Portions of Genesis are fixed verbal traditions of times long prior to Abraham, and which were incorporated into the work which Moses prepared. These were so regarded by the Jews as the most authoritative.

(2) **The Prophets**, according to the Hebrew classification, embraced the books of Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings, Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi. The historical books of this class were elevated to the high rank of "Prophets" partly because of their antiquity, but chiefly because of the belief that they were prepared by the prophets whose history is there recorded (Samuel, Nathan, Gad) or because the times themselves were so potently determined by their presence and influence. (3) **The Hagiographa** (*Sacred Scriptures*). These were divided into three classes: (a) Psalms, Proverbs, Job; (b) Canticles, Ruth, Lamentations, Ecclesiastes, Esther; (c) Daniel, Ezra, Nehemiah, 1 and 2 Chronicles. The Christian Church has transferred to depart from the Hebrew classification, which gives a higher authority and sanctity to some of the books than to others; and regarding all as equally inspired, has made the natural division of the Old Testament books into (1) Historical, (2) The Poetical, (3) The Prophetic.

3. **The Canon of Scripture** is a phrase which the catalogue of the authoritative sacred writings is designated. The idea of canonical or the right of a book to be regarded as Scripture was determined by its unquestioned use in the Church by a competent authority, such as a prophet or an apostle, or one divinely appointed to command it.

The Jewish canon was finally fixed by Ezra, the "great synagogue." From that time to the present it has remained unaltered. The Christian Church accepted this ancient catalogue as canonical.

The New Testament canon, like that of



Old Testament, was a growth. The books were read by apostolic authority in the churches. After the death of the apostles every church sought to collect as many of the documents as possible which were known to have an inspired authorship. The consensus of Christian thought had fixed upon the catalogue of books now accepted as the only ones divinely authorized long before it was proclaimed by any Church council. The Council of Carthage (A. D. 397) formally ratified what the judgment and conscience of the Church had long accepted.

**The argument for the canonicity** of the books of the Bible may be summarized thus: (1) The unbroken continuity of the life and testimony of the Church, and the agreement of that testimony as early as the second half of the 2d century in remote countries of Europe, Asia, and Africa. (2) The books are constantly read in the assemblies of the faithful, so that they were familiar to the eyes and the ears of all; which would not only make it impossible to surreptitiously introduce any other than those known to be genuine, it would prevent any alteration of the original.

(3) The quotations made of the sacred writings, and so acknowledged by the fathers of the Church, could restore them all if by any means the documents themselves were lost. (4) Heretics who lived on the border of the apostolic age bear abundant and explicit testimony to the authorship and contents of the documents. (5) The perfect agreement of its parts. (6) The literary peculiarities—its language, idioms, style, historical allusions—are all accordant with what its authors profess to have been. See CANON.

**4. The Authorship and Contents** of the several books of the Bible is a subject that has not commanded unanimity of opinion among the students of the sacred book. It is the purpose of this article to state the general conclusions of Christian scholarship concerning them.

**The Pentateuch** (Gr. *πεντάτευχος*, *pen-tal'-yoo-khos*, fivefold sc. book, the first five books) is ascribed to Moses. It is probable that he wrote the bulk of the work himself, but embodied in it ancient traditions, either written or oral, in their original form. The sudden change in literary style and the use of different words in speaking of God indicate that this was certainly the fact in Genesis. The occasional abruptness in the Exodus narrative suggests that this may possibly have been the fact in that book also. It is probable that certain fragments of Moses's work, which had been preserved by oral transmission, may at a later day have been incorporated by Joshua or Ezra into the original text.

**Genesis** (Gr. *Γένεσις*, *ghen'-es-is*, generation) is the name of the first book in the Bible. This is the oldest trustworthy history in the world, covering a period, according to the generally received chronology, of two thousand three hundred and sixty-nine years; and for this reason is of commanding interest. It treats of the beginnings—the beginning of time and of the world, the beginning of the human race and of history, the beginning of sin and its consequent death, the beginning of the redemption, the beginning of the Church, the beginning of the chosen nation.

**Exodus** (Gr. *Ἔξοδος*, *ex'-od-os*, exit) is the sec-

ond book of the Pentateuch, and describes the great deliverance of Israel from the bondage in Egypt. It also by divine purpose images the redemption by blood of sin-enraptured souls and the character of their pilgrimage to the Canaan of spiritual rest and their heavenly home.

**Leviticus** is the third book of the Pentateuch, and is so called because it delineates the legislation concerning the priests and Levites—their character, their consecration, and their duties. It is the book of worship, describing the sacrifices, the feasts, and the fasts. It foreshadows the Gospel truth of the recovery of guilty man to holiness and God by blood.

**Numbers** is the fourth book of the Pentateuch, and is so called because of the two numberings of the people, at the beginning and at the end of the wilderness wanderings. It covers a period of thirty-eight years, and images the wretched loss a soul suffers by forfeiting the promise of God through unbelief and willful provocation.

**Deuteronomy** is the last book of the Pentateuch, and is so called because it is a restatement of the law (Gr. *δεύτερος*, *dyoo'-ter-os*, second; and *νόμος*, *nom'-os*, law). It is the farewell of Moses to his people at a time when they were about to enter upon the realization of their hopes and he was about to die. It is chiefly a review of the old law, with the addition of new ones relating to civil institutions. The poetic genius of Moses appears at its best in the sublime ode of ch. 32.

**Joshua.** This book is supposed to be a continuation of the Pentateuch. It bears the name of Joshua partly because he was the principal figure in the history of the Israelites, which is here recorded, and which covers the first twenty-five years of God's people in the promised land; and partly because of the traditional opinion that he was the author of the work. The probability is that most of the material was prepared by him (Josh. 24:26), but that the work was edited at a later date by some historian who added an account of events that did not occur during the life of Joshua, such as the capture of Hebron (15:18-19), the occupation of Jerusalem (15:63), and the death of the great leader (24:29, 33). The book is an account of the conquest of Canaan, and images the spiritual truth that faith possesses by making conquest of what God has already given.

**Judges** is the second (according to the Jewish classification) of the prophetic books of the Bible, and is so called because it is a history of a period in which Israel was guided by divinely directed men, who were called Judges. They were Othniel, Ehud, Shamgar, Deborah, Barak, Gideon, Abimelech, Tola, Jair, Jephthah, Ibzan, Elon, Abdon, Samson, Eli, and Samuel. Their rule covered a period of four hundred and fifty years. According to Jewish tradition, the book was written by Samuel, but modern scholarship acknowledges only chaps. 1-16 as probably from his pen. The others were added by later annalists, possibly Ezra or Nehemiah. It is a history of the apostasy of God's people by their willful neglect of the law, and images for all time the failure of God's people through affiliation with the unbelieving world.

**Ruth** was formerly a part of the Book of Judges, and the history it records belongs to the period of

Deborah and Barak. Its authorship is unknown, though commonly assigned to Samuel. It is an exquisite epic idyl, and gives the history of a Moabitess who by the splendor of her devotion became an Israelite indeed, and one in the line of the Messiah.

**First and Second Samuel**, two historical books which in the Hebrew manuscripts were not divided. The division, however, is made in the LXX, and the Christian Church has adopted the form of the Greek translation. Its aim is to continue the history of the chosen people from the time of the Judges, and especially to record the transition from the rule of Judges to the government under kings. The author of the books is unknown, but they were probably not written till the time of Josiah.

**First and Second Kings**, historical books classified by the Jews among the prophetic. In the ancient Hebrew they were but one book; in the LXX and later Hebrew collections they are two. They are a continuation of the history of Israel from that of 1 and 2 Samuel. The author is unknown, but the common opinion is that they were compiled either by Jeremiah or Ezra from ancient annals.

**First and Second Chronicles**, two of the historical books of the Old Testament. In the ancient Hebrew they were but one book and were called "Diaries," which suggested to Jerome the name by which they are now called. In the Greek version they are called "Supplement," which suggests the purpose of their preparation, which was to supply additional information not given in the other works. Such especially are the genealogical tables which record the unbroken line of the chosen people for nearly three thousand five hundred years. Chronicles have more especial reference to the form and ministry of the religious worship as bearing upon its reestablishment after the return from Babylon. They were probably prepared from ancient annals by Ezra.

**Ezra**, written by Ezra, "the scribe," who went up from Babylon to Jerusalem with the second body of returned captives (7:27; 8:1). Its history is a continuation of the Chronicles, and records the events connected with the close of the Babylonian captivity.

**Nehemiah**, one of the historical books of the Old Testament. It is a compilation of documents written by several authors. The first and greater portion was written by Nehemiah himself, and the rest he gathered from various sources. The book was originally combined with that of Ezra, and was called Second Esdras. It is an account of events that occurred in Jerusalem during the twelve years of Nehemiah's government.

**Esther**, the last of the historical books of the Old Testament. It is an account of an event that occurred in the voluntary exile of the Jews under the Persian king Xerxes. The incident here recorded is supposed to have its historical position between the sixth and seventh chapters of Ezra. It is of special interest in that it explains the origin and import of the feast of Purim (see FESTIVALS), which remains to this day, authenticating the truth of the story. It was probably written by Mordecai, who figures in the history.

**Job**, a philosophic epic poem, in which is discussed the relation of human suffering to the providence of God. This poem, in strength of expression and loftiness of tone and breadth of conception, has never been surpassed, if indeed it has ever been equaled. It deals with the most difficult problems in the soul's history, and speaks of facts and laws of the physical universe which imply the highest level of intellectual culture that Hebrews ever reached. Its authorship is unknown. There are those who think that its archaic grandeur and vagueness and the utter absence of everything that is Jewish indicate that it was written before the time of Abraham, probably by Job himself. Some have named Jobab the Edomite (Gen. 10:29) as the author. Others argue from the identity of some of its expressions with those of Moses's poetical works that the great lawgiver wrote it. Others think that it was the product of that most intellectual period of Hebrew history, the time of Solomon, and that possibly it may have come from the genius of the wise king himself. Others think that it was written by some one living on the borders of the Idumean desert during the monarchy prior to Amos the prophet. Whenever the poem may have been written, the person and history on which it is based belong to an age prior to the rise of the Hebrew cult. The absence of any allusion to the law or events of later history, the long life of Job and his practice of patriarchal forms of worship, compel an assent to the remote antiquity of the story on which the poem is based. But the modern and philosophical tone forbids the idea of the origin of the poem itself at that time. There are three views as to the historical accuracy of the history: (1) That it is entirely true. (2) That it is entirely imaginary. (3) That it is founded on a true history, which was recast to serve the purpose of the author in the unfolding of his theme. This latter view is the one most commonly held by Christian believers.

**Psalms**, the Hebrew Hymn Book, arranged expressly for use in the temple service. Its ancient name was not Psalms (songs set to music), but Praises or Praise Book. It received its present form about the middle of the 4th century prior to our era, by the temple board which had been appointed to edit the sacred books. These selections were made not to give the world a collection of choice poetry, but for use in public worship. There had been similar collections of sacred songs made before. There were certainly four hymn books. The compilers combined these books, which were already in common use, added a supplementary collection of new songs, cast the whole into a single book, and introduced it into their authority into the public worship. There are then in the book of the Psalms five books, every one of which has its distinctive character and closes with a doxology. (1) The first includes Psalms 1-41. It is the Davidic collection. Most of them were composed by him, and all breathe his spirit. Their characteristic feature is the outbursting of the soul's life. They are sacred lyrics that have never been equaled. (2) The second includes Psalms 42-72. This collection was made during the time of Solomon. It contains a few of David's psalms, but is remarkable for the large number



ten by the sons of Korah, who were musicians in the temple choir and singers of the finest artistic culture. It is this that gives character to the collection, viz., exquisite art. In daintiness of workmanship, and delicate sensibility of the metres of meter, they rank with the very best of Hebrew verse. (3) The third book includes Psalms 89, and was arranged by the singers of Jephthah's time, who made what may be called an Asaphic collection. Asaph was a Levite of musical talent whom David made leader of the royal service which he organized. Twelve of his psalms bear his name and give character to the collection. His style is didactic. His purpose is to teach. His poetry is versified doctrine. The fourth book includes Psalms 90-106, and was prepared in the time of Hezekiah. Its style is heroic, and was prepared specially to aid in the Amid ritual. (5) The fifth book includes Psalms 107-150, and was supplemental. In this collection is placed some of the sweet odes which from of old use had become sacred and dear to the heart of the people. There is no poetry in all literature which so expresses and interprets the deepest emotions of the divine life, nor any so adapted to all times and ages and so fitted to aid in praise, as the Hebrew Psalter.

**Proverbs**, a collection of wise sayings, or practical wisdom, which in the Hebrew original, as well as in the Greek and Latin versions, are called "The Proverbs of Solomon." It is certain, however, that the collection is not the work of a single hand. This appears (1) In the marked differences of the literary style of its several parts. In the diverse social and political conditions alluded to. (3) In the direct statement in the opening of ch. 25 that what follows was added by the author of Hezekiah. It is, however, the general belief that the body of the book, from the beginning of ch. 10 to 22:16, is the work of the wise king. The other parts were subsequently added, but the original title was retained for the whole of the compilation.

**Ecclesiastes**. It is commonly thought that this book was written by Solomon near the close of his life, and is designed to show the wretchedness of a misspent life like his own. The probability, however, is that it was written by some Hebrew who presented his theme, The True Meaning of Life, through the personality of the king but erring king. The literary form is a series of poetry called the Chokma, or Gnostic, distinguished from the lyric and the epic. The theme is a compressed and polished sentence of wisdom, akin to the proverb yet put in poetic form. The plan of the book is to present "The Quest of Life." It traverses the common false views, all of which are shown to be empty, and leads the reader to the true ideal, which are consolation and satisfaction. The literary analysis, made by Dr. Samuel Cox, is perhaps the best that has been suggested: Prologue, 1:1-11. Section First, The Quest in Wisdom and Pleasure, 1:12-2:26. Section Second, The Quest in Devotion to Business, 3:5-20. Section Third, The Quest in Wealth and the Golden Mean, 2:21-10:1. Section Fourth, The Quest Achieved, 11:1-12:7. Epilogue, 12:8-14.

**Song of Solomon**, sometimes called Canticles. In the Hebrew idiom it is called the Song of Songs. Until very recent times it has commonly been attributed to the genius of Solomon. The poem is constructed in dramatic form, though the genius of the Hebrew history will not suffer us to believe that it was acted as in modern opera. For this reason some regard it as a lyric idyll or a marriage ode. But the poem has its characters, its scenery, its solos both treble and bass, which occasionally glide into duet and terminate in a chorus. Its principal character is Solomon, who seeks to win a pure virgin who has another lover. According to some, she is a daughter of Pharaoh, whom the king finally married. Others think she is a shepherdess of Palestine, whom the king wooed but who resists all his temptations and to the last remains true to her rustic lover. Some think that the shepherd lover is Solomon himself in disguise. The drama pictures the Church (the virgin) wooed by the world spirit (Solomon). Her faithfulness and final restoration was a powerful rebuke to the world spirit which characterized the kingdom of Israel at the time. There are those who think that the song was not a marriage ode at all, nor did it originate in Solomon's time, but that it is the cry of the faithful Church still remaining in the kingdom of the ten tribes when rent away from the house of David.

**Isaiah**, written by the prophet of that name, who lived in Palestine from B. C. 760-700, during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah. In subject-matter, lofty, spiritual tone, and splendor of literary style it is unequaled by any of the prophets. It is a collection of the prophecies uttered at wide intervals of time, and evoked by widely varied occasions, from the time of the inauguration in B. C. 756 to the illness of Hezekiah, B. C. 712. This, in a measure, destroys the unity of the book, and provokes the question as to its origin from a single pen. Its chief themes are rebukes of the prevalent apostasy, warnings of approaching calamity, predictions of the Babylonian captivity and restoration, and the advent of the Messiah. The Messianic prophecies are: 1. The forerunner (40:3). 2. Christ's birth (7:14). 3. His family (11:10). 4. His name and kingdom (9:6-7). 5. His rejection by the Jews (8:14). 6. His acceptance by the Gentiles (49:6). 7. His miracles (35:5-6). Modern critics have denied the unity of Isaiah, affirming that the last twenty-seven chapters are strikingly unlike the others in literary style, that they are written from the standpoint of the Babylonian captivity, and that it is inconceivable that the name of Cyrus could have been spoken two hundred years before his birth. But to this it is replied that the title "The Vision of Isaiah," etc., has ever been applied to the whole book; that a second part has never been known to exist separately; that if separated those who joined them believed they were both from Isaiah's pen; that a second Isaiah is unknown in history; that so far from a fatal diversity of style there is a striking similarity of idea and expression in the two parts; that Christ and the apostles, who frequently quote the prophets, never once suggested the idea of two Isaiahs; that no other satisfactory explanation of the admitted relation-



ship of the two Isaiahs can be given than that of identity.

**Jeremiah.** The prophecies of Jeremiah, who lived in the troubled times of Judah from B. C. 627-575. They relate mostly to events transpiring within the prophet's history, but foretell the abrogation of the law, the inauguration of a spiritual worship, the call of the Gentiles through the Gospel, and the final restoration of the Jews. The prophecies are not arranged in chronological order, but according to subjects, each particular theme being introduced by the formula "The word of the Lord came to Jeremiah." The following division is the one commonly received: 1. Introduction (1). 2. The roll written by Baruch (2-21). 3. Prophecies against the kings of Judah and false prophets (22-25). 4. The fall of Jerusalem (25-28). 5. Comfort for the exiles of Babylon (29-31). 6. History of the two years before the fall of Jerusalem (32-44). 7. Against foreign nations (45-51). 8. Supplementary narrative (52).

**Lamentations,** a collection of five separate poems written by Jeremiah. They are Hebrew elegies bewailing the desolation of Jerusalem. Each elegy is an acrostic, consisting of as many verses as there are Hebrew letters, the initial letter of the successive verses following the order of the alphabet. The peculiarity of the Hebrew elegiac poetry is lines of unusual length broken near the close, and ending with a short and rapid phrase suggesting that the weary thought would hurry to a conclusion. It produces a peculiar emotion, which characterizes this entire collection, viz., a great grief which will come to a sudden end. This is not the song of despair, but one of hope rising out of apparent abject desolation. The dull eyes are cleansed by tears, and out of great grief is the vision of the love of God, which is greater than our sorrow and which will heal the sin that occasioned it.

**Ezekiel,** the prophecies of Ezekiel. His history is somewhat obscure, but it is certain that he was contemporaneous with Jeremiah and Daniel, and was one of the captives in Babylon. The greater portion of the book was written in exile, and has special reference to it. It is naturally divided into five parts: 1. The preparation and call of the prophet (1-3). 2. The destruction of Jerusalem (4-24). 3. Foreign nations (25-32). 4. The new Israel (33-39). 5. The ideal theocracy (40-48).

**Daniel.** This book is not placed among the prophets in the Hebrew classification of the sacred books, for the reason that Daniel was not regarded a prophet in the strict sense of that spiritual order. It is classed among the Hagiographa. The book was universally ascribed to Daniel, and its authorship was never questioned till the 4th century of our era, when Porphyry affirmed that it appeared in the time of Antiochus Epiphanes. His statement affected Christian thought but slightly, and it was not till modern times that the ancient view was seriously questioned. The chief reasons for the new view are: (1) The two distinct languages in which the two parts of the book are written; the historical part being in Hebrew, and the prophetic part being in Aramaic, erroneously called Chaldee. But it was during the exile that many of the Jews be-

came bilingual. Just why the two tongues used does not appear. (2) "The contents of the book are irrational." This requires no reply, it is simply a denial of facts which appear to be supernatural. The authenticity of the book is supported by (1) Its unquestioned canonicity in very recent times. (2) The literary style, such as the two tongues, the use of Persian words, rhetorical rather than the impassioned poetic form, which usually characterized the prophetic utterances. (3) Its intimate acquaintance with the manners, customs, and religion of the Chaldean period. (4) Its indorsement by Christ (Matt. 24:15) and the apostles (1 Cor. 6:2; 2 Thess. 2:3). No book of the Old Testament exerted a wider influence on Christian thought than this one. It predicts the rise and course of the five great empires, the Babylonian, Persian, Grecian, Roman, and Christian. It depicts the advent of the Messiah and the effect of human presence upon the whole future of the world.

**Hosea,** the first in the order of the twelve "Minor Prophets." The order, however, is not chronological. Hosea lived B. C. about 784-724, and his prophecies cover that period. The book consists of two unequal sections. The first section (1-3) is a narrative, and the second (4-14) is a series of passionate addresses, appeals, sarcasms, and denunciations evoked by the apostasy of his people.

**Joel,** written during the reign of Uzziah, about 800-780. It is a call to the priests to arouse the people to awake to righteousness and avert an impending calamity, which is imagined as a drought and a plague of locusts. The calamity that came was the Assyrian invasion. The style of the book is described as "uniting the strength of Micah with the tenderness of Hosea."

**Amos,** written by Amos near the close of the 8th century B. C. It consists of three sections which received their present form toward the close of Jeroboam's reign. Each section starts at the same point, physical chastisements; follows the same development, the impenitence of the people; and reaches the same conclusion, the irreparable Assyrian invasion.

**Obadiah.** The date of this prophecy is probably about B. C. 585. Nothing is known of the author beyond what appears in the book itself. There is a remarkable similarity of vers. 1-16 to Jer. 49:14, sq., which has evoked considerable discussion as to which was borrowed. The weight of criticism favors the originality of Obadiah. It is a prophecy against the Edomites, warning them not to rejoice over Israel's calamity, as their doom is surely impending. The prophecy was partially fulfilled by Nebuchadnezzar and Hyrcanus, but awaits its completion in the restoration of Israel.

**Jonah.** There are three views held by recent students as to the character of this work: (1) That it is an allegory or popular Jewish tradition. (2) That it has a historical basis, but that its present form is poetical and mythical. (3) That it is veritable history. The reasons for this third view are: (a) Its unquestioned historicity until recent times. (b) Its high moral character. (c) The indorsement of Jesus. The book is s-



historical narrative, with the exception of the year or thanksgiving in ch. 2. Its date is B. C. but 820.

**Licah**, a book of remarkable strength, quoted Zephaniah (3:3), Ezekiel (22:27), and Jesus (Matt. 23:35). It prophesies the ruin of both Judah and Israel. It was prepared about B. C. 720. It has three sections introduced by the formula "Hear ye the word of the Lord" (1-3). 2. Judgment on Jerusalem (4, 5). 3. Jehovah's justification (6, 7).

**Isaiah**. The date, the authorship, and the purpose of this book are controverted. The weight of evidence, however, favors the view that it is of Hebrew origin and is not, as some have supposed, the work of a Jewish captive in Nineveh; that was spoken between the two invasions of Sennacherib, and that it is designed to console Israel at the prediction of the overthrow of Nineveh. It is divided into three sections: (1) A statement of the theme. (2) The calamity of Assyria. (3) The consolation therefor.

**Isaiah**. B. C. 608 is an approximate date for this prophecy—a time when the destruction of the city was immanent, and which the author of the book suffered. He remained in the city while the Assyrians were in exile. Foretelling the fall of the city, it bewails the suffering of the people in the ruin that comes upon the guilty, and calls to God for a reply. The answer comes in the promise of the retribution of the destroyer. The literary merit of this book is of the highest order. Ewald calls it a Pindaric ode. It is a composition unrivaled for boldness of conception, simplicity of thought, and majesty of diction. The verses are all happily chosen and splendidly depicted. It was used as a psalm and afterward incorporated in the temple service.

**Jehonah**, a product of Josiah's reign (B. C. 640-611). It predicts the destruction of Judah because of its idolatry, calls the people to repentance, and promises the restoration of Israel and the destruction of her enemies.

**Haggai**, the first of the three of the postexilic prophets. It was spoken during the reign of Darius the Great. The work of rebuilding the temple had been suspended for fourteen years through the edict of Artaxerxes, which had been obtained through charges made by the Samaritans, who were enraged at not being allowed to participate. When the interdiction was revoked the people manifested no disposition to resume the abandoned work. The object of this prophecy is to rouse the lethargic nation to the work. The style accords with the purpose—is vehement, pathetic, and times threatening.

**Ezekiel**. The author of this book was priest as well as prophet. He was born in Babylon and returned to Jerusalem with the exiles. He joined with Haggai in urging the people to zeal in rebuilding the temple. The book naturally divides into two sections. The first part (1-8) deals with the construction of the temple and its worship. The second part (9-14) treats of the destiny of the Jewish Church and the return of the Messiah.

**Malachi**, the last of the Old Testament prophets. It belongs to the post-Babylonian period of Jewish history. The new temple was finished,

and its services reestablished. Malachi prophesied B. C. 420, and his purpose was to warn the priests and people of the advent of the Messiah, which was near at hand. The style is described as that of a reasoner rather than that of a poet, and is distinguished by no remarkable literary characteristics.

**5. Contents of New Testament.** The canonical books of the New Testament are naturally divided into three classes: (1) Historical, including the four gospels and the Acts of the Apostles. (2) Didactic, embracing the epistles. (3) Prophetic, the Apocalypse. They are placed in their logical and not in their chronological order, viz.: History, doctrine and morals, prophecy.

**The Gospels.** There is but one Gospel (an old Saxon word corresponding in meaning with the Gr. *εὐαγγέλιον*, *yoo-ang-ghel'-ee-on*, *glad news*), though told by four writers, known as evangelists. These four, while relating the story of Jesus and his mission in the world, give us four pictures of the divine Person as unlike as the face of the same man taken by the camera set at different viewpoints. The first and most striking difference appears between the first three evangelists and John. Matthew, Mark, and Luke give accounts that are easily harmonized. Hence they are called synoptists (*σύνοψις*, *the same view*). John gives a view so unlike the others as to evoke the question whether it can be made to agree with the other three. A closer view reveals the fact that the synoptists themselves are very unlike in purpose and plan as well as in literary style. Thus we have four distinct phases of the one Gospel—as distinct as the images of the Apocalypse (4:6-8) which describe them. Matthew is the winged creature with the face of an ox; Mark, that of the lion; Luke, that of a man; John, that of an eagle.

**Matthew**, the first of the canonical gospels, supposed to be a reproduction in Greek of a document composed by Matthew in Hebrew, about the year A. D. 60 or 63, and which contained an account of the discourses of Jesus. The object of the book as stated in ch. 1:1 is to show that Jesus is the true Messiah. It was prepared especially for the Jews, and gives an argument from genealogy, prophecy, and doctrine that is peculiarly forceful to Jewish thought. It also exhibits this Messiah as rejected by the chosen nation, and the consequent disaster that will surely come upon the ancient Church.

**Mark.** The second canonical gospel was prepared about A. D. 64 by John Mark, son of Mary, whose home at Jerusalem was the center of the early Christian community. He probably wrote under the direction of Peter, whom he accompanied in his apostolic mission and whose discourses he reports. The gospel was designed especially for the Roman world, and exhibits Jesus as the royal One—the spiritual King of the world-wide empire.

**Luke.** The third canonical gospel was written by Luke, the companion of Paul, and probably on the suggestion and with the assistance of the great apostle. There is much in the work that indicates the influence of the apostle to the Gentiles. The material of the work was gathered during the two years of Paul's imprisonment at

Cæsarea, A. D. 59-61, and the gospel was probably completed during the apostle's imprisonment in Rome, A. D. 63. Its destination was the Greek world, and its purpose was to exhibit the perfect man—the world's Redeemer.

The synoptical gospels are related to each other as all based upon the oral traditions of Jesus, but diverging in plan according to the aim of the several evangelists. The three have been characterized thus: Matthew is liturgical, Mark is anecdotal, and Luke is historical.

**John.** The fourth of the canonical gospels was written by the apostle John, near the close of his life, while he was in Asia Minor, in the midst of the churches founded by Paul. He wrote under the instigation of the apostle Andrew and the bishops of the churches, to supplement the story of Jesus as told by the synoptists. While his primary object was to clear up obscurities in the Gospel narrative, he also set himself to the overthrow of doctrinal errors that began to arise in Asia Minor respecting the person of Jesus. He presents the glory of Jesus as the eternal Son of God.

**Acts,** the fifth historical book of the New Testament. It was written by Luke as a continuation of the sacred history which he had already written. It is an account of the establishment of the Church, especially through the ministry of Peter and Paul. Why he who wrote so complete a history of our Lord has given such an incomplete and fragmentary account of the planting of the churches is a question that has not been satisfactorily answered. The purpose of this account was probably to give an illustration of the power of the Gospel. It was probably written in the city of Rome soon after Paul's second imprisonment there.

**Romans.** This epistle stands first in the order of the canon, not because of its priority in time, but because of the commanding character of its contents. It is an inspired doctrinal statement of the redemption scheme, and is confessedly the profoundest document in all sacred literature. It was written by Paul while at Corinth (A. D. 58-59) to the Christian Church in the city of Rome. Its aim was threefold: (1) Apologetic, seeking to prepare the way for the transfer of his mission to the world's capital. (2) Didaetic, seeking to instruct the Roman Church in doctrine. (3) Polemic, combating the Judæo-Christianity which menaced the early Church. Its thesis is, Righteousness is not by the law, but by the grace of God through faith. It demonstrates the universality of guilt—Jews as well as Gentiles—and the consequent universal condemnation. It proves that the law had utterly failed to produce holiness. Nor was that its design. Its purpose was to exhibit the meaning of sin, and to show the need of a Saviour. The purpose of God from the first, as seen in Abraham and his posterity, was to recover the lost world by the method of grace. The faith remedy is made efficient by Christ's expiation. It produces the principle of sanctification, emancipates from the servility of the law, and gives a triumphant assurance of a complete and lasting salvation. Nor does the faith method impeach God's faithfulness in his election of the Jews, for his liberty cannot be limited. Israel failed be-

cause it rejected God's mode. There is still remnant, the true Israel, and finally Israel will be restored.

**First Corinthians,** written to the church at Corinth by Paul while at Ephesus in the spring, A. D. 57. Its aim is to correct abuses of conduct which had arisen in the Church and which, by destroying its peace, threatened its very existence. It is of particular interest to the Church at all times, not merely for its historical information, but more especially because of the apostle's method of tracing every matter he handles back to its permanent principle. It thus discloses fundamental truth which is applicable to the conscience of all ages. There are four natural divisions of the epistle: 1. Ecclesiastical questions (1-4). 2. Moral questions (5-10). 3. Liturgical questions (11-14). Doctrinal questions (15).

**Second Corinthians.** This epistle was evoked by a report that Titus brought to Paul concerning the effect of his first epistle. The report was the main cheering. The Church had listened to the counsel of its founder, and was earnestly rectifying its abuses. But, on the other hand, the zealers were reinforced by those who came to what they claimed was "a higher authority." The epistle is characterized by conflicting emotions: (1) Joy for the correction of evils. (2) Indignation at the conduct of opponents.

**Galatians,** one of the four major epistles, one which is superlatively characteristic of the author. It is largely autobiographical; and while it discusses the great doctrine of salvation by faith, the personal element interpenetrates the discussion in such a way as to make the reader feel his presence in almost every sentence. It was written in Macedonia A. D. 57 or 58, and addressed to the church in Galatia. The Galatians were a peculiar race of Celtic blood, so barbarous, fickle, superstitious. They had embraced the Hebrew faith and afterward the Christian. Then they began to relapse into Judaism. The aim of this epistle is to call the backsliders people back to the Gospel of grace.

**Ephesians,** a circular letter destined to a number of churches in Asia Minor, which Timothy was directed to visit in the course of his journey which took him to Colosse (6:21, 22, Col. 4:7-9). It was written by Paul while at Rome in Rome, A. D. 62. It is unlike most of the epistles in the absence of the spirit of controversy. It is the epistle of meditation, and is called by Coleridge "the divinest composition of man." It is described as "an epistolary treatise upon the holy church as accordant with God's eternal will through Christ, and humanly to be realized on earth." Its central thought is the mystical union of Christ and his Church.

**Philippians,** written by Paul while at Rome in Rome, A. D. 62, in answer to expressions of sympathy, accompanied with a substantial gift, which Epaphroditus brought with him from the brethren at Philippi. This church was founded by Paul some eleven years before. It is thought that no church so commanded his love as this. The epistle is literally "a love letter," in which Paul pours out his innermost heart.

**Colossians,** written by Paul while at Rome



Rome, A. D. 62, to a church in a decayed town in the heart of Phrygia—a church which the apostle did not found and which he never visited, but the tidings had reached him that that church was relapsing into Jewish ritualism and oriental mysticism. It was to save a people with spiritual aspirations from a fatal diverting of their purpose at this letter was written. Its theme is the efficiency of Christ as the Head of all creation and the Church.

**First and Second Thessalonians**, two epistles written by Paul from Corinth; the first A. D. 49, and the other one year later. They are the earliest of all Paul's writings, and probably the first of the New Testament products. They are of peculiar interest to us because they image the substance of Paul's preaching in the early history of his ministry. One prominent item of his preaching is the second advent of Christ. These epistles are especially concerned with this doctrine. Here the apostle affirms: (1) Christ is surely coming. The advent will be visible. (3) It will be sudden. (4) It is to be constantly expected. (5) The time is unknown. (6) It will be glorious.

**First and Second Timothy**, personal letters written by Paul to Timothy, his son in the Gospel. They are called "Pastoral" because they are counsels for a pastor or shepherd of a spiritual flock. The first was written at Rome soon after the apostle's release from his first imprisonment, A. D. 63. It is designed partly to instruct Timothy in the duties of the office with which he had been invested, partly to supply him with credentials to the churches, and partly to furnish through him aid and comfort to the churches themselves. The second epistle was written at Rome just before the second advent of Paul, A. D. 66. Its design was to inform Timothy of the apostle's peril and to summon him to his side. It breathes a spirit of sublime resignation.

**Titus**, a personal letter written by Paul at Rome shortly after his release from his first imprisonment, A. D. 63, to Titus, who, by the apostle's appointment, was at the head of the church in Crete. Its aim is to help him in his difficult work, giving him particular instruction concerning the qualifications of church officers and members. The epistle closely resembles the first Epistle to Timothy, and is called "Pastoral." **Philemon**, a personal letter written by Paul to a prisoner in Rome, A. D. 62. It relates to a purely private matter. Its aim is to bespeak a kindly welcome for a runaway slave, Onesimus, who had become a Christian and was persuaded the unheard-of act of returning voluntarily to his owner, Philemon, who was also a Christian. In this epistle the apostle recognizes the fact that the Gospel does not release its subjects from civil duties. Onesimus was still a slave and deserved punishment for his desertion. But Paul in love lays this burden upon himself. Without attacking the institution of slavery, he teaches a spirit which moderates its harshness and will ultimately by a peaceful process destroy it.

**Hebrews**, one of the three books of the New Testament especially addressed to the Jews, the other two being Matthew and James. There is an old tradition that it was originally written by

Paul in the Hebrew language, and that it was afterward translated into the Greek by Luke. But the Pauline authorship is excluded by many considerations, both literary and historical. There are equally strong reasons against a Hebrew original. It may have been inspired by the great apostle, for it certainly contains his thought and spirit. But it was written by another hand, such as Luke or Barnabas or Apollos, and appeared just before the outbreak of the Jewish war, A. D. 64-67. In copiousness of vocabulary, in purity of style and vigor of statement, it is unequaled by any book of the New Testament. It aims to show that Christianity is the divine fulfillment of the sacred Levitical institutions. Its plan is outlined thus: The theme—The finality of Christianity (1:1-4). I. The superiority of the Son to angels (1:5-2:18). II. Moses and Jesus (3-4). III. Christ's high priesthood universal and sovereign (5-7). IV. The fulfillment of Christ's priestly work (7-10:18). V. Application of the truth discussed (10:19-12:29). VI. A personal epilogue (18).

**James**, an epistle written by James, the brother of Jesus and bishop of the church at Jerusalem. It was destined especially for Christians of the Jewish blood. It is remarkable for an entire absence of any allusion to any of the distinctive doctrines of Christianity, such as the incarnation, the atonement, the Holy Spirit, and regeneration. For this reason, and the fact of its seeming antagonism to the great doctrine of salvation by faith, Luther would remove it from the canon. But its place there is firm and its Christian spirit is unmistakable. Written to Jews, it shows the identity of the highest standard of Jewish piety with that of Christianity. The latter is not a mere sentiment—a faith without works, but a power that renews the entire life of those who believe.

**First and Second Peter**, written by Peter the apostle to Christians throughout Asia. The first was probably written from Babylon between A. D. 50 and 55. The second may have been written in Rome shortly before the author's death, A. D. 64. The purpose of both is to confirm the faith of the churches in the holiness of their Gospel and to strengthen them to meet their multiplying sorrows.

**First, Second, and Third John**, written by John the apostle while a resident in Ephesus, after the destruction of Jerusalem. The first was addressed to the Gentile churches in Asia Minor. The other two were personal letters. One was written to an elect lady eminent for her piety, or possibly, as some think, to the Church, which John calls in figure "the elect lady." The other was addressed to the well-beloved Gaius, who may possibly be the Gaius of Rom. 16:23 and 1 Cor. 1:14. The substance of all these epistles is the identification of love for Christ and each other with the spiritual life.

**Jude**, written by Jude, the brother of James the apostle, who is also named Thaddæus and Lebbaeus. It was addressed to the Church at large, and was designed to combat an evil which had appeared in the Church and threatened its life. It is an appeal for the faith which was once delivered to the saints (v. 3).

**Revelation**, the only prophetic book of the

New Testament; also called the Apocalypse. It is a vision of John the evangelist, which he had while an exile for the faith on the isle of Patmos, near the end of the 1st century of the Church. Like the Book of Job, the Apocalypse belongs to the epic class of poetry, but its action is more like that of drama, and for this reason scholars have called it "the Canticles of the New Testament." Its theme is the coming Christ. It begins with, "Grace be unto you . . . from him . . . which is to come" (1:4), and closes with the testimony of Christ, "Surely I come quickly," and the cry of the Church, "Even so, come, Lord Jesus" (22:20). It pictures the unfolding of the kingdom of God in the world until its final and complete triumph. Much of the prophecy is as yet unfulfilled, and many and varied are the efforts at interpretation. The general plan of the book, however, is simple: I. The state of the Church at the time of the prophecy (1-3). II. The preparation of the Church for the advent (4-19:10). III. The final triumph of the Church in the return of Christ (19:11-22:21).

**6. Other Inspired Books.** Not all of the genuinely inspired books appear in our collection. Reference is made in the Scriptures themselves to other books of a character like their own, but which are now lost. They are: 1. The prophecy of Enoch (Jude 14). 2. The book of the wars of the Lord (Num. 21:14). 3. The book of the just (Josh. 10:13 and 2 Sam. 1:18). 4. The book of the order of the kingdom (1 Sam. 10:25). 5. The books of Nathan and Gad (1 Chron. 29:29). 6. The books of Nathan, Ahijah, and Iddo (2 Chron. 9:29). 7. Solomon's parables, songs, etc. (1 Kings 4:32). 8. The acts of Solomon (1 Kings 11:41). 9. The book of Seriah (2 Chron. 12:15). 10. The book of Jehu (2 Chron. 20:34). 11. The book of Isaiah concerning King Uzziah (2 Chron. 26:22). 12. The words of the seers (2 Chron. 33:18). 13. The volume of Jeremiah burned by Jehudi (Jer. 36:23).

**7. Apocrypha.** A name given by Jerome to a number of books which in the LXX are placed among the books of the Bible, but which for evident reasons do not belong to the sacred canon. The term is also applied to certain writings of the New Testament times which claim to be inspired, but which are spurious. The Old Testament Apocrypha has an unquestioned historical and literary value, but has been rejected as an inspired book for the following reasons: (1) The entire absence of the elements which gave the genuine Scriptures their divine character, such as their prophetic power and their poetic religious feeling. (2) The presence of imaginative creations which it presents as historic truth; fictional and legendary literature. (3) A literary dishonesty, seen in the presentation of great names, such as Daniel, Solomon, and Jeremiah, as the authors of works which they could not have written, and in the insertion of formal documents as authentic which are certainly fictitious. (4) Historical anachronisms with which the books abound. They were all written either during the captivity or subsequent to it, and form the historical link between the Old Testament and the New. The Old Testament apocryphal books are:

**First Esdras**, a combination of different authors, of narratives relating to Zerubbabel.

**Second Esdras**, a book probably of Egyptian origin. It is a disquisition on the unsearchableness of God's providences and the signs of the last age.

**Tobit**, probably written in Babylon about B. C. 350. It is a sweet story of the influence of religion on home life and character.

**Judith**, an historical fiction, the origin of which is very uncertain. Its design is to revive the spirit of heroism among the crushed Jews.

**Esther**, the interpolated portions of the Hebrew book of Esther, added to the original order to complete the narrative.

**The Wisdom of Solomon** purports to be the work of the wise king, and discusses the character of true wisdom and how to attain it. Its origin is obscure, but it is supposed to belong to B. C. 150-50.

**Ecclesiasticus**, also called "The Wisdom of Jesus the Son of Sirach." It is believed to have been written in Hebrew, and is certainly filled with the Palestinian spirit. It is an exhortation to cheerfulness in depressing circumstances. It probably belongs to a time prior to the Maccabean period.

**Baruch** assumes to be written by a companion of Jeremiah, but the proof of its later origin is convincing, notwithstanding it is modeled after the plan of the ancient prophecy. It is entirely lacking in originality, and is a lamentation of Jerusalem with a prophecy of the final recovery of the city.

**The Song of the Three Holy Children.** It is a supplement to the story of the Hebrew worthies in Dan. 3.

**Susanna** purports to be an appendix to the Book of Daniel, and is founded on an event in his early career in Babylon.

**Bel and the Dragon.** Evidently written to complete the story of Daniel and the lions.

**The Prayer of Manasses.** There are internal evidences that it was written near the beginning of the Christian era. It purports to be the prayer of Manasses which was recorded in one of the sacred books now lost (2 Chron. 33:18).

**First and Second Maccabees.** Two of the few books of this name, which give the history of the struggle of the Jews against the civil and religious tyranny of the Syrian kings during the heroic period ending B. C. 135.

**The apocryphal books of the New Testament.** Unlike those of the Old, have never commanded the faith of the Christian Church, excepting in a few and isolated instances. There are over a hundred of them, and it is doubtful whether more of them appeared before the 2d century of the Christian era. Most of them betray a much later date. They are valuable as indicative of the growth of thought and the rise of heresy in the age just subsequent to that of the apostles. None of them ever received the sanction of any ecclesiastical council.—A. H. T.

**BIBLE, ENGLISH.** 1. **Early Versions.** There were portions of the Bible, and possibly the entire work, rendered into the English language very early in the history of the language. Gildas states that "When the English martyrs gave up their lives in the 4th cen-



the copies of the Holy Scriptures which could be found were burned in the streets." Cranmer, Mas More, and Foxe, with many others, bear testimony to the existence of "divers copies of Holy Bible in the English tongue." The following are fragments of translations which are easily traced: Cædmon's versifications of an English translation (689); St. Cuthbert's *Enantiatium*, which is a Latin translation with an English linear English (689); St. Aldhelm's translation; Eadfrith's translation (720); King Alfred's (893); Ælfric's (995). These, however, were all derived from the Latin, and not from the original Hebrew. After the Conquest the language underwent a great change; the old English Bibles fell into disuse, until they were practically unknown, and a few fragments remaining.

**Wyclif's Version.** In the 14th century there was a demand which had been gathering strength for many years for an English version. This demand was met by two translations, made respectively by John Wyclif and Richard Purvey. Wyclif carried on his work without the knowledge of the other. Wyclif's was completed in 1384, and Purvey's in 1388. The latter, however, was thought to be only a correction of the former and no time was even published in the name of Wyclif. The Wyclif version is characterized by the homely speech of the common people. Many instances the word *children* is rendered "at;" *father* is "dad;" *chariot* is "cart." (2) The exact rendering of the English idiom for the Latin. Thus, *Raca* is "Fy" or "Pugh;" *mammon* is "richesse." (3) The literalness of the translation. The following is a specimen: "The heuylis seien to hym, Maister now the Jewis lighten for to stoone thee, and est goist thou air? Jheus answered whether ther ben not we ouris of the dai? If ouy man wandre in night he stombliþ, for light is not in him. He in these thingis and aftir these thingis he seiþ hem Lazarus oure freend slepiþ but Y go to slepe hym fro slepe Therfor hise discipulis seiden: And if he slepiþ he schal be saaf."

**Tyndale's Version.** In 1526 William Tyndale made a translation of the New Testament from the original Greek. He afterward made a translation of the Pentateuch and other portions of the Old Testament. The whole was printed in Germany and imported into England. Tyndale's introduction and comments awakened severe opposition; and many copies of the work were publicly burned by the order of the Bishop of London. As in Wyclif's version, the language is the homely speech of the people. Many of the words have lost their old-time meaning, as is seen in the following rendering of Tit. 1:1: "Paul, a pascal of God and the villen of Jesus Christ." The aim of the translator was to render the simplest sense of the original uninfluenced by theological thought. Thus, instead of "grace" he used the word "favor," "love" instead of "charity," "acknowledging" instead of "confessing," "priests" instead of "priests," "repentance" instead of "penance," "congregation" instead of "church."

**Coverdale's Version.** In 1535 Miles Coverdale completed and printed an English

translation of the entire Bible. It was probably done under the influence of Cromwell and with the aid of many assistants. It was not with Coverdale, as it was with Tyndale, a work of love. He undertook it as a task imposed upon him and did it perfunctorily and mechanically. Nor was it a translation from the original, but mainly from the German and Latin. It shows a strong royal and ecclesiastical influence. It uses a variety of English equivalents for the same original. It bears the marks of haste and carelessness.

**5. Matthew's Bible.** This is the first "Authorized Version" of the Holy Bible in English. It is a fusion of the Tyndale and the Coverdale versions, and was printed in London by the king's license in 1537, by the publishers Grafton and Whitchurch. It bears the name of Thomas Matthew, which is undoubtedly a pseudonym. The real editor is John Rogers, the protomartyr. His notes and comments were far in advance of his time, and soon evoked a strong ecclesiastical opposition to this version.

**6. Traverer's Version.** This version appeared in 1539, and was made necessary by the ecclesiastical opposition to the Matthew's Bible. It, however, is but an expurgated edition of this version.

**7. Cranmer's Version** was printed in 1539 with the sanction of Cranmer's name. The translation was made by a corps of scholars under the direction of the archbishop and his coadjutors. It was a large folio and illustrated with a picture supposed to be the work of Holbein. It had the license of the king, and was called "The Great Bible."

**8. The Geneva Bible.** This was a popular revision of "The Great Bible" made by Hebrew and Greek scholars who were refugees in Geneva. The cost of the other (about \$30) made it inaccessible to the people. The purpose of the Geneva version was to give to England a household edition of the word of God. It was a small quarto with marginal notes, and was divided into chapters and verses. It at once became popular, and there are over two hundred editions of it.

**9. The Bishops' Bible** appeared in 1568, and was made on the suggestion of Archbishop Parker. He was assisted in his work by eight of his bishops and some of the scholars of the Church. It was elegantly printed, profusely illustrated, and ornamented with elaborate initial letters. From one of these, introducing the Epistle to the Hebrews, this version was popularly called "The Leda Bible." It never received the approval of the scholars, and its cost kept it from the possession of the people.

**10. The Rheims and Douay Version.** A translation was made by Martin, Allen, and Bristow, who were refugees in Rheims, where in 1582 they published the New Testament. The work was completed by the publication in 1609 of the Old Testament. This was done in Douay, which fact gives the name to the version. Altogether aside from its Romish viewpoint, it is the poorest rendering into English of any of the versions. The following are given as fair specimens of its literary style: "Purge the old leaven that you may be a new paste, as you are asymes."

"You are evacuated from Christ." In Gal. 5: 19 this version substitutes for "drunkenness," "ebrieties;" for "revelings," "comessations;" and for "long-suffering," "longanimity." In Heb. 9:23, for "the patterns of things in the heavens," the Douay has "the exemplars of the celestials." In Heb. 13:16, "To do good and to communicate forget not, for with such sacrifices God is well pleased," the Douay reads, "Beneficence and communication do not forget, for with such hosts God is promerited."

**11. The Authorized Version.** It is also known as the King James Bible, from James I, by whose authority and support it was undertaken and completed. It was begun in 1604 and finished in seven years. Forty-seven of the ablest scholars were selected to do the work, each taking a portion and all finally reviewing the whole. It was to correspond with the Bishops' Bible, excepting where the original Hebrew and Greek made it impossible. The excellence of the work done is attested by the simple fact that this version has held the heart of the English-speaking world for nearly three centuries, and that no subsequent version has been able to supplant it.

**12. The Revised Version.** There have been a number of attempts at revision of the A. V., but nothing of importance has been done until very recent times. In 1870 the convocation of Canterbury formally originated an inquiry which has resulted in a new version completed in 1885. This version was felt to be needed because of the change which two centuries have made in the meaning of many English words; because of the fuller knowledge we now have of the Hebrew and the Greek text; because of the confessed inaccuracy of many of the renderings in the A. V.; and because of the obscurities occasioned by the form of the English text where there is no distinction made between prose and poetry, and where the divisions into chapters and verses make unnatural and abrupt breaks in the inspired thought. The aim of the translators was to introduce as few alterations into the text of the A. V. as faithfulness to the truth would allow; and to make the language of such alterations conform to that of the rest of the book. The New Version has not yet won the heart of the English-speaking world, but is accepted as an able commentary on the text which since 1611 has been a sacred classic.

**13. The American Standard Bible.** The R. V. with such alterations as were recommended by the American branch of revisers, and which was not to be published till 1900.

**14. The Polychrome Version.** An entirely new translation made from the original text, under the direction of Professor Haupt, of Johns Hopkins University, and which aims to give a rendering on the basis of the most recent school of Higher Criticism.

**15. Bible Chapters and Marginal References.** (1) "The marginal or parallel references, as found in our ordinary English Bibles, are a matter of growth and of changes and selection. Their history is given in various works on the English Bible. It is told carefully and with succinctness in Scrivener's *Authorized*

*Edition of the English Bible: Its Subsequent prints and Modern Representatives.* It is thus said that 'more than half the references found in the edition of 1611 are derived from manuscript and printed copies of the Vulgate Latin Bible, and thus present to us the fruits of the researches of mediæval scholars and the traditional extensions of the Western Church.' Yet there were in that edition only about nine thousand of the references, whereas there are many times as many in ordinary reference Bibles to-day; in Bagster's *Treasury Bible*, containing a page of references for every page of text, there are claimed to be five hundred thousand references. Many obviously erroneous references have been weeded out, but good and bad are still to be found in most reference Bibles; and they need watching as do all the works of man" (*Sunday School Times*).

(2) **Chapters.** The numerical division of the Old and New Testament into *chapters* is by some ascribed to Lafrance, Archbishop of Canterbury by others to Stephen Langton. Its authorship is usually assigned to the schoolmen, who, Cardinal Hugh, of St. Cher, were the authors of the Concordance for the Latin Vulgate, about A. D. 1240. Yet Cardinal Humbert, A. D. 1158, cites Exodus, chaps. 12, 13. Whoever was the author, from this period the division of the seven books into chapters was gradually adopted in Latin and other versions.

**LITERATURE.**—Works used in the preparation of articles on the Bible: Horne's *Introduction to the Bible*; Davidson's *Treatise on Biblical Criticism*; Birk's *Foster's The Supernatural Book*; Professor Keightley's *Revelation, Inspiration, and Canon*; Keightley's *Prophecies*; Fisher's *Supernatural Origin of Christianity*; Harman's *Introduction*; Weir's *Worth on the Canon of Scripture*; Birk's *The Bible and Modern Thought*; Weir on *The Nature and Means of Revelation*; Stillingfleet's *Origines Sacre*; Professor W. Robertson Smith's article on the Bible in the *Britannica*; Townsend on *The Bible in the Nineteenth Century*; Geikie's *Hours with the Bible*; Pentecost's *The Volume of the Bible*; Newton's *Book of the Beginnings*; Angus's *Bible Handbook*; Bissell on the *Pentateuch*; *Origin and its Structure*; Murray on *The Origin and Growth of the Psalms*; Cook's *The Bible in English Prose Style*; Moulton on *The Life and Study of the Bible*; Canon Driver's *Introduction to Old Testament Literature*.—A. H. T.

**BIBLE, LITERATURE OF.** Aside from its sacred character, the Bible is a deposit of the literature of the highest order. The literary features of the Bible have been obscured by absorbing interests of its doctrinal teaching which have made the form in which they have been communicated seem insignificant. And are almost entirely obliterated in the structure of the English text, where there is no visible distinction between prose and poetry, and where the divisions into chapter and verse abruptly break off thought and musical rhythm in the most natural places. But a knowledge of the literary form is needful to an understanding of the deeper meanings. To turn poetry, stirring with elevated emotion and creative imagery, into accurate prose



is done in our English Bible, is to make it statements of doubtful meaning, and sometimes of perverting untruth. The ancient Hebrew, as is universally the fact in the speech of the infancy of story and thought, has somewhat of the poetic element even in its prose. Thus, for example, the story of creation as told in Genesis, which is the best literary fragment in the world, is really an epic, and must be read not as we read science, but as we read the intuitions of a creative spirit. So too the literary form of prophecy, exalted as it is by the lofty tone of the writer, passes out of prose into dramatic forms, as in Micah and Hosea, and into what has been termed rhapsody, as illustrated in Habakkuk and in the second portion of Isaiah. To interpret these as prose would be to create confusion worse confounded. The history and character of the literature of the Bible may be briefly summarized thus:

**1. The Mosaic Literature** is the product of a great lawgiver, who collated and edited the traditions of the people and wrote the history of its own period. This material was put in shape for the establishment of the kingdom gave leisure for literary study, and was finally edited after the manner by those who made annotations on many points of interest to their time which in the original were obscure. It includes *primitive epics*, such as the creation (Gen. 1-2:3), the temptation (Gen. 2:4-3:24), the flood (Gen. 6:9-9:17); *epic history*, such as the story of Abraham and Joseph; *constitutional history*, such as the exodus; *genealogies and orations*, such as frequently occur in Genesis and Numbers; *lyrics*, by which we mean poetry set to music and meant to be sung. In this period are *folk-songs*, such as the songs of the Lord (Gen. 4:23, 24) and the well (Num. 21:17, 18); *psalms*, which are distinguished from other lyrics by their later elaboration and artistic finish, such as the triumphal song of Moses (Exod. 15), and his parting song (Deut. 32); *elegies*, such as the song of bondage (Psa. 88), and the song of life (Psa. 40).

**2. The Period of the Judges** was one of anarchy and unrest, such as produces myths and legends, but rarely elaborated and sustained literature. Its products in Israel are *war songs*, as that of Deborah (Judg. 5); *fables*, as Jotham's (Judg. 10); *popular narrative of heroes*, as Samson and Jephthah; *idyls*, as that of Ruth.

**3. The Transition Period** into stable government was marked by two strong elements of literature—the historical and the lyrical. There were appointed *chroniclers* to collate the ancient documents and write up the traditions of their people. Hence came the histories of Joshua and Judges. Under the genius of David *sacred lyrics* reached at a bound a height of excellence never attained since in any speech. David's psalms are unequalled in expressing and interpreting the deep-spiritual emotion of all time. Hebrew poetry, unlike that of the European literatures, is not in meter or rhyme, but in the movement of thought likened to the swing of the pendulum to the march of an army, or like the tramp of an army marching in file. Its versification is the rhythmic cadence of parallel lines. In this respect it is more akin to the music of nature than our own. The most ancient song was made to accompany the dance.

Instances of this are seen in the movement of the hosts of Israel when they sang the song of Moses and Miriam, and in David's dancing when they brought the ark to Zion with song. The later poetry of the Greeks is more artistic, and makes the movement of sound, rather than of body, chord with the sentiment. David's lyrics are the outburst of nature.

**4. The Augustan Period** of Hebrew literature occurred during the reign of Solomon, when the kingdom was at the zenith of its power and a protracted peace with its consequent prosperity gave leisure for reflection. Under the genius of the wise king there grew up in his court a school of wisdom—poets, historians, scientists, philosophers. Out of this academy came the most brilliant products of the Hebrew mind. Among them are *Job*, a masterpiece of epic poetry; the *Song of Solomon*, either a dramatic ode or pure drama; *Ecclesiastes*, a superb specimen of gnomic verse; *Proverbs*, a collection of the sayings of wise men—short pithy sentences which compress the essence of wisdom; *Psalms* of the Korahitic character, remarkable for their artistic finish.

**5. Period of the Kings.** The characteristic feature of this is prophecy. All literatures have their diviners, but it is the peculiar glory of the biblical that it has its prophecy. The oracle relates to the present, and has reference to circumstances of private and national life. Prophecy, in addition to this, looks on to the end of history and relates to mankind as a whole. Its literary form is rich with: (1) *History*, as the Book of Jonah; (2) *Discourse*, as Isa. 1 and Ezek. 34; (3) *Lyrics*, as Isa. 47 and Ezek. 32; (4) *Doom-songs*, as Jer. 46-51; Ezek. 25-32; (5) *Parables*, as Ezek. 15 and Isa. 5:1-7; (6) *Drama*, as Micah and Hosea; (7) *Elegy*, as Lamentations; (8) *The Psalms* of this period are of a didactic and liturgic character. They are doctrine in verse or prepared especially for the use of the psalter and the music of worship.

**6. The Post-exilic Period** is noted for the effort that was made to collect and put in permanent form all the sacred literature; and for this reason is a good starting point for the study of the entire biblical collection. Its touch is felt in every part of the holy book. This period also added: (1) *History*, as Ezra, Nehemiah, and Esther; (2) *Prophecy*, as Haggai, Zechariah, and Malachi; (3) *Lyric*, which are embraced in the fifth book of the Psalms. Here are beautiful specimens of the ballad style in "the songs of degree" (Psa. 120-134).

**7. The New Testament Literature** is unique. *The gospels* are not, strictly speaking, history nor biography, but *testimonies*. Luke does, in some measure, approach the dignity of history, but it is a report of facts gathered from eyewitnesses. This gives to the gospels a convincing force which mere history could not command. The *epistolary* literature, independent of its sacred theme, ranks among the highest of that form of letters. The *Apocalypse* deserves its place among the prophets. Careful students liken it to the Canticles. It is a dramatic presentation of the history of the Church in its struggle and final triumph.—A. H. T.

**BIBLE, VERSIONS OF**, the name given to the translations of the Bible into languages other than the original. Since the Protestant Reformation they have become very numerous, portions of the Holy Scriptures being rendered into almost every dialect in the world. Only the most important of the older versions are here named:

**1. The Septuagint (LXX).** This is the oldest translation of the Old Testament into the Greek language. It is so called from the seventy-two translators, or from the sanction it received from the seventy-two members of the Sanhedrin. The occasion of it was the decline of the Hebrew speech as the popular vernacular, and the common use of the Greek throughout the civilized world. It was commenced by Jews of Alexandria about B. C. 280, and was finished several years later. The marked literary inequality of its several parts indicate that they are the work of different minds. It came in the course of time to have an authority even higher than that of the original text. And there can be but little doubt that it is far more correct than the Hebrew we now have, which is not in its original form, but in the liturgical shape into which it was cast for purposes of worship by Jews of Tiberias about the 6th century of our era. The LXX was invariably quoted by the New Testament writers, and it was the text universally accepted by the Christian Church. There have been a number of later Greek versions designed to correct or better the LXX. They bear the names of the translators—Aquila, Theodotion, Symmachus. But they were never accepted by the Christian Church.

**2. Peshito.** The Syriac version of the Old Testament and the greater part of the New. The translation was made in the second part of our era from the original text. It corresponds with the LXX in such a degree as to suggest the fact that the present Hebrew text varies widely from the ancient and original one. There are later Syriac versions, notably the Syro-Hexaplar-translated from the LXX in the 7th century.

**3. Vulgate.** The current Latin version of the Bible, made by Jerome and completed A. D. 405. The New Testament is a revision of an older Latin version, called the Itala, the origin of which is unknown. The Old Testament is a translation from the Hebrew with the aid of the LXX. There are many editions of this version, but the one in current use is the Clementine (1593), so called from Pope Clement VIII, who authorized the final revision and proclaimed it the true text.

**4. Coptic.** The Coptic is a mixture of the ancient Egyptian and the Greek tongues. There are two versions in this tongue, known as the *Memphitic* and the *Thebaic*, belonging respectively to Lower and Upper Egypt. They were both made from the LXX and not from the Hebrew. Both were made in the 2d century, and neither gives the entire canon of Scripture.

There are other ancient versions, belonging to countries widely separated and made from the original at different times. With many verbal differences they are in wonderful agreement, and are a strong proof of the integrity of the text of the Holy Bible.—A. H. T. See VERSIONS.

## BIBLIA PAUPERUM, *Bible of the Poor*

**1.** The name given to a Picture Bible, printed before the invention of movable types, on wooden blocks. It had forty leaves printed on one side on which forty scenes from the life of our Lord were depicted, with some Old Testament events accompanied with an illustrative text or sentence in Latin. It was not intended so much for poor people as for the indigent friars, who were doubtless aided in their preaching by the pictures. The pictures in this book were copied in sculpture, paintings, and altar pieces. The stained-glass windows in Lambeth Chapel were copied from some of them.

**2.** A work of Bonaventura, in which Bible events are alphabetically arranged and accompanied with notes to aid preachers.

**BIBLIOMANCY** (Gr. *βιβλίον*, *bib-lee'*, Bible, and *μαντεία*, *man-ti'-ah*, divination), a mode of fortune-telling by means of the Bible, consisting of drawing texts of Scripture at random, from which inference was made of duty, future events, etc. It was introduced from paganism, where a similar use of Homer, Virgil, and other writers. In the 12th century it was used for detection of heretics and in the election of bishops. A sort of bibliomancy was in use among the Jews, which consisted in appealing to the very words heard from anyone reading the Scriptures and in regarding them as a voice from heaven.

**BICH'RI** (Heb. *בִּכְרִי*, *bik-ree'*, youthfulness), Benjaminite, whose son Sheba stirred up a rebellion against David after the death of Absalom (2 Sam. 20:1, sq.), B. C. about 967.

**BID'KAR** (Heb. *בִּדְקָר*, *bid-kar'*, assassin), according to Fürst, *servant of the city*), Jewish captain and originally fellow-officer, who cast the body of Jehoram, the son of Ahab, into the arms of Naboth after Jehu had slain him (2 Kings 9:25), B. C. 842.

**BIER** (Heb. *מִטָּה*, *mit-taw'*, bed, 2 Sam. 3:7; Gr. *σῆψς*, *sor-os'*, open coffin, funeral couch, Luke 7:14). The original form of the term is "bear" from the Anglo-Saxon "beran," to bear. There is in fact a hand-barrow on which to carry a coffin to burial. In Europe it was usually covered with "hearse" or wagon-shaped framework, for support of the "pall." A combination of the two placed on wheels makes the modern hearse.

**BIGAMY.** See MARRIAGE.

**BIG'THA** (Heb. *בִּגְתָּה*, *big-thaw'*, perogardener), one of the seven chamberlains who were in charge of the harem of Xerxes (Ahasuerus) were commanded by him to bring in Queen Vashti to the banquet (Esth. 1:10), B. C. 519.

**BIG'THAN**, or **BIG'THANA** (Heb. *בִּגְתָּן*, *big-thawn'*, perhaps *fortune-given*), one of the seven chamberlains of Xerxes (Ahasuerus) who were in charge of the door. He conspired with Teresh against the life of the king, and being exposed by Mordecai was hanged with his fellow-conspirator (Esth. 7:6, 2), B. C. about 510.

**BIG'VAI** (Heb. *בִּגְוַי*, *big-vah'ee*, husbandman), one of the head of one of the families of Israel who returned from Babylon with Zerubbabel (Ezra 2:2).



7; Neh. 7:7), with a large number of retainers two thousand and fifty-six, Ezra 2:14; two thousand and sixty-seven, Neh. 7:19, B. C. 536. a later period seventy-two males of his family returned with Ezra (ch. 8:14), B. C. about 457.

2. One of the chiefs of the people who subscribed to the covenant with Nehemiah (Neh. 16), B. C. 445. Perhaps the same with No. 1.

**BIL'DAD** (Heb. בִּלְדָּד, *bil-dad'*, son of contentment), the Shuhite, and the second of the three friends of Job who disputed with him as to his fiction and character (Job 2:11). In his first speech (ch. 8) he attributes the death of Job's children to their own transgression. In his second speech (ch. 18) he recapitulates his former assertions of the temporal calamities of the wicked, imputing Job's wrongdoing. In his third speech (ch. 25), unable to answer Job's arguments, he seeks refuge in a declaration of God's glory and man's nothingness. Finally, with Eliphaz and Sophar, he availed himself of the intercession of Bildad, in obedience to the divine command (ch. 42:9).

**BIL'EAM** (Heb. בִּלְעָם, *bil-awm'*, foreigner), a man in the western half of the tribe of Manasseh, given with its "suburbs" to the Kohathites (Chron. 6:70).

**BIL'GAH** (Heb. בִּלְגָּה, *bil-gaw'*, cheerfulness). The head of the fifteenth course for the Temple service, as arranged by David (1 Chron. 24:14), B. C. about 989.

3. A priest who returned from Babylon with Zerubbabel and Jeshua (Neh. 12:5, 18), B. C. 536. Perhaps the same as BILGAI, infra (Neh. 10:8).

**BIL'GAI** (Heb. בִּלְגַי, *bil-gah'ee*, signification as above), one of the priests whose descendants were sealed with Nehemiah after the restoration (Neh. 10:8), B. C. 445. Probably the same as BILGAH, supra.

**BIL'HAH** (Heb. בִּלְהָה, *bil-haw'*, faltering), the handmaid of Rachel, given to her by Laban (Gen. 29:29), and bestowed by her upon her husband, Jacob, that through her she might have children, B. C. about 1749. Bilhah thus became the mother of Dan and Naphtali (Gen. 30:3-8; 35:25; 46:25). Her stepson Reuben afterward with her (Gen. 35:22), and thus incurred his father's dying reproof (Gen. 49:4).

**BIL'HAN** (Heb. בִּלְהָן, *bil-hawn'*, tender).

1. A Horite chief, son of Ezer, son of Seir, dwelling in Mount Seir, in the land of Edom (Gen. 36:7; 1 Chron. 1:42), B. C. about 1840.

2. A Benjamite, son of JEDIAEL (q. v.) and father of seven sons (1 Chron. 7:10), B. C. before 1400.

**BILL** (Heb. כִּסֵּף, *say'-fer*, writing) is a word meaning anything that is written, e. g., a "bill of procurement" (Deut. 24:1, 3; Isa. 50:1; Jer. 3:8; Matt. 19:7, Gr. βιβλίον, *bib-lee'-on*). The words of Job 31:35, "that mine adversary had written a book," would be better rendered, "that mine adversary had given me a bill of accusation" (i. e., of indictment). In Jer. 32:10-16, 44, "the defence" (marg. "book") means a bill of purchase or sale. By "bill" (Gr. γράμμα, *gram'-mah*, Gen. 16:6, 7) a legal instrument is meant, which

showed the amount of indebtedness, probably of tenants who paid rent in kind.

**BIL'SHAN** (Heb. בִּלְשָׁן, *bil-shawn'*, son of the tongue, i. e., eloquent), the name of one of the princes of the Jews who returned to Jerusalem with Zerubbabel after the captivity (Ezra 2:2; Neh. 7:7), B. C. 536.

**BIM'HAI** (Heb. בִּמְחַי, *bim-hawl'*, son of circumcision, i. e., circumcised), a son of Japhlet and great-great-grandson of Asher (1 Chron. 7:33), B. C. about 1444.

**BIND** (Heb. קָשַׁר, *kaw-shar'*). In the command, "Thou shalt bind them for a sign upon thine hand," etc., (Deut. 6:8) the "words are figurative, and denote an undeviating observance of the divine commands; and their literal fulfillment could only be a praiseworthy custom or well-pleasing to God when resorted to as the means of keeping the commands of God constantly before the eye" (K. and D., *Com.*, in loc.).

**BINDING AND LOOSING.** To bind and loose are found in the address of our Lord to Peter (Matt. 16:19). No other terms were in more constant use in rabbinic canon law than these. "The words are the literal translation of the Heb. אָסַר, *aw-sar'*, to bind, in the sense of prohibiting; and הֵקֵיר, *hit-teer'*, to loose, in the sense of permitting."

"Binding and loosing" referred merely to things or acts, prohibiting or permitting them, declaring them lawful or unlawful. Thus the rabbis claimed both legislative and judicial power: by the first binding or loosing acts or things; by the second remitting or retaining, thus declaring a person free from or liable to punishment, compensation, or sacrifice. These two powers Jesus transferred, and that not in their pretension, but in their reality, to the apostles (Eldersheim, *Life and Times of Jesus*, ii, 85).

**BIN'EA** (Heb. בִּנְיָא, and בִּנְיָה, *bin-aw'*, a gushing forth, fountain), a Benjamite, son of Moza and father of Rapha, of the descendants of King Saul (1 Chron. 8:37; 9:43), B. C. about 850.

**BINNU'I** (Heb. בִּנְנוּי, *bin-noo'ee*, a building).

1. A Levite whose son, Noadiah, was one of those that assisted in weighing the gold and silver designed for the divine service on the restoration from Babylon (Ezra 8:33), B. C. about 457.

2. One of the "sons" of Pahath-moab, who put away his strange wife on the return from Babylon (Ezra 10:30), B. C. 456.

3. Another Israelite, of the "sons" of Bani, who did the same (Ezra 10:38), B. C. 456.

4. A Levite, son of Henadad, who returned with Zerubbabel from Babylon (Neh. 12:8), B. C. 536. He also (if the same) assisted in repairing the walls of Jerusalem (Neh. 3:24), B. C. 446, and joined in the covenant (Neh. 10:9), B. C. 410.

5. The head of one of the families of Israelites whose followers, to the number of six hundred and forty-eight, returned from Babylon (Neh. 7:15). In Ezra 2:10 he is called BANI (q. v.), and his retainers are numbered at six hundred and forty-two.

**BIRD.** See ANIMAL KINGDOM, FOOD, SACRIFICES.

**BIR'SHA** (Heb. בִּרְשָׁע, *beer-shah'*, with wickedness), a king of Gomorrah, succored by Abraham in the invasion of Chedorlaomer (Gen. 14:2), B. C. about 2250.

**BIRTH.** See CHILD.

**BIRTHDAY** (Heb. יוֹם הֵיָּלֵדָה, *yome hool-leh-deth'*, Gen. 40:20; Gr. τὰ γενέσια, Matt. 14:6; Mark 6:21). The custom of observing birthdays was very ancient and widely extended. In Persia they were celebrated with peculiar honor and banquets, and in Egypt the king's birthday was observed with great pomp (Gen. 40:20). No reference is made in Scripture of the celebration of birthdays by the Jews themselves, although the language of Jeremiah (20:14, 15) would seem to indicate that such occasions were joyfully remembered. By most commentators the feasts mentioned in Job 1:13, 18, are thought to have been birthday festivals, but Delitzsch (*Com.*, in loc.) believes them to have been gatherings each day in the home of one of the brothers. The feast commemorative of "Herod's birthday" (Matt. 14:6) may have been in honor of his birth or of his accession to the throne (Hos. 7:5). The later Jews regarded the celebration of birthdays as a part of idolatrous worship. In the early Church the term "birthdays" was applied to the festivals of martyrs, the days on which they suffered death in this world and were born to the glory and life of heaven.

**BIRTHRIGHT** (Heb. בְּכוֹרָה, *bek-o-raw'*; Gr. πρωτογονία, *pro-tot-ok'-ee-ah*, primogeniture), the right of the firstborn; that to which one is entitled by virtue of his birth. See FIRSTBORN.

**BIR'ZAVITH** (Heb. בִּרְזִית, *beer-zoth'*, holes), a name given in the genealogies of Asher (1 Chron. 7:31) as the son of Malchiel and great-grandson of Asher.

**BISH'LAM** (Heb. בִּשְׁלָם, *bish-lawm'*, son of peace), apparently an officer of Artaxerxes in Palestine at the time of the return of Zerubbabel from captivity. He wrote to the king against the Jews who were rebuilding the temple (Ezra 4:7), B. C. 529.

**BISHOP.** See ELDER, p. 302.

**BISHOPRIC** (Gr. ἐπισκοπή, *ep-is-kop-ay'*, oversight), the ministerial charge in the Church (Acts 1:20; 1 Tim. 3:1). In later times it is used to designate (1) the office and function of a bishop, and (2) the district over which he has jurisdiction.

**BISHOPS' BIBLE.** See BIBLE, ENGLISH, 9.

**BIT** (Heb. בִּיתָג, *meh'-they*, Ps. 32:9; Gr. χαλινός, *khal-ce-nos'*, James 3:8), elsewhere rendered BRIDLE (q. v.).

**BITHIAH** (Heb. בִּיתְיָה, *bith-yaw'*, daughter of Jehovah), daughter of Pharaoh and wife of Mered, a descendant of Judah (1 Chron. 4:18). It is thought that her sons are mentioned (v. 17) in the clause beginning "and she bare," etc. As the Pharaohs contracted marriages with royal families alone, Mered was probably a person of some distinction; or Bithiah may have been an

adopted daughter of Pharaoh. It may be supposed that she became the wife of Mered through captivity.

**BITH'RON** (Heb. בִּיתְרוֹן, *bith-rone'*, the brook or divided place), a defile in the Arabah, or Jordan valley (2 Sam. 2:29), through which Abner and men went after the death of Asahel.

**BITHYN'IA** (Gr. Βιθυνία, *bee-thoo-nee'-ah*), N. W. province of Asia Minor. It is mountainous, thickly wooded, and fertile. It was conquered by the Romans 75 B. C. The letters of Pliny to Emperor Trajan show that the presence of many Christians in the province embarrassed him very much (1 Pet. 1:1). Paul was not permitted to enter Bithynia (Acts 16:7), being detained by the Spirit.

**BITTER** (Heb. some form of בִּיָּר, *maw-rak'*; Gr. πικρός, *pik-ros'*). Bitterness in Scripture is symbolical of affliction, misery, servitude (Ezra 1:14; Ruth 1:20; Prov. 5:4), of wickedness (Job 4:18). A time of mourning and lamentation is called a "bitter day" (Amos 8:10). Habakkuk (1:6) calls the Chaldeans "that bitter and snarling nation," i. e., having a fierce disposition. "gall of bitterness" describes a state of extreme wickedness (Acts 8:23), while a "root of bitterness" (Heb. 12:15) expresses a wicked, scandalous person, or any dangerous sin leading to apostasy. The "waters made bitter" (Rev. 8:11) is figurative of severe political or providential events.

**BITTER HERBS.** Because of the symbolic meaning of bitterness bitter herbs were commanded to be used in the celebration of the Passover (q. v.) to recall the bondage of Egypt (Ex. 12:8; Num. 9:11). See VEGETABLE KINGDOM.

**BITTERN.** See ANIMAL KINGDOM.

**BITUMEN** (A. V. "slime"). See MINERAL KINGDOM.

**BIZJOTH'JAH** (Heb. בִּזְיוֹת־יָהּ, *biz-yoth'-yah'*, contempt of Jehovah), one of the towns which fell to Judah (Josh. 15:28), probably the same as with Baalath-beer (19:8). Site unknown.

**BIZ'THA** (Heb. בִּזְתָּה, *biz-thaw'*), one of the seven eunuchs of the harem of Xerxes (Ahasuerus) who were ordered to bring Vashti forth for execution (Esth. 1:10), B. C. about 521.

**BLACK.** See COLORS.

**BLAINS.** See DISEASES.

**BLASPHEMY** (Gr. βλασφημία, *blas-fay-mee-ah*) signifies the speaking evil of God (1 Pet. 4:11; Heb. 13:17, to curse the name of the Lord). Ps. 74:18; Isa. 52:5; Rom. 2:24). Sometimes, perhaps, "blasphemy" has been retained by translators when the general meaning "evil-speaking," or "calumny," might have been better (1 Pet. 4:11). There are two great forms of blasphemy: (1) Attributing some evil to God, or denying some good which we should attribute to him (Matt. 23:17; Rom. 2:24). (2) Giving the attribute of God to a creature—which form of blasphemy was charged upon Jesus (Luke 5:21; Matt. 26:65; John 10:36). The Jews, from ancient times, interpreted the command, Lev. 24:16, as prohib-



the utterance of the name Jehovah, reading *Adonai* or *Elohim*.

**BLASPHEMY.** Blasphemy, when committed in vain, i.e., through thoughtlessness and weakness of the flesh, might be atoned for; but if uttered "with a high hand," i.e., in impiety against Jehovah, was punished by stoning (Lev. 24:11-16).

**NEW TESTAMENT.** Blasphemy against the Holy Spirit (Matt. 12:31; Mark 3:29; Luke 12:10), also the unpardonable sin, has caused extended discussion. The sin mentioned in the gospels would seem to have consisted in attributing to the power of those unquestionable miracles which Jesus performed by "the finger of God," and by the power of the Holy Ghost. It is questionable whether it may be extended beyond this one limited special sin (see SIN, THE UNPARDONABLE). Among the early Christians three kinds of blasphemy were recognized: (1) Of apostates and persecutors, whom the heathen persecutors had led not only to deny, but to curse Christ. (2) Of heretics and other profane Christians. (3) Of blasphemy against the Holy Ghost.

**BLASTING** (Heb. שִׁרְפָה, *shed-ay-faw'*, singeing; This and Heb. יִרְקָן, *yay-raw-kone'*, to be withered, *mildew*) refer to two diseases which attack grain: the former to the withering or rotting of the ears, caused by the East wind (Gen. 3:27); the other to the effect produced by a wind in Arabia, by which the green ears are turned yellow, so that they bear no grains (K. and N.). See **MILDEW**.

**BLASPHEMY** (Gr. βλάστος, *blas'-tos*), the chamberlain of King Herod Agrippa who acted as an intermediary between the people of Tyre and Sidon and the king (Acts 12:20), A. D. 44.

**BLEMISH** (Heb. בִּלְמָה, *moom*; Gr. μῶμος, *mo'-mos*). "As the spiritual nature of a man is revealed in his bodily form, only a faultless condition could correspond to the holiness of a saint. Consequently all men were excluded from priesthood, and all animals from being offered in sacrifice, who had any *blemish*. These blemishes are described in Lev. 21:17-23; 22:19-25; 23:21. "A flat nose" may mean any mutilation while "anything superfluous" would seem to mean "beyond what is normal, an ill-formed part." The rule concerning animals extended to blemishes, so that if an animal free from blemish was found, after being slain, in a defective it was not offered in sacrifice.

**BLESS, BLESSING** (Heb. בָּרַךְ, *baw-rak'*; Gr. εὐλόω, *yoo-log-eh'-o*). Acts of blessing may be considered: (1) When God is said to bless men (Gen. 1:28; 22:17). God's blessing is accompanied by virtue which renders his blessing effective, which is expressed by it. Since God is omnipotent and omnipresent, his omniscience and omnipotence cause his blessings to avail in the present and respect to all things, and also in the life to come. (2) When men bless God (Psa. 103:1, 2; etc.). This is when they ascribe to him characteristics which are his, acknowledge his sovereignty, express gratitude for his mercies, etc. (3) When they bless their fellow-men when, as in ancient

times, under the spirit of prophecy, they predicted blessings to come upon them. Thus Jacob blessed his sons (Gen. 49:1-28; Heb. 11:21), and Moses the children of Israel (Deut. 33:1-29). It was the duty and privilege of the priests to bless the people in the name of the Lord (see **BENEDICTION**). Further, men bless their fellow-men when they express good wishes and pray God in their behalf. (4) At meals. The psalmist says, "I will take the cup of salvation, and call upon the name of the Lord" (Psa. 116:13), an apparent reference to a custom among the Jews. A feast was made of a portion of their thank offerings when, among other rites, the master of the feast took a cup of wine, offering thanks to God for his mercies. The cup was then passed to all the guests, each drinking in his turn. At family feasts, and especially the Passover, both bread and wine were passed, and thanks offered to God for his mercies.

**BLESSING, THE CUP OF**, a name applied to the wine in the Lord's Supper (1 Cor. 10:16), probably because the same name was given to the cup of wine in the supper of the Passover (q. v.).

**BLINDNESS** (see **DISEASES**) was sometimes inflicted for political or other purposes in the East (1 Sam. 11:2; Jer. 22:12). In common with other calamities blindness was supposed to be the result of transgressions in a previous state of existence. Thus the disciples of our Lord asked, "Who did sin, this man or his parents, that he was born blind?" (John 9:2.)

**Figurative.** In Scripture blindness is a term frequently used to denote ignorance or a want of spiritual discernment (Isa. 6:10; 42:18, 19; Matt. 18:14). Thus "blindness of heart" is a lack of understanding resulting from evil passions (Mark 8:5, marg.; Rom. 11:25).

**BLOOD** (Heb. דָּם, *dawm*; Gr. αἷμα, *hah'-ee-mah*). A peculiar sacredness attached to blood, because of the idea that prevailed of its unity with the soul. We find this distinctively stated (Gen. 9:4): "But flesh with the life thereof, which is the blood thereof," etc. "This identification of the blood with the soul, which prevailed in antiquity, appears at first to have no further foundation than that a sudden diminution of the quantity of blood in the body causes death. But this phenomenon itself has the deeper reason that all activity of the body depends on the quantity of the blood. The blood is actually the basis of the physical life; and, so far, the soul, as the principle of bodily life, is preeminently in the blood. We are to understand this only of the sensuous soul, not of the intelligent and thinking soul" (Delitzsch).

Arising from this principle the Scriptures record different directions respecting blood:

**1. As Food.** When permission was given Noah to partake of animal food (Gen. 9:4) the use of blood was strictly forbidden. In the Mosaic law this prohibition was repeated with emphasis, though generally in connection with sacrifices (Lev. 3:8; 7:26). "The prohibition of the use of blood has a twofold ground: blood has the soul in itself, and in accordance with the gracious ordinance of God it is the means of expiation for human souls, because of the soul contained in it.

The one ground is found in the nature of blood, and the other in its destination to a holy purpose, which, even apart from that other reason, withdraws it from a common use" (Delitzsch, *Bib. Psychology*, p. 283). Because of the blood the eating of bloody portions of flesh (Gen. 9:4), or of flesh with blood (Lev. 19:26; 1 Sam. 14:32), is also forbidden. The penalty was that the offender should be "cut off from the people," which seems to be death, but whether by the sword or by stoning is not known (Lev. 17:14). This prohibition was also made by the apostles and elders in the council at Jerusalem, and coupled with things offered to idols (Acts 15:29).

**2. Sacrificial.** A well-known rabbinical maxim, and recognized by the author of the Epistle to the Hebrews (9:22), was, "Without shedding of blood is no remission." The life is in the blood, as is often declared by Moses, and the life of the sacrifice was taken, and the blood offered to God, as a representative and substitute for the offerer (Lev. 17:11). See SACRIFICE.

**3. Figurative.** "Blood" is often used for life: "Whoso sheddeth man's blood" (Gen. 9:6); "His blood be upon us" (Matt. 27:25). "Blood" sometimes means *race* or *nature*; as, God "hath made of one blood all nations of men" (Acts 17:26). Sometimes it is used as a symbol of slaughter (Isa. 34:3; Ezek. 14:19). To "wash the feet in the blood of the wicked" (Psa. 58:10) is to gain a victory with great slaughter. To "build a town with blood" (Hab. 2:12) is by causing the death of the subjugated nations. Wine is called the *blood* of the grape (Gen. 49:11).

**BLOOD AND WATER.** See CRUCIFIXION.

**BLOOD, AVENGER OR REDEEMER OF**

(Heb. גֹּאֲלֵנוּ, *go-ale' had-dawm'*, literally, *redeemer of blood*). At the root of the enactments of the Mosaic penal code there lies the principle of strict but righteous retribution, the purpose being to extirpate evil and produce reverence for the righteous God. This principle, however, was not first introduced by the law of Moses. It is much older, and is found especially in the form of *blood revenge* among many ancient peoples. "Indeed, it appears almost everywhere where the state has not yet been formed or is still in the first stages of development, and consequently satisfaction for personal injury falls to private revenge, particularly family honor, as among the Arabs, ancient Greeks, Romans, Germans, and Russians, and to the present day among the Bedouins, Druses, Circassians, and other nations of the East" (Keil, *Arch.*).

"We have this custom of 'blood calling for blood' existing among the Arabs of to-day. . . . If a man is slain there can never be peace between the tribes again unless the man who killed him is slain by the avenger" (Harper, *Bible and Mod. Dis.*, p. 52).

By this custom the life, first of all, but after it also the property of the family, as its means of subsistence, was to be protected by the nearest of kin, called a *redeemer*. The following directions were given by Moses: (1) The willful murderer was to be put to death, without permission of compensation, by the nearest of kin. (2) The law of

retaliation was not to extend beyond the immediate offender (Deut. 24:16; 2 Kings 2 Chron. 25:4, etc.). (3) If a man took the life of another without hatred, or without hostile intent, he was permitted to flee to a city of refuge.

It is not known how long blood revenge was observed, although it would appear (2 Sam. 14:1) that David had influence in restraining the execution of the law. Jehoshaphat established a court at Jerusalem to decide such cases (2 Chron. 19:6).

**BLOOD, ISSUE OF.** See DISEASES.

**BLOODY SWEAT.** In recording the agony in Gethsemane Luke says that our Lord's "sweat was as it were great drops of blood falling to the ground" (22:44). These words are understood by many to express merely a comparison between the size and density of the drops of sweat and those of blood. But *blood* (*αἷμα*) receives its due in being referred to the nature of the sweat, and we infer that the words in *profusion of bloody sweat* mingled with "Phenomena of frequent occurrence demonstrate how immediately the blood, the seat of life, is under the influence of moral impressions. A feeling of shame causes the blood to rise to the surface. Cases are known in which the blood, violently agitated by grief, ends by penetrating the walls of the vessels which inclose it, and, driven out, escapes with the sweat through the transpiratory glands" (Godet, *Com.*, in loc.).

**BLOT** (Heb. מָחָה, *man-khaw'*, to rub or wipe). This word is used in the sense of to erase; therefore to *blot out* is to destroy or to remove. To blot out sin is to fully and finally forgive (Isa. 44:22). To blot men out of God's book is to withdraw his providential favors and to cut them off untimely (Exod. 32:32; comp. Deut. 32:34; Psa. 69:28). When Moses says, in the above passage, "Blot me, I pray thee, out of thy book," he understands the written book as a metaphorical expression, alluding to the custom of making a list of all citizens so that privileges of citizenship might be accorded them. "To blot out of Jehovah's book, therefore, is to cut off from the fellowship with the living God. . . . To deliver over to death. As a true mediator between God and the people, Moses was ready to stake his own life for the deliverance of the nation if Jehovah would forgive the people their sin. These words are the strongest expression of devoted, self-sacrificing love" (K and D., *Com.*, in loc.).

The not blotting the name of the saints from the book of life, etc. (Rev. 3:5), indicates the security and final vindication. A sinful act (Rev. 13:7) or reproach (Prov. 9:7) is termed a blot.

**BLOW UP.** See GLOSSARY.

**BLUE.** See COLORS.

**BOANERGES** (Gr. *Boanepyes*, *bō-an-epes*, *sons of thunder*), a surname given by Christ to James and John, probably on account of their ardent temperament and bold eloquence as preachers (Mark 3:17).

**BOAR.** See ANIMAL KINGDOM.

**BOARD,** the translation of several Hebrew words:



**Loo'-akh** (Heb. לֹאֶךְ), a *tablet* (Exod. 27:8; Cant. 8:9; Ezek. 27:5).

**Keh'-resh** (Heb. קֶרֶשׁ), to *split off* (Exod. 26: sq.; 36:20, sq.).

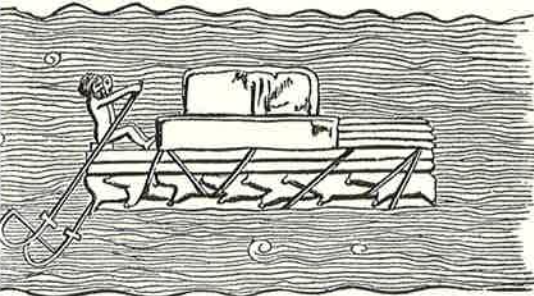
**Sed-ay-row'** (Heb. שִׁדְרָה), a *row*, set up in (1 Kings 6:9).

**Tsay-law'** (Heb. צֵלַע), literally, *rib*, so *beam*, (1 Kings 6:15, 1.).

**San-ee'** (Gr. σάνης), a *plank* of a vessel (Acts 1.).

**BOAT. 1. Ab-aw-row'** (Heb. עֲבָרָה), a *cross-place*, so *ferry boat* (2 Sam. 19:18).

**Ploy-ar-ee-on** (Gr. πλοῦριον), a *little ship*, *smack* (John 6:22, 23).



A Skin Boat.

**Skaf'-ay** (Gr. σκάφη), *dug out*, a boat acting under to a larger vessel (Acts 27:16, 30, 32).

**O'AZ** (Heb. בִּצְיָן, *bo'-az*, perhaps *alacrity*), a healthy Beth-lehemite, kinsman to Elimelech, husband of Naomi. When Naomi and Ruth fled from the country of Moab the latter gave permission to glean in the fields of him. He treated her generously, offering her a greater privileges than were usually accorded gleaners. Finding that the kinsman of Ruth, Boaz, was more nearly related to her, would not marry her according to the "levirate law," Boaz voluntarily assumed its obligations. He married Ruth, and their union was blessed by the birth of Obed, the grandfather of David (Ruth 1-4), B. C. 1070.

**BOCH'ERU** (Heb. בְּכוֹרִי, *bo-ker-oo'*, *firstborn*), the first of the six sons of Azel, a descendant of King David (1 Chron. 8:38).

**O'CHIM** (Heb. בְּכִיִּים, *bo-keem'*, *weepers*), a place near Gilgal, called, as the name indicates, to remind of the tears shed by the unfaithful people of Israel upon God reproving them (Judg. 2:1, 5). It was W. of the Jordan, near the Dead Sea, and probably between Beth-el and Shiloh.

**BODY**, the translation of several Hebrew words the Gr. σῶμα, *so'-mah*. It usually refers to the animal frame as distinguished from the soul or spirit. It differs from *sarx* (σάρξ), which is rather to the material or substance of the body. It is spoken of in the Scriptures as the temporary abode of the Spirit (2 Cor. 5:1; 2 Pet.

1:13, 14), the instrument of the soul (2 Cor. 5:10), and its members as the *instruments* of righteousness or iniquity (Rom. 6:13, 19).

**Figuratively**, used of a number of persons closely united into one society, a mystical body, the Church (Rom. 12:5; 1 Cor. 10:17; 12:13; Eph. 2:16, etc.). The body (σῶμα) is distinguished from the shadow (σκιὰ) (Col. 2:17). Thus the ceremonies of the law are figures and shadows realized in Christ and the Christian religion. Again, "the body of sin" (Rom. 6:6), called also "the body of this death" (Rom. 7:24), represents the condition of sin before conversion. The apostle speaks of a *natural* body in opposition to a *spiritual* body (1 Cor. 15:44). The body which is buried is *natural* (ψυχικόν) inasmuch as the power of the sensuous and perishable life (ψυχὴ) was its vital principle. The resurrection body will be *spiritual* (πνευματικόν) inasmuch as the *spirit* will be its life principle.

**BODY OF HEAVEN.** See GLOSSARY.

**BO'HAN** (Heb. בִּרְהַן, *bo'-han*, a *thumb*), a Reubenite, in whose honor a stone was set up (or named), which afterward served as a boundary mark on the frontier of Judah and Benjamin (Josh. 15:6; 18:17).

**BOIL.** See DISEASES.

**BOLLED.** See GLOSSARY.

**BOLSTER** (Heb. מְרֹאֲשִׁי, *mer-ah-ash-aw'*, at the head, 1 Sam. 19:13, 16; 26:7, 11, 16), elsewhere rendered *PILLOW* (q. v.).

**BOLT.** See LOCK.

**BOND**, the translation of several Hebrew and Greek words; an obligation of any kind (Num. 30:2, 4, 12). It is used to signify oppression, captivity, affliction (Psa. 116:16; Phil. 1:7). We read of the "bond of peace" (Eph. 4:3); and charity, because it completes the Christian character, is called the "bond of perfectness" (Col. 3:14). Bands or chains worn by prisoners were known as *bonds* (Acts 20:23; 25:14).

**BONDAGE.** See SERVICE.

**BONDMAID, BONDMAN, BONDSERVANT.** See SERVICE.

**BONE.** This word is used figuratively, as, "bone of my bones, and flesh of my flesh" (Gen. 2:23), "of his flesh and of his bones" (Eph. 5:30), to mean the same nature, and the being united in the nearest relation. Iniquities are said to be in men's bones when their bodies are polluted thereby (Job 20:11); and utter helplessness is represented by the "valley of dry bones" (Ezek. 37: 1-14).

**BONNET.** See DRESS.

**BOOK** (Heb. סֵפֶר, *say'-fer*; Gr. βιβλος, *bib'-los*). The Hebrew word is much more comprehensive than our English *book*. It means anything *written*, as a *bill* of sale or purchase (Jer. 32, 12, sq.), a *bill* of accusation (Job 31:35), a *bill* of divorce (Deut. 24:1, 3), a letter (2 Sam. 11:

14), or a volume (Exod. 17:14; Deut. 28:58, etc.). Respecting the material, form, and making of books, see WRITING.

There are some expressions in Scripture which may be suitably noticed here:

1. "To eat a book" (Ezek. 2:9; 3:2; Rev. 10:9) is a figurative expression, meaning to master the contents of the book; to receive into one's innermost being the word of God.

2. "A sealed book" is one closed up from view (Rev. 5:1-3), or one whose contents were not understood by those reading it (Isa. 29:11). By a book "written within and on the back side" (Rev. 5:1) we understand a roll written on both sides.

3. "Book of the generation" means the genealogical records of a family or nation (Gen. 5:1; Matt. 1:1).

4. "Book of judgment" (Dan. 7:10), perhaps means books of accounts with servants; or, as among the Persians, records of official services rendered to the king, and the rewards given to those who performed them (Esth. 6:1-3). The "books" (Rev. 20:12) are referred to in justification of the sentence passed upon the wicked.

5. "The book of life" (Phil. 4:3), the "book of the living" (Psa. 69:28), an expression employed in accommodation to the image of the future life being a citizenship. "The figure of a heavenly register, in which the names of the elect are inscribed, is common in the Old Testament (Exod. 32:32, 33; Isa. 4:3; Dan. 12:1). This book is the type of the divine decree. But a name may be blotted out of it (Jer. 17:13, etc.); a fact which preserves human freedom" (Godet, *Com.*, on Luke 10:20). Whedon (*Com.*, same passage) says: "Our names are there recorded when we are justified by living faith. The retention of our names is conditional; i. e., our names may be *blotted out* by sin, and thus our citizenship be lost."

6. "Book of the wars of the Lord" (Num. 21:14) is thought by some to be an ancient document existing at the time of the writing of the Pentateuch, and quoted or alluded to by Moses. Another view is that it "is a collection of odes of the time of Moses himself, in celebration of the glorious acts of the Lord and of the Israelites" (K. and D., *Com.*). "Was this book a record of war songs sung over camp fires, just as the Bedouin do to-day? It seems most likely" (Harper, *Bible and Modern Discoveries*, p. 122). See ROLL, GLOSSARY.

**BOOTH** (Heb. בֵּית, *sook-kaw'*, hut, or lair; often translated "tabernacle," or "pavilion"), a shelter made of branches of trees and shrubs (Gen. 33:17), and serving as a protection against rain, frost, and heat. Such were also the temporary green shelters in which the Israelites celebrated (Lev. 23:42, 43) the FEAST OF TABERNACLES (q. v.).

**BOOTY.** See SPOIL.

**BO'OZ**, the Grecized form (Matt. 1:5) of the Beth-lehemite Boaz (q. v.).

**BORDER.** 1. Generally (from Heb. גְּבוּל, *gheb-oal'*), a boundary line.

2. *Mis-gheh'-reth* (Heb. מִסְגַּרֶּת, *inclosing*, E. 25:25, 27; 37:12, 14), the panel running around the table of showbread into which the upper of the legs were mortised. The term is emblem of a similar panel on the pedestals of Temple lavers (1 Kings 7:28-36; 2 Kings 18:17).

3. *Kaw-nawf'* (Heb. כַּף, *edge*), the hem or fringe of a garment (Num. 15:38).

4. *Tore* (Heb. תָּוֶר, *a string*), a row or string of pearls or golden beads for the head dress (Eccl. 1:11).

## BORN AGAIN, or BORN OF GOD.

REGENERATION.

**BORROW, BORROWING**, as a matter of law, etc. See LOAN.

We call attention to the much-debated as to the Israelites in "borrowing" from the Egyptians (Exod. 12:35). This was in pursuance of a divine command (Exod. 3:22; 11:2); and it suggests difficulty, seeing that the Israelites did not intend to return to Egypt, or restore the borrowed articles. So considered the Israelites were guilty of an immoral act. The following are some of the attempts at explanation, briefly stated:

1. The Israelites borrowed, expecting to return in three days; but when Pharaoh refused to let this Moses was instructed to demand the departure of Israel. After the smiting of the firstborn Israel was "thrust out," and had no opportunity of returning what they had borrowed.

2. After the borrowing the Egyptians waged war upon the Israelites, and this breach of promise justified the latter in retaining the property as "contraband of war."

3. Ewald (*Hist. of Israel*, ii, 66) maintains "since Israel could not return to Egypt, . . . therefore was not bound to return the borrowed goods, the people kept them, and despoiled the Egyptians. It appears a piece of high retributive justice that those who had been oppressors in Egypt should now be forced to borrow from the Egyptians, and be obliged by Pharaoh's subservient treachery to retain them, and thus be indemnified for their long oppression."

4. "The only meaning of *shaw-al'* (שָׁאֵל) *ask* or *beg*; and the expression *yash-ee-* (יָשְׁעוּ), Exod. 12:36), literally, 'they allowed to ask' i. e., the Egyptians received their tithe with good will and granted their request. From the very first the Israelites asked out intending to restore, and the Egyptians granted their request without any hope of returning back, because God had made their hearts favorably disposed toward the Israelites" (K. and D., *Com.*, 3:22). This view appears to be supported by Josephus (*Antiq.*, ii, 14, 6): "They also honored the Hebrews with gifts; some in order to secure their speedy departure, and others on account of neighborly intimacy with them." evidently refers to the custom, which is fresh as always in the unchangeable East, of soliciting a gift on the eve of departure, or on the eve of any term of service of any sort whatsoever. That this was the custom in that day, as it is now, is indicated in many Bible references to the g



ifts (Gen. 12:16; 38:10, 11; Judg. 3: 15-18, but more explicitly in the divine command the Israelites themselves not to forget the sheesh when they released a servant at the ending of the sabbatical year (Deut. 15:13-14) (Trumbull, *Kadesh-Barnea*, p. 388).

**BOS'CATH** (2 Kings 22:1). See **BOZKATH**.

**BOSOM** (Heb. בֶּטֶן, *khake*, to inclose).

The bunchy fold of the dress in front of the chest, into which idlers thrust the hand (Psa. 134:2), was used as a pocket or bag, in which bread, grain, and other kinds of food were carried (Gen. 43:9; Hag. 2:12; Luke 6:38; Gr. κόλπος, *kolpos*). Shepherds thus carried lambs (Isa. 40:11).

The front of the body between the arms; hence to "lean on one's bosom" is to so recline as that the head covers the bosom, as it is of the one next him (John 13:23). The expression "into Abraham's bosom" (Luke 16:22) was to obtain the seat next to Abraham, i. e., a partaker of the same blessedness as Abraham. Christ "is in the bosom of the Father" (John 1:18), i. e., "He who is most intimately conjoined with the Father, and dearest to him."

**BOSOR** (Gr. βοσώρ, *bos-or'*), the Grecized form of בֶּשֶׂר (q. v.), father of Balaam.

**BOSSE** (Heb. בֶּשֶׂת, *gab*, something convex), the outlying parts of a shield, and thus the thickest part (Job 15:26). The word is sometimes rendered "back" (Psa. 129:3; Ezek. 10:12), "ramparts" (Job 13:12), "nave," of a wheel (1 Kings 7:38).

**BOTCH**. See **DISEASES**.

**BOTTLE**. 1. **The Skin Bottle** (Heb. בִּיתְיָה, *beth-yah*, Gen. 21:14; Hos. 7:5; נֹדֶה, *node*, Judg.

Josh. 9:4, 13; נֶחֱלֶבֶת, *neh'-bel*, 1 Sam. 1:24;

2 Sam. 16:1; אֹבֶה, *obe*, Job 32:19; Gr.

Matt. 9:17; Mark 2:22; Luke 5:37). The

Arabs, and wandering tribes generally, keep their water, milk, and liquids in leathern bottles. The animal is killed, its head and feet cut off, and the body drawn out without opening the belly. The openings at the feet and tail are sewed up, and the vessel filled and emptied at the neck. The Arabians tan their bottles with acacia bark. The

use of leathern bottles helps us to understand passages as Josh. 9:4; Job 32:19. "A bottle of smoke" (Psa. 119:83) may refer to the hanging of bottles in tents where the smoke has free access to them, rendering them hard and shriveled.

**Vessels of Metal, Glass, or Earthen** (Heb. בִּתְיָה, *bak-book'*, Jer. 19:1). Such vessels were in use among the Egyptians, Assy-

rians, and Greeks. Glass bottles of the 3d and 4th centuries B. C. have been found at Babylon by Mr. Layard. The Jews, probably, borrowed their manufacture of such ware from the Egyptians.



Earthen Bottles.

There are frequent indications of such bottles at a very early period. Jeremiah mentions the potter's earthen bottles and the dashing of them to pieces (Jer. 19:1-10; 13:12-14).

3. **Figurative**. "Bottle" is used as a poetical figure for the clouds: "Who can stay (empty) the bottles of heaven?" (Job 38:37.) "Put thou my tears into thy bottle" (Psa. 56:8). Thomson (*Land*, etc.) says: "We find allusions in old authors to the custom of collecting the tears of mourners and preserving them in bottles. These lachrymatories are still found in great numbers on opening ancient tombs." Others think it has reference to the custom of placing precious stones and other valuables in bottles, and has reference to the high valuation of our tears on the part of God.

**BOTTOM**. See **GLOSSARY**.

**BOTTOMLESS PIT**. See **PIT**.

**BOUGH**, the rendering of several words in the original. In Isa. 17:6 it stands as a representative of Heb. אֶמְעָר, *aw-meer'*, A. V. "uppermost bough." It is a word only used here, and is usually derived from an Arabic root signifying a *general*, or *emir*, and hence, in the present text, the higher or upper branches of a tree. Lee thinks that it denotes the sheath in which the fruit of the date-palm is enveloped. He translates thus: "Two or three berries in the head of the caul" (or *pod*, properly *sheath*), "four or five in its fissures."

**BOUNTIFULNESS** is generosity, liberality, or munificence in bestowing favors or gifts above what is due. In Prov. 22:9 the Heb. טוֹבָה, *tobe*, good, and in Isa. 32:8 Heb. שְׂרֵץ, *sho'-ah*, rich, free, are translated "bountiful." גָּבַל, *gaw-mal'*, to deal bountifully with, is so rendered (Psa. 13. 6, etc.). In 2 Cor. 9:5, 6 *eulogia*, *yoo-log-ee'-ah*, good



Skin Bottle.

*speech or blessing*, is translated "bounty" and "bountifully," and in v. 11 ἀπλότης is rendered "bountifulness" (R. V. "liberality"). The word and its derivatives are used in the Bible to express the more than human forbearance and generosity with which God dispenses good to his creatures.

**BOW**, as a weapon. See ARMOR.

**Figurative.** The *bow* signifies judgments ready for offenders (Psa. 7:12); sometimes *lying* (Psa. 64:3; Jer. 9:3). "A deceitful bow" (Psa. 78:57; Hos. 7:16) represents *unreliableness*. "He bade them teach the use of the bow" (2 Sam. 1:18). Bow here means "a song to which the title Kesheth (Heb. קֶשֶׁת, *bow*) was given, not only because the bow is referred to (v. 22), but because it is a martial ode" (K. and D., *Com.*, in loc.).

**BOW IN THE CLOUD.** See RAINBOW.

**BOWELS**, the translation of several Hebrew words and the Gr. σπλάγχνον, *splanchnon*, and often indicating the internal parts generally, the inner man, and also the *heart*. Thus the bowels are made the seat of tenderness and compassion (Gen. 43:30; Psa. 25:6, translated "tender mercies"; Phil. 1:8; Col. 3:12, etc.). "My bowels shall sound like an harp" (Isa. 16:11) is thus explained by K. and D. (*Com.*): "Just as the hand or plectrum touches the strings of the harp, so did the terrible things that he had heard Jehovah say concerning Moab touch the strings of his inward parts, and cause them to resound with notes of pain."

**BOWING** (mostly Heb. שָׁחוּ, *shaw-khaw'*, to sink down, קָרָה, *kaw-dad'*, to bow down, and the Gr. προσκυνέω, *pros-koo-nel'-o*), an attitude of respect and reverence from the earliest times. Thus Abraham "bowed himself to the people of the land" (Gen. 23:7); Jacob, when he met Esau, "bowed himself to the ground seven times" (Gen. 33:3); and the brethren of Joseph "bowed down their heads, and made obeisance" (Gen. 43:28). The orientals in the presence of kings and princes often prostrate themselves upon the earth. Such customs prevailed among the Hebrews (Exod. 4:31; 1 Kings 1:53; 2:19; 1 Sam. 24:8).

Bowing is frequently noticed in Scripture as an act of religious homage to idols (Josh. 23:7; 2 Kings 5:18; Judg. 2:19; Isa. 44:15, sq.), and also to God (Josh. 5:14; Psa. 22:29; 72:9; Mic. 6:6, etc.).

**BOWL**, the translation of several Hebrew words. We have no means of obtaining accurate information as to the material and precise form of these vessels. In the earliest times they were, doubtless, made of wood and shells of the larger kinds of nuts, and were used at meals for liquids, broth, or pottage (2 Kings 4:40). Modern Arabs are now content with a few wooden bowls, although those of the emirs are not infrequently made of copper and neatly tinned. Bowls with Hebrew inscriptions have been found at Babylon. See DISH.

**BOWMAN** (Heb. קֶשֶׁת, *keh'-sheth*, *bow*, and רָמָה, *raw-maw'*, shoot, Jer. 4:29). See ARMOR.

**BOWSHOT** (Heb. קֶשֶׁת, *keh'-sheth*, *bow*, and מִתְּהוֹ, *taw-khaw'*, to stretch, Gen. 21:16). "In the distance as archers," i. e., as far as archers are

accustomed to place the target (K. and *Com.*).

**BOX** (Heb. בֹּקֶס, *pak*, 2 Kings 9:1, 3; Gr. ἀλάβαστρον, *al-ab'-as-tron*, Mark 14:3), a flask for holy oil or perfumery. The term "box" may have come into use because the flask was frequently closed in a box of wood or ivory.

**BOX TREE.** See VEGETABLE KINGDOM.

**BOY** (Heb. יָלֵד, *yeh'-led*, a young boy or child, Joel 3:3; Zech. 8:5; נַעַר, *nah'-ar*, Gen. 25:26) a term used of those who are from the age of fancy to adolescence.

**BO'ZEZ** (Heb. בֹּזֶזֶץ, *bo-tsates'*, shining). Between the passes through which Jonathan endeavored to cross over to go up to the post of the Philistines there was a sharp rock on this *Bozez*; and one upon the other, *Seneh* (1 Sam. 14:4, 6). These rose up like pillars to a great height, and were probably the "hills" which Robinson saw to the left of the pass.

**BOZ'KATH** (Heb. בֹּזְקָת, *bots-cath'*, swampy ground), a town "in the plain" of Judea, Lachish and Eglon (Josh. 15:39), and the birthplace of Adaiiah, maternal grandfather of Josiah (2 Kings 22:1).

**BOZ'RAH** (Heb. בֹּזְרָה, *bots-raw'*, inclined fortress).

1. A city of Edom, and residence of Job (Gen. 36:33; 1 Chron. 1:44). This is the Bozrah of Isa. 34:6; 63:1; Jer. 49:13, 22; Amos 2:12. Dr. Thomson says the well-known passage in Isa. 63:1 is clear in its reference. "That place has been identified with *el-Busra* or Little Busrah, as its name implies, in the mountainous district to the S. E. of the Dead Sea, about eight miles S. of *Tufileh*, the ancient Top."

2. A place in Moab (Jer. 48:24). Porter identifies it with *Busrah*, which lies in the open country about sixty miles S. of Damascus. The vineyards are destroyed.

**BRACELET**, sometimes called armlet, being worn in such numbers as to reach from wrist to elbow, or because *armlet* may mean the ornament as worn by men only. Five Hebrew words are rendered "bracelet" in the A. V. Two of them may be set aside as not correctly translated: *paw-theel'*, a band or cord, by which the *ring* was hung about the neck (Gen. 38:18); חֶקֶל, *khawkh*, the hook or ring or clasp for fastening the garments of women (Exod. 35:22).

1. *Shay-raw'* (Heb. שָׁרָה, *shay-raw'*, chains, Isa. 48:18). "According to the Targum, these were chains upon the arm, or spangles upon the wrist, arising to the spangles upon the ankles" (K. and *Com.*). Bracelets of fine twisted gold are common in Egypt. Dr. Strong (*Cyc.*, s. v.) says this was a bracelet of chain work worn of women.

2. *Tsaw-meed'* (Heb. צַמִּיד, *tsaw-meed'*, literally, a faw), Gen. 24:22, 30, 47; Num. 31:50; Ezek. 16:11. was worn by both men and women.

3. *Ets-aw-daw'* (Heb. אֶצֶדָה, *ets-aw-daw'*, properly chain, 2 Sam. 1:10, where reference is made



royal armlet taken by the Amalekite from the  
of the dead Saul.

hat men as well as women wore bracelets is  
seen in Cant. 5:14,

which may be rendered, "His wrists are circlets of gold full set with topazes." The armlet was worn by princes as one of the insignia of royalty, and by other distinguished persons. Among the Romans bracelets were given as a reward of great

ness. These ornaments were often made with ends joined, and formed a complete circle. They varied in material and number according to the ability and fancy of the wearer. Among the wealthy they were mother-of-pearl, of fine flex-gold, and more commonly of silver. The poorer class used steel, horn, copper, beads, and other cheap material.

**BRAMBLE.** See VEGETABLE KINGDOM.

**BRANCH,** the rendering of a number of Hebrew and Greek words. In the Scriptures, as elsewhere, the family is spoken of as a branch, and the members thereof as *branches*. From this has arisen a number of *figurative* expressions: A branch is used as a symbol of *prosperity* (Isa. 49:22; Job 8:16; Prov. 11:28; Ezek. 17:6), also of *adversity* (Job 15:32; Ps. 80:11, 15; 25:5).

"An *abominable branch*" (Isa. 14:19) may be a branch withered, or a useless *sucker* starting from the root. The sentence might better be rendered, "But thou art cast out without a grave, an *offensive* (i. e., useless) branch."

"The *highest branch*" (Ezek. 17:3) is applied to Joachin as king. "They put the branch to his nose" (Ezek. 8:17) is very obscure as to its meaning. By some the act was thought to be expressive of contempt, similar to "they turn up the nose with scorn." Others understand a reference to the hypocrisy of the Jews who carried branches in honor of Jehovah but held them to the nose in outward worship but secret contempt. It may be that the branch was of a tree dedicated to and carried by them in his honor. The saying appears to be a proverbial one, but the original meaning have not yet been satisfactorily explained.

**Christ the Branch.** A branch is the symbol of those descended from royal ancestors; and, in conformity with this way of speaking, Christ, in respect of his human nature, is called "a root out of the stem of Jesse, and a branch . . . out of the roots" (Isa. 11:1; Jer. 23:5; Zech. 3:8; 6:12). Christians are called branches of Christ, the Vine, in reference to their union with him (John 15:6).

**BRAND,** in Zech. 3:2 (Heb. **רֶמֶס**, *ood*), means a wooden *poker* with which the fire is stirred;

hence any burnt wood, a *firebrand* (also Amos 4:11; Isa. 7:4). In Judg. 15:5 (Heb. **לַפֶּדֶד**, *lap-peed'*, in v. 4 "firebrand") it is a *lamp* or *torch*, and so rendered elsewhere.

**BRASS.** See MINERAL KINGDOM.

**BRAVERY.** See GLOSSARY.

**BRAY.** 1. *Naw-hak'* (Heb. **נָחַץ**), a loud, harsh cry of an ass when hungry (Job 6:5). It is used figuratively of the cry of persons when hungry (Job 30:7).

2. *Kaw-thash'* (Heb. **כָּחַץ**), to *pound* as in a mortar (Prov. 27:22). Such a punishment is said to be still in use among the oriental nations.

**BRAZEN.** See MINERAL KINGDOM.

**BRAZEN SEA.** See LAYER.

**BRAZEN SERPENT** (Heb. **נָחָשׁ בְּרָזָה**, *naw-khawsh' nekh'-o'-sheth, serpent of copper*). As the Israelites "journeyed from Mount Hor by the way of the Red Sea" they rebelled against God and against Moses. Punished by Jehovah with fiery serpents (q. v.), many of them died. At the command of God Moses made the figure of a serpent and set it upon a pole. Whoever of the bitten ones looked at it "lived," i. e., recovered from the serpent's bite (Num. 21:1-9). This brazen serpent afterward became an object of worship, under the name *Nehushtan*, and was destroyed by King Hezekiah (2 Kings 18:4).

**Figurative.** From the words of our Lord (John 3:14) most commentators have rightly inferred that the "brazen serpent" was intended as a type of Christ as the Redeemer of the world.

**BREACH.** See GLOSSARY.

**BREAD** (Heb. **לֶחֶם**, *lekh'-em*; Gr. **ἄρτος**, *ar'-tos*). The word "bread" in the Bible is used in a very



Bread of Palestine.

wide sense, often occurring as our "food," as in the petition, "Give us this day our daily bread." In strictness it denotes baked food, especially loaves. Its earliest reference is found in Gen. 18:5, 6.

1. **Material.** The best bread was made of wheat, called "flour" or "meal" (Judg. 6:19; 1 Sam. 1:24; 1 Kings 4:22, etc.); and when sifted the "fine flour" (Gen. 18:6; Lev. 2:1). A coarser bread was made of barley (Judg. 7:13; John 6:9-13). Millet, spelt, beans, and lentils were also used (Ezek. 4:9-12).

2. **Preparation.** To make "leavened bread"

(Heb. כֶּמֶץ, *khaw-mates'*, *sour*) the flour was mixed with water, kneaded on a small kneading trough, with leaven added. These kneading troughs may have been mere pieces of leather, such as are now used by the Arabs, although the expression "bound up in their clothes" (Exod. 12:34) favors the idea of a wooden bowl. The leavened mass was allowed time to rise (Matt. 13:33; Luke 13:21), sometimes a whole night (Hos. 7:6, "their baker sleepeth all the night"). When the time for making bread was short the leaven was omitted, and unleavened cakes were baked, as is customary among the Arabs (Gen. 18:6; 19:3; Exod. 12:39; 1 Sam. 28:24). Such cakes were called in Heb. מַצֹּת, *mats-tsaw'*, *sweetness*.

Thin round cakes made of unleavened dough were baked on heated sand or flat stones (1 Kings 19:6), by hot ashes or coals put on them—"ash-cakes" (Gen. 19:3; Exod. 12:39, etc.). Such cakes are still the common bread of the Bedouins and poorer Orientals. On the outside it is, of course, black as coal, but tastes well.

Old bread is described in Josh. 9:5, 12, as *crumbled* (Heb. נִקְקוּד, *nik-kood'*, a *crumb*; A. V. "moldy"), a term also applied to a sort of easily crumbling biscuit (A. V. "cracknels").

"From flour there were besides many kinds of confectionery made: (a) Oven-baked, sometimes perforated cakes kneaded with oil, sometimes thin, flat cakes only smeared with oil; (b) pancakes made of flour and oil, and sometimes baked in the pan, sometimes boiled in the skillet in oil, which were also presented as meat offerings; (c) honey cakes (Exod. 16:31), raisin or grape cakes (Hos. 3:1; Cant. 2:5; 2 Sam. 6:19; 1 Chron. 16:3), and heart cakes, kneaded from dough, sodden in the pan and turned out soft, a kind of pudding (2 Sam. 13:6-9). . . . The various kinds of baked delicacies and cakes had, no doubt, become known to the Israelites in Egypt, where baking was carried to great perfection" (Keil, *Arch.*, ii, 126).

**3. Baking.** When the dough was ready for baking it was divided into round cakes (literally, *circles of bread*; A. V. "loaves," Exod. 29:23; Judg. 8:5; 1 Sam. 10:3, etc.), not unlike flat stones in shape and appearance (Matt. 7:9; comp. 4:3), about a span in diameter and a finger's breadth in thickness. The baking was generally done by the wife (Gen. 18:6), daughter (2 Sam. 13:8), or a female servant (1 Sam. 9:19). As a trade, baking was carried on by men (Hos. 7:4, 6), often congregating, according to Eastern custom, in one quarter (Jer. 37:21, "bakers' street;" Neh. 3:11; 12:38, "tower of the ovens;" A. V. "furnaces").

**4. Egyptian Bread-making.** The following account of early bread-making is very interesting: "She spread some handfuls of grain upon an oblong slab of stone, slightly hollowed on its upper surface, and proceeded to crush them with a smaller stone like a painter's muller, which she moistened from time to time. For an hour and more she labored with her arms, shoulders, loins, in fact, all her body; but an indifferent result followed from such great exertion. The flour, made to undergo several grindings in this rustic mortar, was coarse, uneven, mixed with bran or whole grains, which had escaped the pestle,

and contaminated with dust and abraded part of the stone. She kneaded it with a little water blended with it, as a sort of yeast, a piece of dough of the day before, and made from the round cakes, about half an inch thick and four inches in diameter, which she placed upon flat flint, covering them with hot ashes. The bread, imperfectly raised, often badly cooked, rowed, from the organic fuel under which it was buried, a special odor, and a taste to which strangers did not sufficiently accustom themselves. The impurities which it contained were sufficient in the long run to ruin the strongest teeth. Eating was an action of grinding rather than chewing, and old men were not infrequently met with whose teeth had gradually been worn away to the level of the gums, like those of an aged ass or ox" (Pero, *Dawn of Civ.*, p. 320).

**5. Figurative.** The thin cakes already described were not cut but broken, hence the expression usual in Scripture of "breaking bread" to signify taking a meal (Lam. 4:4; Matt. 14:15:36).

From our Lord's breaking bread at the institution of the Eucharist, the expression, "break of," or "to break bread," in the New Testament is used for the Lord's Supper (Matt. 26:26) for the *agape*, or love feast (Acts 2:46).

"*Bread of affliction*" (Heb. לֶחֶם נֶחֱם, *lek lakh'-ats*). "To give to eat of the bread of affliction" (literally *penury*) signifies to put one on low rations of a siege or imprisonment (1 Sam. 22:27; Isa. 30:20).

"*Bread of sorrows*" (Heb. לֶחֶם עֲצָבוֹן, *lek its-tsaw-bone'*, literally, "bread of labors," 127:2) means food obtained by toil.

"*Bread of tears*" (Heb. לֶחֶם דִּמְעָה, *lek dim-aw'*, Psa. 80:5) probably signifies a cone of great sorrow.

"*Bread of wickedness*" (Prov. 4:17) and "*bread of deceit*" (Prov. 20:17) denote not only living estate obtained by fraud, but that to do evil much the portion of the wicked as to eat his bread.

"*Cast thy bread upon the waters*" (Eccles. 1:9) is doubtless an allusion to the custom of sowing seed by casting it from boats into the overflowing waters of the Nile, or in any marshy ground. From v. 1 it is evident that charity is inculcated and that, while seemingly hopeless, it shall at last not to have been thrown away (Isa. 55:1).

"*Bread of God*" (Lev. 21:6, 8, 17, 21, 22; 24:7) "Not only are the daily burnt offerings and burnt and sin offerings of the different feasts 'food of Jehovah' ('my bread,' Num. 28:2) the sacrifices generally are described as 'the bread of God,' as food, i. e., which Israel produces and caused to ascend to its God in fire as a sweet-smelling savor" (K. and D., *Com.*, Lev. 3:6-16).

**BREAD, SHOW.** See SHOWBREAD.

**BREAKFAST.** See MEALS.

**BREAK UP.** See GLOSSARY.

**BREAST** (Heb. שֵׁד, *shad*, or שֶׁד, *shod*; *moisten*, Job 24:9; Isa. 60:16; Lam. 4:3; *khaw-zek'*, the part *seen*, in frequent use *khad-ee'*, Dan. 2:32; also Gr. στῆθος, *stay-*



vinent). Among females of the East a full swelling breast was considered a type of beauty (Cant. 8:10).

The waving of the *breast* of the animal offered in sacrifice (Lev. 7:30) is thought to be typical of offering the affections and service of the worshiper to God.

**BREASTPLATE.** See ARMOR; HIGH PRIEST, DRESS OF.

**BREECHES.** See PRIEST, DRESS OF.

**BRETHREN.** See BROTHER.

**BRIBE, BRIBERY** (Heb. **בִּזְיוֹן**, *ko'-fer*, *re-emption money*).

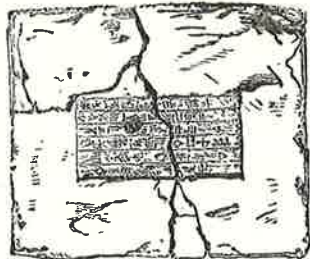
A payment made by a man to redeem himself from capital punishment. The expression, "whose hand have I received any bribe to mine eyes therewith?" (1 Sam. 12:3), means, "whom have I taken anything to exempt from punishment one worthy of death?"

(Heb. **שְׁחָדָה**, *sho'-khad*, *gift*.) A present to atone for punishment (2 Kings 16:8; Prov. 6:35), or a bribe taken to pervert justice (1 Sam. 8:3; Ezek. 17:2, A. V. "gifts").

**BRICK** (Heb. **לֶבְנָה**, *leb-ay-naw'*, from **לָבָן**, to be white, from the whiteness of the clay out of which bricks were made; rendered "tile" in Gen. 4:1). The earliest mention made of bricks in Scripture is in the account of the building of the Tower of Babel (Gen. 11:3). In Exodus (ch. 5) we have a vivid description of the grievous hardship imposed upon the Israelites in making of bricks in Egypt.

**Babylonian.** The following account taken from Maspero (*Dawn of Civilization*, pp. 622, 623) probably answer for all the countries of the East: "In the estimation of the Chaldean architect, the building of a wall was a matter of secondary consideration."

As it was necessary to bring it from a great distance and at considerable expense, they used it very sparingly, and then merely for lintels, door thresholds, for hinges on which to hang their doors, for dressings in some of their state apartments, in cornices or sculptured friezes on the



A Babylonian Brick.

external walls of their buildings; and even then the employment suggested rather that of a band of embroidery carefully disposed on some garment than to believe the plainness of the material. Crude brick, burnt brick, enameled brick, but always everywhere brick was the principal element in their construction. The soil of the marshes or

of the plains, separated from the pebbles and foreign substances which it contained, mixed with grass or chopped straw, moistened with water, and assiduously trodden under foot, furnished the ancient builders with material of incredible tenacity. This was molded into thin, square brick, eight inches to a foot across and three or four inches thick, but rarely larger. They were stamped on the flat side, by means of an incised wooden block, with the name of the reigning sovereign, and were then dried in the sun. They were sometimes enameled with patterns of various colors." The Babylonian bricks were more commonly burned in kilns than those used at Nineveh, which are chiefly sun-dried like the Egyptian.

**2. Egyptian.** Egyptian bricks were not generally baked in kilns, but dried in the sun, although a brickkiln is mentioned by Jeremiah (43:9). Made of clay, they are, even without straw, as firm as when first put up in the reigns of Amunoph and Thothmes, whose names they bear. When made of the Nile mud they required straw to keep them from falling apart, and when laid up in walls were secured by layers of sticks and reeds. In size they varied from 20 or 17 inches to 14½ inches long, 8¾ inches to 6½ inches wide, and 7 inches to 4½ inches thick.



An Egyptian Brick.

Brickmaking was regarded as an unhealthy and laborious occupation by the Egyptians, and was, therefore, imposed upon slaves. Very naturally, the Hebrews, when enslaved by the Pharaohs, were put to this work. The use of brick as building material was, doubtless, quite general, although their friable nature often insured early decay. We have illustrations of walls, temples, storehouses, and temples having been built of bricks. "About twelve miles from Ismailia, in Wady Tumilat, are the remains of a thick wall built of large bricks. Among other things found was a square area, inclosed by enormous brick walls, containing a space of about fifty-five thousand square yards. This space contained the ruins of a temple. . . . Then came strange buildings of thick walls of crude brick joined by thin layers of mortar. These were the undoubted storehouses or granaries in which the Pharaohs stored the provisions necessary for armies about to cross the desert. . . . Inscriptions found prove undoubtedly that these 'cities' were built by Rameses II—the Pharaoh of the oppression" (Harper, *Bible and Mod. Dis.*, p. 75).

**3. Jewish.** The Jews learned the art of brick-making in Egypt, using almost the identical method. Even now in Palestine, says Major Conder, "the bricks are made in spring by bringing down water into ditches dug in the clay, when chopped straw is mixed with the mud; thence the soft mixture is carried in bowls to a row of wooden molds or frames, each about ten inches long by three inches across. These are laid out on flat ground, and are squeezed full, the clay being left to harden in the sun."

Mention is made of the brickkiln in the time of David (2 Sam. 12:31; comp. Nah. 3:14), and Isaiah

complains (65:3) that the people built their altars of brick, instead of stone, as the law directed (Exod. 20:25).

**BRIDAL GIFT.** See MARRIAGE.

**BRIDE, BRIDEGROOM.** See MARRIAGE.

**Figurative.** The Church is alluded to (Rev. 21:9) as "the bride, the Lamb's wife." The meaning is that as the bridegroom rejoices over the bride, so the Lord shall forever rejoice in his people and his people in him. Christ himself is also called "the bridegroom" in the same sense (John 3:29).

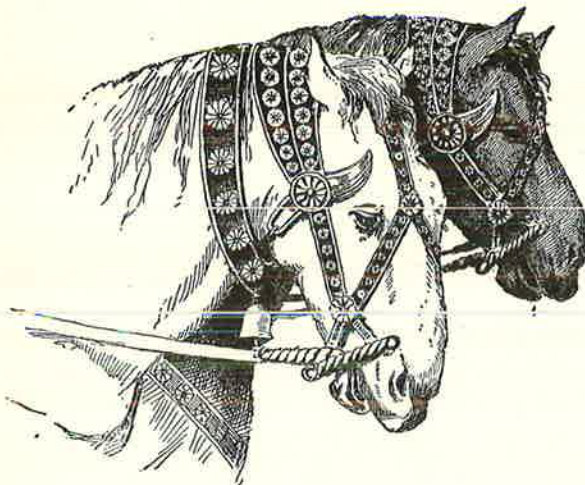
The figure, under various and extended forms, is frequently used in the Old Testament to denote the union between Jehovah and the Jewish nation.

**BRIDECHAMBER** (Gr. νυμφών, *noom-fohn'*). See MARRIAGE.

**BRIDEMAID, BRIDEMAN.** See MARRIAGE.

**BRIDGE.** The only mention of a bridge in the canonical Scriptures is indirectly in the proper name GESHUR (q. v.), (Heb. גֶּשׁוּר, *bridge*). A bridge still exists at this place, called "Jacob's Bridge." Remains of bridges over the Jordan and other rivers of Syria still exist. The bridge connecting the temple with the upper city (Josephus, *War*, vi, 6, 2) was probably an arched viaduct.

**BRIDLE** (Heb. רֵכֶן, *reh'-sen*, a curb, halter, Job 30:11; 41:13; Isa. 30:28; מִלְכָּה, *meh'-theg*, strictly the bit, as rendered in Psa. 32:9; מוֹחֶסֶם, *makh'-sohm'*, a muzzle, only in Psa. 39:1; Gr.



Ancient Bridles with Bells.

χαλινός, *khal-ee-nos'*, bit, James 3:2; Rev. 14:20). The word bridle is used for that portion of the harness by which the driver controls the horse, and consists of the headstall, bit, and reins (Psa. 32:9). The Assyrians ornamented their bridles to a high degree.

It was customary to fix a muzzle of leather on

refractory slaves (see Isa. 37:29). Prisoners of war were similarly treated. One of the Assyrian sculptures represents prisoners with a ring in the lower lip, to which is attached a thin cord by the king (2 Kings 19:28).

**Figurative.** The providence of God in bringing men and nations away from the completion of their plans is symbolized by the "bridle" "hook" (2 Kings 19:28; Isa. 30:28; 37:29; Jer. 29:4). The restraints of law and humanity are called a bridle, and to "let loose the bridle" (30:11) is to act without reference to these.

**BRIER.** See VEGETABLE KINGDOM.

**BRIGANDINE.** See GLOSSARY.

**BRIM.** 1. The edge or brink of water (Job 3:15; Heb. קַוֵּץ, *kaw-tseh'*).

2. The upper edge or rim of a vessel (1 Kings 7:23, sq.; 2 Chron. 4:2, sq.; Heb. שֵׁפָה, *saw-jip*; Gr. ἀνω, *an'-o*, top, John 2:7).

**BRIMSTONE** (Heb. גֹּפְרִית, *gof-reeth'*, properly resin; Gr. βελον, *thi'-on*, flashing). The brew word is connected with *gopher* (Heb. גֹּפֶר, *gof*), and probably meant the gum of that tree. It thence transferred to all inflammable substances, especially sulphur (q. v.). The cities of the plain were destroyed by a storm of fire and brimstone (Gen. 19:24).

**Figurative.** Apparently with reference to Sodom, brimstone is often used in Scripture to denote punishment and destruction (Deut. 28:23; Job 18:16; Psa. 11:6; Isa. 30:33; Ezek. 38:22; Luke 17:29; Rev. 9:17, etc.).

**BRINK,** otherwise rendered BRIM (q. v.).

**BROIDERED,** the rendering of the Heb. רִיקְמָה, *rik-maw'*, embroidered or variegated work (Ezek. 16:10, 26:16; 27:7, 16, etc.). Once (Ezek. 28:4) we have the Heb. תַּשְׁבָּטִים, *tash-bates'*, checkered stuff. **EMBROIDERY.**

The "broidered hair" of 1 Peter 3:2:9 (Gr. πλέγμα, *pleg'-mah*, tress), refers to the fashionable manner of wearing the hair of the Roman ladies of wear the hair plaited and fixed with crimping-pins (comp. 1 Pet. 3:3).

**BROKEN-FOOT, BROKEN-HAND.** See PRIEST, QUALIFICATIONS OF.

**BROOK** (Heb. generally נַחַל, *nakh'-al*; Gr. χειμάρρος, *khi'-mavros*, a torrent).

1. A small stream, issuing from a subterranean spring and running through a deep valley, as

Arnon, Jabbok, Kidron, etc.

2. Winter streams arising from rains, but drying up in the summer (Job 6:15).

3. The torrent bed, even though it be without water; so that it is sometimes doubtful whether the bed or stream is meant. The word is sometimes rendered "river," as in the case of



brook of Egypt, a small torrent in the southern border of Palestine (Num. 34:5; Josh. 15:4, 47).

**Figurative.** "My brethren have dealt deceitfully as a brook," etc. (Job 6:15), is an expression of the failure of friends to comfort and help.

**BROTH** (Heb. **מַרְוֶה**, *maw-rawk'*, soup, Judg. 19, 20; **פַּרְוֶה**, *paw-rawk'*, to crumble, so-called from the fragments or crumbs of bread over which the liquid is poured. "Broth of abominable things" (Isa. 65:4) means "a decoction of broth made either of such kinds of flesh or such parts of the body as were forbidden by the law" K. and D., *Com.*, in loc.).

**BROTHER** (generally Heb. **אָח**, *awkh*; Gr. **ἀδελφός**, *ad-el-fos'*).

**1. Meanings.** Brother is a word extensively and variously used in Scripture. (1) A brother in the natural sense, whether the child of the same mother and father (Gen. 42:4; 44:20; Luke 6:14), the same father only (Gen. 42:15; 43:3; Judg. 21; Matt. 1:2; Luke 3:1, 19), or of the same mother only (Judg. 8:19). (2) A relative, kinsman, in any degree of blood, e. g., a *nephew* (Gen. 4:16; 29:12, 15) or a *cousin* (Matt. 12:46; John 3; Acts 1:14, etc.). (3) One of the same tribe (Num. 8:26; 18:7; 2 Kings 10:13; Neh. 3:1). (4) A fellow-countryman (Judg. 14:3; Exod. 2:11; 18; Matt. 5:47; Acts 3:22, etc.), or one of a kindred nation, e. g., the Edomites and Hebrews (Gen. 9:25; 16:12; 25:18; Num. 20:14). (5) An ally, *confederate*, spoken of allied nations as the Hebrews and Tyrians (Amos 1:9), or those of the same religion (Isa. 66:20; Acts 9:30; 1 Cor. 5:11; 12), probably the name by which the early converts were known until they were called "Christians" at Antioch (Acts 11:26). (6) A *friend*, *sociate*, as of Job's friends (6:15; see also 19:13; Job. 5:10, 14), of Solomon, whom Hiram calls his brother (1 Kings 9:13). (7) One of equal rank and dignity (Matt. 23:8). (8) One of the same nature, a *fellow-man* (Gen. 13:8; Matt. 5:22, sq.; Job. 2:17). (9) It is applied in the Hebrew to intimate things, as of the cherubim it is said, "they are one to another" (Exod. 25:20; 37:9; literally, *a man his brother*). (10) Disciples, followers (Matt. 25:40; Heb. 2:11, 12).

**2. Figurative.** As *likeness* of disposition, habits, Job says (30:29), "I am a brother to jackals" (literally, *jackals*), i. e., I cry and howl like them. Among the Proverbs (18:9) is one which says, "He also that is slothful in his work is a brother to him that is a great waster." The Jewish schools distinguish between a "brother" (i. e., an Israelite by blood) and "neighbor" (a proselyte). The Gospel extends both terms to all the world (1 Cor. 5:11; Luke 10:29, 30).

**BROTHERLY KINDNESS** (Gr. **φιλαδελφία**, *fil-ad-el-fee'-ah*, 2 Pet. 1:7) is rendered *brotherly love* (Rom. 12:10; 1 Thess. 4:9; Heb. 13:1), "love of the brethren" (1 Pet. 1:22). It is affection for our brethren, in the broad meaning of which word the Scriptures include our neighbors by all mankind, not excluding our enemies. We are not required to bestow equal love upon all, or recognize all as possessing an equal claim on us. It does not make men blind to the qualities

of their fellows. While it requires obedience to the golden rule, a special and warmer love for our brethren in Christ is enjoined. Brotherly love requires the best construction of a neighbor's conduct, effort, and sacrifice for others, and forgiveness of injuries. See CHARITY.

**BROTHERLY LOVE.** See BROTHERLY KINDNESS.

**BROTHERS OF OUR LORD.** In Matt. 13:55 "James, and Joses, and Simon, and Judas" are named as the brothers of Jesus, while sisters are mentioned in v. 56. The sense in which the terms "brothers and sisters" is to be taken has been a matter of great discussion, some contending that they are to be regarded in their literal sense, others in the more general sense of relations. Several theories in support of the latter view have been advanced:

**1.** That they were our Lord's first cousins, the sons of Alphæus (or Clopas) and Mary, the sister of the Virgin. Against this view it is urged that there is no mention anywhere of *cousins* or *kinsmen* of Jesus according to the flesh, although the term *cousin* (Gr. **ἀνελφός**) is well known in New Testament vocabulary (Col. 4:10); also the more exact term "sister's son" (**υἱὸς ἀδελφῆς**, Acts 23:16); also "kinsman" (**συγγενής**) occurs eleven times (Mark 6:4; Luke 1:36, 58; John 18:26; Acts 10:24; Rom. 9:3, etc.). Thus it seems strange that if the *brothers of our Lord* were merely cousins they were never called such.

Again, if his cousins only were meant, it would not be true that "neither did his brethren believe on him" (John 7:5, sq.), for in all probability three of the four (viz., James the Less, Simon, and Jude) were apostles.

**2.** That they were sons of Joseph by a former marriage with a certain Escha, or Salome, of the tribe of Judah. The only ground for its possibility is the apparent difference of age between Joseph and the Virgin.

**3.** That they were the offspring of a levirate marriage between Joseph and the wife of his deceased brother, Clopas. This, however, is a mere hypothesis.

The arguments for their being the full brothers of Jesus are numerous, and, taken collectively, are very strong. (1) The words "firstborn son" (Luke 2:7) appear to have been used with reference to later born children. (2) The declaration that Joseph "knew her not till she had brought forth her firstborn son" (Matt. 1:25) does not necessarily establish the perpetual virginity of Mary. We must remember that "the evangelist employed the term 'firstborn' as an historian, from the time when his gospel was composed, and consequently could not have used it had Jesus been present to his historical consciousness as the only son of Mary. But Jesus, according to Matthew (12:46, sq.; 13:55, sq.), had also brothers and sisters, among whom he was the *firstborn*." (Meyer, *Com.*, on Matt. 1:25). (3) They are constantly spoken of *with* the Virgin Mary, and with no shadow of a hint that they were not her children. The *mother* is mentioned at the same time (Mark 3:31; Luke 8:19; John 2:12; Acts 1:14), just as in Matt. 13:55 the *father* and *sisters* are likewise mentioned along with him.

**BROTHER'S WIFE** (Heb. יְבֵרָה, *yeb-ay'-meth*, Deut. 25:7; "sister-in-law," Ruth 1:15). See MARRIAGE, LEVIRATE.

**BROW** (Heb. כִּנֹּחַ, *may'-tsakh*, *clear, conspicuous*), the forehead (Isa. 48:4); Gr. ὄφρυς, *of-roos'*, *brink*, the edge of a hill (Luke 4:29).

**BROWN** (Heb. כְּחֹם, *khoom*; literally, *scorched*), the term applied to dark-colored (black) sheep (Gen. 30:32-40). See COLORS.

**BRUISED**, the rendering of at least eleven Hebrew and Greek words, is used in Scripture in a *figurative* sense. Thus Satan is said to bruise the heel of Christ (Gen. 3:15), i. e., to afflict the humanity of Christ, and to bring suffering and persecution on his people. The serpent's poison is in his head, and a wound in that part is fatal. So Christ is said to bruise the head of Satan when he crushes his designs, despoils him of his power, and enables his people to rise superior to temptation (Rom. 16:20). Our Lord was bruised when he had inflicted upon him the punishment due to our sins (Isa. 53:5, 10). The king of Egypt is called a "bruised reed" (2 Kings 18:21), to mark his weakness and inability to help those trusting in him. Weak Christians are bruised reeds, which Christ will not break (Isa. 42:3; Luke 4:18).

**BRUIT**. See GLOSSARY.

**BRUTISH** (Heb. בָּצֵר, *baw-ar'*, to *consume* by fire or eating), a term applied to one whose mental and moral perceptions are dulled by ignorance (Prov. 12:1), idolatry (Jer. 10:8, 14, 21, etc.). "The word must be explained from Psa. 92:6, 'brutish,' foolish, always bearing in mind that the Hebrew associated the idea of godlessness with folly, and that cruelty naturally follows in its train" (Keil, *Com.*, on Ezek. 21:31).

**BUCK**. See ANIMAL KINGDOM (art. ROEBUCK).

**BUCKET** (Heb. בִּלְיָ, *del-ee'*, or בִּלְיָ, *dol-ee'*), a vessel with which to draw water (Isa. 40:15). In John 4:11 the Greek word *δραχμή* is used.

**Figurative**. Bucket is used (Num. 24:7) for abundance, as water is the leading source of prosperity in the burning East. The nation is personified as a man carrying two buckets overflowing with water.

**BUCKLER**. See ARMOR; GLOSSARY.

**BUFFET** (Gr. κολαφίζω, *kol-af-id'-zo*, to *strike with the fist*), *mild maltreatment in general, whether in derision* (Matt. 26:67; Mark 14:65), *affliction* (1 Cor. 4:11), *opposition* (2 Cor. 12:7), or *punishment* (1 Pet. 2:20).

**BUILDING** (Heb. בִּנְיָה, *baw-naw'*, to *build*; Gr. οἰκοδομέω, *oy-kod-om-el'-o*). See ARCHITECTURE, HOUSE.

**Figurative**. "To build" is used with reference to children, and a numerous progeny (Ruth 4:11; 2 Sam. 7:27); and to the founding of a family. The Church is called a building (1 Cor. 3:9, etc.); and the resurrection body of the Christian is denominated a building in contrast to a tent, symbolical of this mortal body (1 Cor. 5:1).

**BUK'KI** (Heb. בֻּקִי, *book-kee'*, *waster*).

1. The son of Jogli, and chief of the tribe of Dan, appointed by Moses as one of the commission

to divide the inheritance among the tribes (Num. 34:22), B. C. about 1170.

2. The son of Abishua and father of Uzzi, being great-great-grandson of Aaron (1 Chron. 6:5, 5 B. C. after 1210).

**BUKKI'AH** (Heb. בֻּקִיָּה, *book-kee-yaw'*, *was by Jehovah*), a Kohathite Levite, of the sons of Heman, the leader of the sixth band, or courier in the temple music service. The band consisted of himself and eleven of his kindred (1 Chron. 4, 18), B. C. 1000.

**BUL**, the eighth ecclesiastical month of the Jewish year (1 Kings 6:38). See TIME.

**BULL**. See ANIMAL KINGDOM.

**Figurative**. In this sense *bull* represents powerful, fierce, and insolent enemies (Psa. 22:1, 68:30; Isa. 54:7).

**BULLOCK**. See ANIMAL KINGDOM.

**BULRUSH**. See VEGETABLE KINGDOM.

**BULWARK**, the rendering of several Hebrew words:

1. *Khale* (חֵיל), literally, *strength* (2 Kings 18:17; Isa. 26:1, an *intrenchment*; חֵילָה, *khalew'*, in Psa. 48:13).

2. *Maw-tsore* (מַצֹּרֶת), literally, *straitness* (Deut. 20:20), probably a mound erected by besiegers. In Eccles. 9:14 the word is מַצֹּדֶר, *maw-sode'*.

3. *Pin-naw'* (פִּנְיָה), *pinnacle*, or *turret* (2 Chron. 26:15).

Bulwarks in Scripture appear to have been ruins, answering the purpose of the modern bastion. They were usually erected at certain distances along the walls, generally at the corners, and upon them were placed the military engines. See FORTIFICATIONS.

**BU'NAH** (Heb. בִּוְנָה, *boo-naw'*, *discretion*), the second of the sons of Jeremiah, the grandson of Pharez, the son of Judah (1 Chron. 2:25).

**BUNCH**, the rendering of several Hebrew words, as a bunch of hyssop (Exod. 12:22), a bunch of raisins (2 Sam. 16:1), the bunch of a camel (Isa. 50:6).

**BUNDLE** (Heb. צֶרֶר, *tser-ore'*, *parcel*; Gr. δεσμή, *des-may'*; Gr. πληθος, *play'-thos*, *fullness*), anything bound together, as a "bundle of myrror" (Cant. 1:13), of "grain" (Matt. 13:30), of "sticks" (Acts 28:3). It is also used of money in a purse (Gen. 42:35).

**Figurative**. The speech of Abigail to David (1 Sam. 25:29) may be rendered, as in R. V., "The soul of my lord shall be bound in the *bundle* of the living," and the words seem to refer to the salvation of the righteous on the earth. The same metaphor is taken from the custom of binding up valuable things in a bundle to prevent injury.

**BUN'NI**. 1. (Heb. בִּנְיָ, *boon-nee'*, *built*.) One of the Levites who made public prayer and confession (Neh. 9:4), and joined Nehemiah in the solemn covenant after the return from Babylon (ch. 10:15), B. C. 445.

2. (Heb. בִּוְנָה, *boo-nee'*, *built*.) A Levite who was a descendant, Shemaiah, was made an overseer



the temple after the captivity (Neh. 11:15), B. C. before 445.

**BURDEN** (Heb. מַשָּׂא, *mas-saw'*, a *lifting up*). This word is often used in the familiar meaning of load. It has also frequently the meaning of a *burden* from God; sometimes as a denunciation of evil (Isa. 13:1; Nah. 1:1), and also merely as a message, whether joyous or afflictive (Zech. 9:1; Mal. 1:1).

**BURIAL**. See DEAD, THE.

**BURNING**. See PUNISHMENTS, p. 912.

**BURNING**. "Burning instead of beauty" (Isa. 3:24, viz., *inflammation*). "In Arabia the application of the *cey* with a red-hot iron plays a very important part in the medical treatment of the man and beast. You meet with many men who have been burned not only on their legs and arms, but in their faces as well" (Weiststein). Burning thus appears to have been used as a symbol for disfigurement, as the contrary of beauty.

**BURNING BUSH**. See BUSH.

**BURNT OFFERING, SACRIFICE**. See CRIFICES.

**BURY, BURYING PLACE**. See DEAD, BURIAL; TOMB.

**BUSH** (Heb. סִבְיָה, *sen-eh'*, *bramble*; Gr. βάτος, *batos*, the burning bush, in which Jehovah manifested himself to Moses at Horeb (Exod. 3:2, etc.; Lev. 16:17; Mark 12:26; Acts 7:30, 35). This is probably the bramble.

**Figurative**. The thornbush, in contrast with the more noble and lofty trees (Judg. 9:15), represented the Israelites in their humiliation as a people despised by the world. The *burning bush* represents Israel as enduring the fire of affliction, the iron furnace of Egypt (Deut. 4:20); chastened but not consumed (K. and D., *Com.*, in loc.).

Bishop Patrick interprets the symbol thus: "This might be intended to show that God would never meet with the Israelites, and give them his law by fire and lightning, and yet not consume them."

The word שִׁבְיָה, *see'-akh*, *shoot*, in Job 30:4, 7, means *shrubs* in general; נְהִיָּה, *näh-hal-ole'*, in Job 7:19, *pastures*. See VEGETABLE KINGDOM.

**BUSHEL**. See METROLOGY, II.

**BUSYBODY** (Gr. περίεργος, *per-ee'-er-gos*, *working around*, 1 Tim. 5:13; περιεργάζομαι, *per-ee-gad'-zom-ah-ee*, to be overbusy, 2 Thess. 3:11; πολυμερίστικός, *al-lot-ree-ep-is'-kop-os*, one who *perverts* others' affairs, 1 Pet. 4:15), a meddling person, emphatically condemned in the above passages.

**BUTLER** (Heb. מַשְׂכֵּה, *mash-keh'*, a *cupbearer*, as the word is rendered 2 Chron. 9:4, and 1 Chron. 28:1, as the word is rendered in the royal household of Egypt (Gen. 40:1, 13). It was his duty to fill and bring the drinking vessel to the king. Nehemiah the cupbearer to King Artaxerxes (Neh. 1:11; 2:1).

**BUTTER** (Heb. חֵמָה, *khem-av'*, *grown milk*). Although always rendered *butter* in the V., critics usually agree that the Hebrew word means *curdled milk*. Indeed, it is doubtful whether the term is meant in any passage except Deut. 32:14, "butter of kine," and Prov. 30:33, "the

churning of milk bringeth forth butter." The other passages will apply better to curdled milk than to butter. The ancient method of making butter was, probably, similar to that followed by the modern Bedouins. The milk is put into a skin, the tanned hide of a whole goat; this skin is hung up on a light frame or between two poles, and pushed steadily from side to side till the butter is ready. "When the butter has come, they take it out, boil or melt it, and then put it into bottles made of goats' skins. In winter it resembles candied honey; in summer it is mere oil" (Thomson, *Land and Book*, i, 393).

**BUZ** (Heb. בּוּז, *booz*, *contempt*).

1. The second son of Nahor and Milcah (Gen. 22:21), B. C. about 1872. Elihu the *Buzite*, one of Job's friends, was doubtless a descendant of this Buz (Job 32:2).

2. The father of Jahdo, of the tribe of Gad (1 Chron. 5:14).

3. One of three tribes of northern Arabia. In Jer. 25:23 the following are mentioned: "Dedan, and Tema, and Buz, and all that are in the utmost corners." Orelli (*Com.*) renders, "all with clipped temple" (comp. 9:26); and adds, "The meaning is, that they shaved the chief hair all round, leaving only a tuft in the middle."

**BU'ZI** (Heb. בּוּזִי, *boo-zee'*, a *Buzite*), a priest, father of Ezekiel the prophet (Ezek. 1:3), B. C. before 595.

**BUZITE** (Heb. בּוּזִי, *boo-zee'*), a term indicating the ancestry of Elihu, only found in Job 32:2, 6, "Elihu the son of Barachel the Buzite;" to which v. 2 adds, "of the kindred of Ram." In Gen. 22:21 Buz is son of Nahor and uncle of Aram. If we identify this Aram, son of Kemuel, with the Ram of Job (32:2), as the Ram of Ruth (4:19) becomes Aram (Matt. 1:3, 4; Luke 3:33), and as the Syrians, who are Aramites (Heb. אֲרָמִי, *aram-meem'*) in 2 Kings 8:28; 9:15, are אֲרָמִי, *haw-ram-meem'*, in 2 Chron. 22:5, we shall think of Elihu as a descendant of Nahor. If we take "of the kindred of Ram" in a more general sense as meaning Aramean, the relationship might still hold good, since in Gen. 31:24 Laban, the grandson of Nahor, is "the Syrian." To be sure, this Aram is not the Aram afterward known as Syria, but Aram-naharaim, or Mesopotamia (see Gen. 24:10), which was the Aram of the Assyrian kings. Here was an Aramean population from an early date, as the Assyrian accounts testify.

This probable descent of Elihu from Nahor has led some to locate the events recorded in Job in the northeast, where Nahor lived. But in Jer. 25:23 Buz is associated with Tema and Dedan; and Jer. 49:8 and Ezek. 25:13 pointedly connect Tema and Dedan with Edom.

Delitzsch (*Par.*, 307) compares Buz with the Arabian *Bazu*. To *Bazu* Esar-haddon, in preparation for the Egyptian campaign of 671 B. C., marched through the desert a distance of one hundred and eighty double hours (Tiele, *Bab.-Assyr. Geschichte*, p. 337). The double hour's march is estimated by Geikie (*Hours with Bible*, v, 74) at seven English miles. If we think this too rapid a rate for an army traversing an inhospitable

desert, at any rate three hundred and sixty hours' march will carry the Assyrians well into Arabia.

If we were to suppose that Elihu was an Aramæan by birth but resident in the Edomite part of Arabia, it might account for the manner in which he stood apart from the rest of the speakers.

The doubt whether to connect Buz with the northeast or the southeast is connected with a like uncertainty in regard to the land of Uz. The name Uz is given to a son of Aram (Gen. 10:28), and also to a son of Nahor (22:21, A. V. "Huz"). But it was also the name of a grandson of Seir (Gen. 36:28). In Jer. 25:20 the land of Uz is mentioned between Egypt and Philistia, and in Lam. 4:21 the daughter of Edom dwells in the land of Uz. Smith (*Bib. Dict.*, s. v. "Uz") places the land of Uz east, or southeast, of Palestine, adjacent to the Edomites of Mount Seir; but Gesenius (*Heb. Lex.*, 12th ed., s. v. עֶזְרָא), locates it in the east and northeast, about Trachonitis and Damascus. The cause of this apparent location

may be that the Aramæans, in migrating, like the Hebrews, to the south and west, carried their personal and local names with them to their new homes.—W. H.

**BY, BY AND BY.** See GLOSSARY.

**BYWAYS** (Heb. אֶרֶץ, *o'-rakhl*, way, and אֶלְכָל, *ak-al-kal*, crooked). It is recorded (Judg. 5:6) that "in the days of Shamgar, . . . the highways were unoccupied, and the travelers walked through *byways*." These byways were paths across circuitous routes which turned away from the high roads. They were resorted to in order to escape observation and for safety.

**BYWORD**, the rendering of the following Hebrew words: מִלְלָה, *mil-leh'*, word, discourse (Job 30:9); מִשְׁלָּל, *maw-shawl'*, proverb (Psa. 44:1) and מֶשֶׁל, *mesh-ol'* (Job 17:6); שֶׁנֶּעֱנֶה, *shen-ee-nah*, sharp, and so a *taunt* (Deut. 28:37; 1 Kings 9:2 Chron. 7:20; Jer. 24:9).

## C

**CAB**, a Hebrew measure. See METROLOGY, II.

**CAB'BON** (Heb. כַּבֹּן, *kab-bone'*, hilly), a place in the "plain" of Judah (Josh. 15:40); possibly the same with Machbenah (1 Chron. 2:49); probably the heap of ruins called *Kubeibeh*, or *Kebeibeh*, "which must some time have been a strong fortification, and have formed the key to the central mountains of Judah" (V. de Velde), and lie S. of *Beit-jibrin*, and two and a half hours E. of Ajlan (Robinson, *Pal.*, ii, p. 394).

**CABIN** (Heb. קְנוֹיָה, *khaw-nooth'*, vault), a cell. In the East the prison often consisted of a pit (dungeon), with vaulted cells around it for the separate confinement of prisoners (Jer. 37:16).

**CAB'UL** (Heb. כַּבֹּל, *kaw-bool'*, perhaps sterile, worthless).

1. A city on the E. border of Asher, at its N. side (Josh. 19:27), probably identical with the village of *Kabul*, four hours S. E. of Acre.

2. A district of Galilee, containing twenty "cities," which Solomon gave to Hiram, king of Tyre, in return for services rendered in building the temple. When Hiram saw them he was so displeased that he said, "What cities (i. e., What sort of) are these which thou hast given me, my brother? And he called them the land of *Cabul* unto this day" (1 Kings 9:10-13). These cities were occupied chiefly by a heathen population, and were, probably, in a very bad condition. Or it may have been that, as the Phœnicians were a seafaring people, Hiram would prefer to have had coastal cities than those inland.

**CÆSAR**, a name taken by—or given to—all the Roman emperors after Julius Cæsar. It was a sort of title, like Pharaoh, and as such is usually applied to the emperors in the New Testament, as the sovereigns of Judea (John 19:15; Acts 17:7). It was to him that the Jews paid tribute (Matt. 22:17; Luke 23:2), and to him that such Jews as were *cives Romani* had the right of appeal (Acts

25:11); in which case, if their cause was a criminal one, they were sent to Rome (Acts 25:12, 23). The Cæsars mentioned in the New Testament are Augustus (Luke 2:1), Tiberius (Luke 3:1; 20:2), Claudius (Acts 11:28), Nero (Acts 25:8). See each name.

**CÆSAR'EA** (Gr. Καῖσάρεια, *kahee-sar'-i-a*, honor of *Cæsar*).

1. *Cæsarea Palæstinæ* (i. e., "Cæsarea Palestine")—so called to distinguish it from *Cæsarea Philippi*—or simply *Cæsarea*, was situated on the coast of Palestine on the great road from Tyre to Egypt, and about half way between Joppa and Dora (Josephus, *War*, i, 21, 5). The distance from Jerusalem is given by Josephus (*Ant.*, x, 11, 2; *War*, i, 3, 5) as six hundred stadia; actual distance in a direct line is forty-seven English miles. Philip stopped at Cæsarea at the close of his preaching tour (Acts 8:40). Paul, to avoid the Grecians who wished to kill him, was taken to Cæsarea for embarkation to Tarsus (9:30). Here dwelt Cornelius the centurion, to whom Paul came and preached (10:1, sq.; 11:1), and to the city Herod (q. v.) resorted after the miraculous deliverance of Peter from prison (12:13). Paul visited Cæsarea several times later (18:22; 21:6), and was sent thither by the Roman commander at Jerusalem to be heard by Felix (23:33; 25:1, sq.); and from Cæsarea he started on his journey to Rome (27:1).

2. *Cæsarea Philippi* (Gr. Καῖσάρεια, *kahee-sar'-i-a*; Φίλιπποι, *fil'-ip-poi*), a town in the northern part of Palestine, about one hundred and twenty miles from Jerusalem, fifty from Damascus, and thirty from Tyre, near the foot of Mount Hermon. It was first a Canaanite sanctuary for the worship of Baal; perhaps Baal-hermon (Judg. 3:3; 1 Chron. 5:23). It was called by the Greeks *Paneas*, because of its cavern, which reminded them of similar places dedicated to the worship of the god Pan. In 20 B. C. Herod



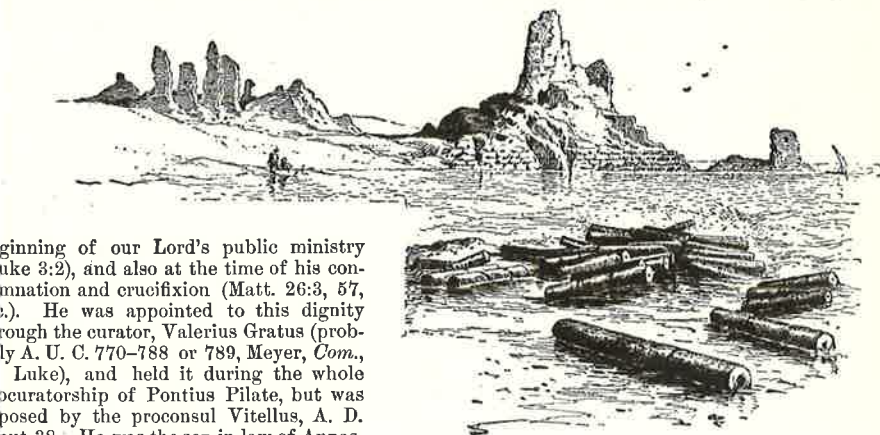
great received the whole district from Augustus, and dedicated a temple to the emperor. Herod Philip enlarged it and called it Caesarea Philippi, to distinguish it from his father's on the seacoast. It was the northern limit of Christ's travels in the Holy Land (Matt. 16:13; Mark 8:27). The site of Caesarea is called Banias, a paltry village.

**CAGE** (Heb. כְּלֹבֶה, *kel-ohb'*), a trap to catch birds (Jer. 5:27); also (Gr. φυλάκη, *foo-lak-ay'*, *warding*), a prison (Rev. 18:2).

**CAIAPHAS** (Gr. Καϊάφας, *kah-ee-af'-as*, perps from Chald. קַיִפָּא, *kay-faw'*, *depression*), a surname, the original name being Joseph (Josephus, *Ant.*, xviii, 2, 2); but, the surname becoming ordinary and official designation, it was used for the name itself. Caiaphas was the high priest of the Jews in the reign of Tiberius Cæsar, at the

no power to inflict the punishment of death, Christ was taken to Pilate, the Roman governor, that his execution might be duly ordered (Matt. 26:3, 57; John 18:13, 28). The bigoted fury of Caiaphas exhibited itself also against the first efforts of the apostles (Acts 4:6, sq.). What became of Caiaphas after his deposition is not known.

**NOTE.**—"Annas and Caiaphas being the high priests" (Luke 3:2). Some maintain that Annas and Caiaphas then discharged the functions of the high priesthood by turns; but this is not reconcilable with the statement of Josephus. Others think that Caiaphas is called high priest because he then actually exercised the functions of the office, and that Annas is so called because he formerly filled the situation. But it does not thus appear why, of those who held the priesthood before Caiaphas, Annas in particular should be named, and not others who had served the office more recently than Annas. Meyer (*Com.*, in loc.) says: "Annas retained with very weighty influence (John 18:12, sq.), so that not only did he continue to be called by the name, but, more-



Caesarea.

beginning of our Lord's public ministry (Luke 3:2), and also at the time of his condemnation and crucifixion (Matt. 26:3, 57, etc.). He was appointed to this dignity through the curator, Valerius Gratus (probably A. U. C. 770-788 or 789, Meyer, *Com.*, Luke), and held it during the whole procuratorship of Pontius Pilate, but was deposed by the proconsul Vitellus, A. D. about 38. He was the son-in-law of Annas, with whom he is coupled by Luke (see *note*). His wife was the daughter of Annas, or Ananus, who had formerly been high priest, and who still possessed great influence and control in sacerdotal matters. After the miracle of raising Lazarus from the dead Caiaphas advocated putting Jesus to death. His language on this occasion was prophetic, though not so designed: "Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not" (John 11:49, 50). After Christ was arrested he was taken before Annas, who sent him to his son-in-law, Caiaphas, probably living in the same house. An effort was made to procure false testimony sufficient for his condemnation. This expedient failed; for, though two persons appeared to testify, they did not agree, and at last Caiaphas put our Saviour himself upon oath that he should say whether he was indeed the Christ, the Son of God, or not. The answer was, of course, in the affirmative, and was accompanied with a declaration of his divine power and majesty. The high priest pretended to be greatly grieved at what he considered the blasphemy of our Saviour's assertions, and appealed to his enraged enemies to say if this was not enough. They answered at once that he deserved to die, but, as Caiaphas had

over, he also partially discharged the functions of high priest." Edersheim (*Life and Times of Jesus*, i, 264): "The conjunction of the two names of Annas and Caiaphas probably indicates that, although Annas was deprived of the pontificate, he still continued to preside over the Sanhedrin" (comp. Acts 4:6).

**CAIN** (Heb. קַיִן, *kah'-yin*, a lance).

1. The firstborn of the human race, and likewise the first murderer and fratricide, B. C. 4003 (?) His history is narrated in Gen. 4, and the facts are briefly these: (1) **Sacrifice**. Cain was the eldest son of Adam and Eve, and by occupation a tiller of the ground. Upon a time he and his brother offered a sacrifice to God, Cain of the fruit of the ground and Abel of the firstlings of his flock. Cain's temper and offering (being bloodless) were not acceptable, while Abel's received the divine approval. (2) **Murder**. At this Cain was angered, and, though remonstrated with by the Almighty, he fostered his revenge until it resulted in the murder of his brother. When God inquired of him as to the whereabouts of Abel he declared, "I know not," and sullenly inquired, "Am I my brother's keeper?" The Lord then told him that his crime was known, and pronounced a curse upon him and the ground which he should

cultivate. Cain was to endure, also, the torments of conscience, in that the voice of his brother's blood would cry unto God from the ground. Fearful lest others should slay him for his crime, he pleaded with God, who assured him that vengeance sevenfold would be taken on anyone who should kill him. He also gave him "a sign," probably an assurance that his life should be spared. Cain became a fugitive, and journeyed into the land of Nod, where he built a city which he named after his son, Enoch. His descendants are named to the sixth generation, and appear to have reached an advanced stage of civilization, being noted for proficiency in music and the arts.

The New Testament references to Cain are Heb. 11:4, where it is recorded, "By faith Abel offered unto God a more excellent sacrifice than Cain;" 1 John 3:12; Jude 11.

2. A city of the low country of Judah (Josh. 15:57), possibly the same as *Jukin*, S. E. of Hebron.

**CAINAN** (Heb. קַיִנָּן, *kay-nann'*, *fixed*).

1. The son of Enos and great-grandson of Adam. He was born when his father was ninety years old, B. C. perhaps 3679. He lived seventy years, and begat Mahalaleel, after which he lived eight hundred and forty years (Gen. 5:9-14). His name is Anglicized *Kenan* in 1 Chron. 1:2.

2. The son of Arphaxad and father of Sala, according to Luke 3:35, 36, and usually called the second Cainan. He is nowhere found named in the Hebrew text, nor in any of the versions made from it, as the Samaritan, Chaldee, Syriac, Vulgate, etc. It is believed by many that the name was not originally in the text, even of Luke, but is an addition of careless transcribers from the Septuagint.

**CAKE**. See BREAD.

**CA'LAH** (Heb. כַּלְהָ, *keh'-lakh*, *firm*), one of the four cities named in Gen. 10:11, 12, which passage Sayce (*Higher Crit.*, etc.) renders, "Out of that land he went forth into Assyria," etc. One of the most ancient of Assyrian cities, built by Shalmaneser I, B. C. 1800, and restored by Assurnatsir-pal, B. C. 883-858. "Calah lay a little further south (of Nineveh), at the junction of the Tigris and the Upper Zab, where the rubbish heaps of Nimrud conceal the ruins of its palace."

**CALAMUS**. See VEGETABLE KINGDOM.

**CAI'COL**, the fourth named of the five sons (or descendants) of Zerah (1 Chron. 2:6). Probably the same with **CHALCOL** (q. v.).

**CALDRON**, the rendering of several Hebrew words, all meaning a vessel for boiling flesh, either for domestic or ceremonial purposes (1 Sam. 2:14; 2 Chron. 35:13; Job 41:20; Jer. 52:18, 19; Ezek. 11:3, 7). Metallic vessels of this kind have been found in Egypt and Nimroud.

**CA'LEB** (Heb. קָלֵב, *kaw-lab'*, *a dog*).

1. The son of JEPHUNNEH (q. v.), the Kenezite, i. e., son of Kenaz (Keil), and chief of one of the families of Judah.

**Personal History.** (1) A spy. The first mention of Caleb was his appointment, at the age of forty years (Josh. 14:6, 7), as one of the twelve spies sent by Moses to explore Canaan (Num. 13:6,

17-25), B. C. 1209. (2) A faithful report, a results. On their return all the spies agreed respecting the preeminent goodness of the land, but differed in their advice to the people. While ten others announced the inability of Israel to overcome the Canaanites, Caleb and Joshua spoke encouragingly. They admitted the strength of stature of the people, and the greatness of their walled cities, but were far from despairing. Caleb stilling the people before Moses, exhorted them earnestly and boldly, "Let us go up at once and possess it; for we are well able to overcome it" (Num. 13:30). For this act of faithfulness, repeated the following day, Caleb and Joshua were escaped being stoned by the people (Num. 14:10). Moses announced to the congregation, however, that they alone, of all the people of twenty years of age, should enter into the promised land, and in a plague that shortly followed all other spies died (Num. 14:26-38). A special promise was given to Caleb that he should enter the land which he had trodden upon, and that seed should possess it (Num. 14:24).

(3) **Canaan**. We find no further mention of Caleb until about forty-five years after. The land was being divided, and he claimed the special inheritance promised by Moses as a reward of his fidelity. His claim was admitted, and Joshua added his blessing. Caleb, who at the age of eighty-five years was still as strong for war as when he was forty, drove out the Anakim from Hebron (Josh. 14:6-15; 15:14). He then attacked Debir, to the south of Hebron. This town must have been strong and very hard to conquer, for Caleb offered a prize to the conqueror, promising to give his daughter Achsah for a wife to anyone who should take it. Othniel, his younger brother (Keil, *Comment.*) took the city and secured Achsah and a tract of land (Josh. 15:13-19). We have no further information respecting Caleb's life or death.

NOTE—"There is no discrepancy between the counts of the taking of Debir (Josh. 11:21, 22; 15:13-19). For the expulsion of its inhabitants by Joshua did preclude the possibility of their returning when the Raeltish armies had withdrawn to the north" (Keil, *Comment.*).

2. The last named of the three sons of Hezron (1 Chron. 2:18), of the descendants of Judah (1 Chron. 2:9, where he is called *Chelubai*). He was the first of his sons by his first wife, Azubah, or JERIOTH (q. v.). He was married to Jeshera, Shobab, and Ardon (v. 18). After her death he married Ephrath, by whom he had Hur (v. 19), and perhaps others (v. 50). He had also several children by his concubines, Ephah, Maachah (vers. 46, 48), B. C. about 1500.

3. The son of Hur and grandson of the preceding (1 Chron. 2:50). No further information given respecting him, save a mention of his numerous posterity.

**CA'LEB-EPH'RATAH** (Heb. קָלֵב אֶפְרַתָּה, *kaw-lab' ef'-raw'-thaw*), only in 1 Chron. 2:24: "After that Hezron was dead in Caleb-ephraim, etc." "The town or village in which Caleb dwelt with his wife Ephrath may have been called Caleb of Ephrathah, if Ephrath had brought her place as a dowry to Caleb (comp. Josh. 15:13). Ephrathah or Ephrath was the ancient name of Bethlehem, and with it the name Ephrathah."



connected, probably so called after her birthplace. This supposition is well founded, then Caleb of Bethrahah would be the little town of Bethlehem" (Eil, *Com.*).

**CALENDAR** (Lat. *calendarium*, from *calere*, *call*, because the priests *called* the people to notice that it was new moon), an ecclesiastical almanac, indicating the special days and seasons to be observed.

**Chaldean.** "Their years were vague years of three hundred and sixty days. The twelve equal months of which they were composed bore names which were borrowed, on the one hand, from events in civil life, such as 'Simanu,' from the sowing of seed, and 'Addaru,' from the sowing of seed, and, on the other, from mythological occurrences whose origin is still obscure, such as 'Isanu,' from the altar of Ea, and 'Elul,' from the message of Ishtar. The adjustment of this year to astronomical demands was roughly carried out by the addition of a month every six years, which was called a second Adar, Elul, or Nisan, according to the place in which it was intercalated. The neglect of the hours and minutes in their calculation of the length of the year became with them, as with the Egyptians, a source of serious embarrassment, and we are still ignorant as to the means employed to meet the difficulty" (Maspero, *Annals of Civilization*, p. 777).

**Egyptian.** "The first (astronomical) observatories established on the banks of the Nile seem to have belonged to the temples of the sun; the high priests of Râ . . . were actively employed from the earliest times in studying the conjunction and preparing maps of the heavens. . . . directing their eyes to the celestial sphere, but had at the same time revealed to men the art of measuring time, and the knowledge of the year. As he was the moon-god *par excellence*, he watched with jealous care over the divine eye which had been intrusted to him by Horus, and thirty days, during which he was engaged in conducting it through all the phases of its eternal life, was reckoned as a month. Twelve of these months formed a year, a year of three hundred and sixty days, during which the earth witnessed the gradual beginning and ending of the circle of the seasons. The Nile rose, spread over the fields, sank again into its channel; the west followed the seedtime. These formed three distinct divisions of the year, each of equal duration. That made of them the three seasons, that of the waters, Shait; that of vegetation, Shômt; of the harvest, Shômû, each composing four months, numbered one to four: the first, second, third, and fourth months of Shait; the first, second, third, and fourth months of Shômt; the first, second, third, and fourth months of Shômû. The twelve months completed, a new year began, whose birth was heralded by the rising of Sothis in the early days of August. The first month of the Egyptian year thus coincided with the eighth of ours. That became its patron, and gave it his name, relegating each of the others to a special protecting divinity. . . . Official documents always designated the months by the ordinal number attached to them in each season, but the people gave them by preference the names of

their tutelary deities, and these names, transcribed into Greek, and then into Arabic, are still used by the Christian inhabitants of Egypt, side by side with the Mussulman appellations. One patron for each month was, however, deemed not sufficient; each month was subdivided into three decades, over which presided as many *decanni*, and the days themselves were assigned to genii appointed to protect them.

"The first year of three hundred and sixty days, regulated by the revolutions of the moon, did not long meet the needs of the Egyptian people; it did not correspond with the length of the solar year, for it fell short of it by five and a quarter days, and this deficit accumulating from twelvemonth to twelvemonth caused such a serious difference between the calendar reckoning and the natural seasons that it soon had to be corrected. They intercalated, therefore, after the twelfth month of each year and before the first day of the ensuing year, five epagomenal days, which they termed the 'five days over and above the year.'

"These days constituted, at the end of the 'great year,' a 'little month,' which considerably lessened the difference between the solar and lunar computation, but did not entirely do away with it, and the six hours and a few minutes of which the Egyptians had not taken count gradually became the source of fresh perplexities. They at length amounted to a whole day, which needed to be added every four years to the regular three hundred and sixty days, a fact which was unfortunately overlooked. . . . The difficulty, at first only slight, increased with time, and ended by disturbing the harmony between the order of the calendar and that of natural phenomena. At the end of one hundred and twenty years the legal year had gained a whole month on the actual year, and the first of Thot anticipated the heliacal rising of Sothis by thirty days, instead of coinciding with it as it ought" (Maspero, *ibid.*, p. 206, sq.).

**3. Jewish.** The Israelites divided their year according to natural phenomena exclusively, combining, therefore, the solar and lunar year. The months began with the new moon, but the first month was fixed (after the Exodus and by the necessities of the Passover) by the ripening of the earliest grain, viz., barley. The lunar month averaging twenty-nine and one half days, a year of twelve months of thirty and twenty-nine days alternately resulted; but this involved a variation of eleven and twenty-two days alternately in eighteen out of nineteen years. To reconcile this lunar year with the year of the seasons, a thirteenth month was inserted about once in three years. That the Jews had anciently calendars wherein were noted all the feasts, fasts, and days on which they celebrated any great event of their history is evident from Zecl. 8:19. Probably the oldest calendar is the *Megillath Taanith* ("volume of affliction"), said to have been drawn up in the time of John Hyrcanus, B.C. before 106. In the subjoined calendar it is assumed, as usual, that the first month of the Hebrew ecclesiastical year, Abib or Nisan, answers nearly to half March and half April; the earliest possible commencement of the lunar year being on our fifth of March. See CHRONOLOGY.

## JEWISH CALENDAR.

SHOWING THE LUNAR MONTHS, WITH THE FESTIVALS AND FASTS IN EACH, WEATHER, ETC.

NAMES OF MONTHS.		FESTIVALS.	SEASON.	WEATHER.	CROPS, ETC.
HEBREW.	ENGLISH.				
<b>A'BIB</b> (Heb. אֲבִיב, <i>aw-beeb'</i> , <i>green ears</i> ), or <b>NISAN</b> . Thirty days; first of <i>sacred</i> , seventh of <i>civil</i> , year.	<b>March-April.</b>	1. New moon (Num. 10: 10; 28:11-15). <i>Fast</i> for Nadab and Abihu (Lev. 10:1, 2). 10. Selection of paschal lamb (Exod. 12:3). <i>Fast</i> for Miriam (Num. 20:1), and in memory of the scarcity of water (20:2). 14. Paschal lamb killed in evening (Exod. 12: 6). Passover begins (Num. 28:16). Search for leaven. 15. First day of unleavened bread (Num. 28: 17). After sunset sheaf of barley brought to temple. 16. "First fruits," sheaf offered (Lev. 23:10, sq.). Beginning of harvest, fifty days to Pentecost (Lev. 23:15). 21. Close of Passover, end of unleavened bread (Lev. 23:6). 15 and 21. Holy convocations (23:7). 26. <i>Fast</i> for death of Joshua.	Spring equinox.	<i>Wind S.</i> ; sometimes sirocco. Fall of the "latter" or spring rains (Deut. 11:14). The melting snows of Lebanon and the rains fill the Jordan channel, and the river overflows in places its "lower plain" (Josh. 3:15; comp. Zech. 10: 11).	<i>Barley</i> harvest begins in the plain of Jericho and in Jordan valley; <i>wheat</i> coming into ear; lands brilliant with shortlived verdure and flowers.
<b>ZIF</b> (Heb. זִיף, <i>zeev</i> , <i>brightness</i> ), or <b>I'JAR</b> . Twenty-nine days; second of <i>sacred</i> , eighth of <i>civil</i> , year.	<b>April-May.</b>	1. New moon (Num. 1:18). 6. <i>Fast</i> of three days for excesses during Passover. 10. <i>Fast</i> for death of Eli and capture of ark (1 Sam. 4:11, sq.). 15. "Second" or "little" Passover, for those unable to celebrate in Abib; in memory of entering wilderness (Exod. 16: 11). 23. <i>Feast</i> for taking of Gaza by S. Maccabæus; for taking and purification of temple by the Maccabees. 27. <i>Feast</i> for expulsion of Galleans from Jerusalem. 28. <i>Fast</i> for death of Samuel (1 Sam. 25:1).	Summer.	<i>Wind S.</i> ; showers and thunder storms very rare (1 Sam. 12: 17, 18). Sky generally cloudless till end of summer.	Principal <i>barley</i> month in lower tracts. <i>Barley</i> vest general (Rut. 2:22); <i>wheat</i> ripe on the uplands; <i>cots</i> ripen. In Jordan valley hot winds destroy vegetation.
<b>SI'VAN</b> (Heb. סִיּוֹן, <i>sec-vawn'</i> ). Thirty days; third of <i>sacred</i> , ninth of <i>civil</i> , year.	<b>May-June.</b>	1. New moon. 2. "Feast of Pentecost," or "Feast of Weeks," because it came seven weeks after Passover (Lev. 23:15-21). 15, 16. Celebration of victory over Beth-san (1 Macc. 5:52; 12:40, 41). 17. <i>Feast</i> for taking Cæsarea by Asmonæans. 22. <i>Fast</i> in memory of Jeroboam's forbidding subjects to carry first		<i>Wind N. W.</i> , also E.; and <i>khamseen</i> , or parching wind from southern deserts. Air still and brilliantly clear.	<i>Wheat</i> harvest begins on uplands; <i>monds</i> ripen; <i>grapes</i> begin to ripen; <i>honey</i> of the Jordan valley collected May to



## JEWISH CALENDAR.—Continued.

NAMES OF MONTHS.		FESTIVALS.	SEASON.	WEATHER.	CROPS, etc.
HEBREW.	ENGLISH.				
M'MUZ (Heb. מ'מז, <i>t a m-mooz</i> ). Twenty-nine days; fourth of sacred, tenth of civil, year.	June-July.	<p>fruits to Jerusalem (1 Kings 12:27).</p> <p>25. <i>Fast</i> in memory of rabbins Simeon, Ishmael, and Chanina; <i>feast</i> in honor of judgment of Alexander the Great, in favor of Jews against Ishmaelites, who claimed Canaan.</p> <p>27. <i>Fast</i>, Chanina being burned with books of law.</p>	Hot season.	<p>Wind usually N.W., also E., and <i>khamseen</i> from S. Air still and very clear; heat intense; heavy dews.</p>	<p>Wheat harvest on highest districts; various fruits ripe.</p> <p>Springs and vegetation generally dried up. Bedouins leave steppes for mountain pastures. Elsewhere, country parched, dry and hard—"a dreary waste of withered stalks and burned-up grass" ("stubble," A. V.).</p>
(Heb. אב, <i>awb</i> , fruitful). Thirty days; fifth of sacred, eleventh of civil, year.	July-August.	<p>1. New moon; <i>fast</i> for death of Aaron, commemorated by children of Jethuel, who furnished wood to temple after the captivity.</p> <p>9. <i>Fast</i> in memory of God's declaration against murmurers entering Canaan (Num. 14:29-31).</p> <p>18. <i>Fast</i>, because in the time of Abaz the evening lamp went out.</p> <p>21. <i>Feast</i> when wood was stored in temple.</p> <p>24. <i>Feast</i> in memory of law providing for sons and daughters alike inheriting estate of parents.</p>		<p>Wind E. Air still and very clear; heat intense; heavy dews.</p>	<p>Principal fruit month—grapes, figs, walnuts, olives, etc.; <i>vintage</i> begins (Lev. 26:5).</p>
UL (Heb. אלול, <i>alool'</i> , good for clothing). Twenty-nine days; sixth of sacred, twelfth of civil, year.	August-September.	<p>1. New moon.</p> <p>7. <i>Feast</i> for dedication of Jerusalem's walls by Nehemiah.</p> <p>17. <i>Fast</i>, death of spies bringing ill report (Num. 14:26).</p> <p>21. <i>Feast</i>, wood offering.</p> <p>22. <i>Feast</i> in memory of wicked Israelites, who were punished with death.</p> <p>(Throughout the month the cornet is sounded to warn of approaching new civil year.)</p>		<p>Wind N. E. Heat still intense (2 Kings 4:18-20), much lightning, but rain rarely.</p>	<p><i>Vintage</i> general; harvest of <i>dawra</i> and <i>maize</i>; <i>cotton</i> and <i>pomegranates</i> ripen.</p>
H'ANIM (Heb. ח'נין, <i>ay-thaw-eem'</i> , permanent), or TIS'RI. Thirty days; seventh of sacred, first of civil, year.	September-October.	<p>1. New moon; <i>New Year</i>; <i>Feast</i> of Trumpets (Lev. 23:24; Num. 29:1, 2).</p> <p>3. <i>Fast</i> for murder of Gedaliah (2 Kings 25:25; Jer. 41:2); high priest set apart for day of atonement.</p>	Seed time, or earing.	<p>Wind N. E. Dews very heavy. Formerly early, i. e., autumn rains begin (Joel 2:23) to soften the ground (Deut. 11:14); nights frosty (Gen. 31:40).</p>	<p>Plowing and sowing begin as soon as ground is softened by the rain—in any weather as the time runs short (Prov. 20:14; Eccles. 11:4); <i>cotton</i> harvest.</p>

JEWISH CALENDAR.—*Continued.*

NAMES OF MONTHS.		FESTIVALS.	SEASON.	WEATHER.	CROPS, ETC.
HEBREW.	ENGLISH.				
BUL (Heb. בּוּל, <i>bool</i> ), or MARCHESH- VAN. Twenty- nine days; eighth of sacred, second of civil, year.	October- November.	7. <i>Fast</i> on account of worship of golden calf. 10. Day of atonement, "the fast" (Acts 27:9), i. e., the only one en- joined by the law; the first day of jubilee years. 15-21. <i>Feast</i> of Taber- nacles. 22. Holy convocation, palms borne, prayer for rain. 23. <i>Feast</i> for law being finished; dedication of Solomon's temple.		<i>Wind</i> N., N. W., N. E., S., S. W. Rainy month, partly fine; rains from S. and S. W.	<i>Wheat</i> and <i>barley</i> sown; <i>vintage</i> northern Palest. <i>rice</i> harvest; fig laden with fruit; <i>orange</i> and <i>citron</i> in season; almost all <i>vine</i> tation has disappere
CHIS/LEU (Heb. כִּסְלֵו, <i>kis-lave</i> ). Thirty days; ninth of sacred, third of civil, year.	November- December.	1. New moon. 6, 7. <i>Fast</i> because Neb- uchadnezzar blinded Hezekiah (2 Kings 25: 7; Jer. 52:10). 17. Prayers for rain. 19. <i>Fast</i> for faults com- mitted during <i>Feast</i> of Tabernacles. 23. Memorial of stones of altar profaned by Greeks (1 Macc. 4:44). 26. <i>Feast</i> in memory of recovery after the cap- tivity of places occu- pied by the Cuthites.	Winter begins. (John 10: 22).	Snow on mountains and stormy. Greatest amount of rainfall during year in Decem- ber, January, and Feb- ruary.	Trees bare, plains and des- erts gradually becom- green pastures.
TE'BETH (Heb. טֵבֶת, <i>tay'-beth</i> ). Twenty-nine days; tenth of sacred, fourth of civil, year.	December- January.	1. New moon. 8. <i>Fast</i> because the law was translated into Greek. 9. <i>Fast</i> , no reason as- signed. 10. <i>Fast</i> on account of siege of Jerusalem by Nebuchadnezzar (2 Kings 25:1). 28. <i>Fast</i> in memory of exclusion of Suddu- ces from the Saube- drin.	Mid- winter.	<i>Wind</i> N., N. W., N. E. Coldest month; rain, hail, and snow (Josh. 10:11) on high- er hills, and occasion- ally at Jerusalem.	Flocks leave lands for the Jo- rdan valley, and its cul- tivation begins; <i>orange</i> ripening, and loc- al districts green grain.



# CALENDAR

## JEWISH CALENDAR.—Continued.

NAMES OF MONTHS.		FESTIVALS.	SEASON.	WEATHER.	CROPS, ETC.
HEBREW.	ENGLISH.				
<b>SE'BAT</b> (Heb. שבט, <i>sheb-awt'</i> ), days; eleventh of sacred, fifth of civil, year.	January- February.	1. New moon. 2. Rejoicing for death of King Alexander Jan- næus, enemy of the Pharisees. 4 or 5. Fast in memory of death of elders, successors to Joshua. 15. Beginning of the year of TREES (q. v.). 22. Feast in memory of death of Niscaneus, who ordered images placed in temple, and who died before exe- cution of his orders. 23. Fast for war of the Ten Tribes against Benjamin (Judg. 20); also idol of Micah (18: 11, sq.). 29. Memorial of death of Antiochus Epiphanes, enemy of Jews.	Winter.	<i>Wind N., N. W., N.          E. Gradually grow-          ing warmer. Toward          end of month the most          pleasant "cool sea-          son" begins.</i>	<i>Almond and peach          blossom in warmer          and sheltered local-          ities; oranges ripe.</i>
<b>CHES'WAT</b> (Heb. חשוון, <i>ch-shaw'-w'</i> ), twenty-nine days; twelfth of sacred, sixth of civil, year.	February- March.	1. New moon. 7. Fast because of Moses' death (Deut. 34:5). 8, 9. Trumpet-sounded in thanksgiving for rain, and prayer for future rain. 12. Feast in memory of Hollianus and Pipus, two proselytes, who died rather than break the law. 13. Fast of Esther (Esth. 4:16). Feast in mem- ory of Nicanor, enemy of the Jews (1 Macc. 7:44). 14. The first Purim, or lesser Feast of Lots (Esth. 9:21). 15. The great FEAST OF PURIM (q. v.). 17. Deliverance of sages who fled from Alex- ander Jannæus. 20. Feast for rain ob- tained in time of drought, in time of Alexander Jannæus. 23. Feast for dedication of Zerubbabel's tem- ple (Ezra 6:16). 28. Feast to commem- orate the repeal of de- crees of Grecian kings forbidding Jews to circumcise their chil- dren.	Cold and rainy season, or spring.	<i>Wind W. Thunder          and hail frequent,          sometimes snow. The          latter rains begin, on          which plenty or fam-          ine, the crops and pas-          ture depend.</i>	<i>In valley of Jordan          cultivation draws to          an end, and barley          ripens.</i>

**Roman.** The ancient Roman year consisted of twelve lunar months, of twenty-nine and thirty days alternately, making three hundred and fifty-five days; but a day was added to make the number odd, which was considered more fortunate, so that the year consisted of three hundred and fifty-six days. This was less than the solar year by days and a fraction. Numa is credited with attempting to square this lunar year of three hundred and fifty-five days with the solar of three hundred and sixty-five; but how he did it is not

certainly known. The Decemviri, B. C. 450, probably introduced the system of adjustment afterward in use, viz., by inserting biennially an intercalary month of twenty-three days between February 24 and 25, and in the fourth year a month of twenty-two days between February 23 and 24. But this gave the year an average of three hundred and sixty-six and a quarter days, or one too many; and it was the business of the pontiffs to keep the calendar in order by regular intercalation. Their neglect produced great disorder.

The mischief was finally remedied by Julius Cæsar, with the assistance of the mathematician Sosigenes. To bring the calendar into correspondence with the seasons the year 46 B. C. was lengthened so as to consist of fifteen months, or four hundred and forty-five days, and the calendar known as the Julian was introduced January 1, 45 B. C. The use of the lunar year and the intercalary month was abolished, and the civil year was regulated entirely by the sun. Cæsar fixed this year to three hundred and sixty-five and a quarter days, which is correct within a few minutes. After this the ordinary year consisted of three hundred and sixty-five days, divided into twelve months, with the names still in use.

**5. Gregorian.** The method adopted by Cæsar answered a very good purpose for a short time, but after several centuries astronomers began to discover a discrepancy between the solar and the civil year. The addition of one day every fourth year would be correct if the solar year consisted of exactly three hundred and sixty-five and a quarter days, whereas it contains only three hundred and sixty-five days, five hours, forty-seven minutes, fifty-one and a half seconds. This makes the Julian year longer than the true solar year by about twelve minutes. In 1582 the Julian year was found to be about ten days behind the true time, the vernal equinox falling on the 11th instead of the 21st of March, its date at the Council of Nice, A. D. 325. Pope Gregory issued an edict causing the 5th of October to be called the 15th, thus suppressing ten days, and making the year 1582 to consist of only three hundred and fifty-five days; thus restoring the concurrence of the solar and civil year, and consequently the vernal equinox to the place it occupied in 325, viz., March 21. In order that this difference might not recur it was further ordained that every hundredth year (1800, 1900, etc.) should not be counted as a leap year, except every fourth hundredth, beginning with 2000. In this way the difference between the civil and solar year will not amount to a day in five thousand years. The pope was promptly obeyed in Spain, Portugal, and part of Italy. The change took place in France the same year by calling the 10th the 20th of December. Gradually all the Christian countries adopted this style, excepting Russia, which still adheres to the old style, and is twelve days behind the true time.

**6. Ecclesiastical.** Originally the ecclesiastical calendar was only an adaptation of Greek and Roman calendars, although Christian influence is seen in two calendars as early as the middle of the 4th century. This influence is shown in the setting of the Christian week side by side with the pagan, while the other, A. D. 448, contains Christian feast days and holidays, though as yet very few, viz., four festivals of Christ and six martyr days. The earliest known *pure Christian* calendar is of Gothic origin, from Thrace, in the 4th century. It is a fragment, merely thirty-eight days, but contains mention of seven saints.

Originally the martyrs were celebrated only where they suffered, and each Church had its own calendar, but in the Middle Ages the Roman calendar spread throughout the Western Church.

"From the 8th century combined calendars saints and martyrs were made, and are found great numbers. They are designed to suit times, are supplied with means to ascertain movable feasts, especially Easter."

The present Saints' Calendar of the Roman Catholic Church is very copious, and may be found more or less complete in its almanacs.

"The German Lutheran Church retained the Roman calendar (with the saints' days of that age) at the Reformation. An Evangelical Calendar for the use of the Evangelical Church of Germany is issued annually."

The calendar of the Church of England may be found in the large edition of the Prayer Book, which consists of nine columns, containing, 1. The golden number or cycle of the moon; 2. Days of the month in numerical order; 3. Dominical letters; 4. Calends, nones, and ides; 5. Holy days of the Church, as also some festivals of the Roman Church, for convenience rather than reverence; 6-9. Portions of Scripture and of Apocrypha, appointed for the daily lessons.

**CALF** (Heb. בָּקָר, *ay'-ghel*; Gr. μόσχος, *móskhos*; also בֶּן־בָּקָר, *ben bau-kaw'*, son of the herd), the young of the ox species. The frequency of mention in Scripture of calves is due to their common use in sacrifices. The "fatted calf" was considered by the Hebrews as the choicest animal food. It was stall-fed, frequently with reference to a particular festival or extraordinary sacrifice (1 Sam. 28:24; Amos 6:4; Luke 15:15). The allusion in Jer. 34:18, 19 is to an ancient custom of ratifying a covenant (q. v.). See **CALF**.

**CALF, GOLDEN** (Heb. בֶּן־בָּקָר, *ay'-ghel*; Gr. μόσχον, *móskhon*; also בֶּן־בָּקָר, *ben bau-kaw'*, son of the herd), the young of the ox species. The frequency of mention in Scripture of calves is due to their common use in sacrifices. The "fatted calf" was considered by the Hebrews as the choicest animal food. It was stall-fed, frequently with reference to a particular festival or extraordinary sacrifice (1 Sam. 28:24; Amos 6:4; Luke 15:15). The allusion in Jer. 34:18, 19 is to an ancient custom of ratifying a covenant (q. v.). See **CALF**.

**Figurative.** The expression "calves of our lips" (Hos. 14:2), and "fruit of our lips" (1 Sam. 13:15) signify *prayers* or *thanksgiving*, young calves being considered as the best animals for the offering.

**CALF, GOLDEN** (Heb. בֶּן־בָּקָר, *ay'-ghel*; Gr. μόσχον, *móskhon*; also בֶּן־בָּקָר, *ben bau-kaw'*, son of the herd), the young of the ox species. The frequency of mention in Scripture of calves is due to their common use in sacrifices. The "fatted calf" was considered by the Hebrews as the choicest animal food. It was stall-fed, frequently with reference to a particular festival or extraordinary sacrifice (1 Sam. 28:24; Amos 6:4; Luke 15:15). The allusion in Jer. 34:18, 19 is to an ancient custom of ratifying a covenant (q. v.). See **CALF**.

Much discussion has been caused by the representation that Moses "took the calf which they made, and burnt it with fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it" (Exod. 32:20).

It is objected that the malleability of gold would prevent its being pulverized, and that gravitation would forbid its floating on the water if pulverized. So difficult is it to answer these objections that many suppose a miracle the only way out of the difficulty. Mr. P. Du Bois, formerly Assayer of United States Mint, Philadelphia, declares neither position to be necessary. In the *Sunday School Times*, June 23, 1888, he mentions the two theories of the construction of the calf, viz., of solid gold and of a wooden frame covered with gold, and says: "I wish to add and



and near the southwest shore of Crete. Pliny calls it Gaudos. Ptolemy calls it Klaudos. Now called Gozzo. It embraces about thirty families. Paul passed this island on his voyage to Rome (Acts 27:16).

**CLAUDIA** (Gr. *Klavdia*, *klaw-dee'-ah*, feminine of *Claudius*), a Christian female mentioned 2 Tim. 4:21, as saluting Timotheus. By some she is thought to have been the daughter of the British king Cogidunus, and the wife of Pudens mentioned in the same verse, and sent to Rome to be educated; that there she was the *protégée* of Pomponia (wife of the late commander in Britain, Julius Plautius), and became a convert to Christianity. On the other hand, it may be said that his attempt at identification rests on no other foundation than the identity of the names of the parties, which, in the case of names so common as Pudens and Claudia, may be nothing more than a mere accidental coincidence (Conybeare and Howson's *St. Paul*, ii, 484, note; M'C. and S., *ibid.*, s. v.).

**CLAUDIUS** (Gr. *Klavdios*, *klaw'-dee-os*, perhaps from *claudius*, lame).

1. The fourth Roman emperor (excluding Julius Caesar), who succeeded Caligula, January 25, A. D.

(1) **Early life.** He was the son of Drusus and Antonia, and was born August 1, B. C. 10, at Lyons, in Gaul. Losing his father in infancy, he was left to the care and society of domestics, and reared by his imperial relatives. Notwithstanding the weakness of intellect resulting from this neglect, he devoted himself to literary pursuits, and was the author of several treatises. On the order of Caligula he hid himself through fear of a similar fate, but was found by a soldier, who reported him as emperor. (2) **As emperor.** He was taken, almost by force, to the popular assembly, and constituted emperor chiefly by the pretorian guards, under the promise of a largess to each soldier. According to Josephus, the throne was, in a great measure, finally secured to him through the address and solicitation of Herod Agrippa. This obligation he returned by great honors to that personage, enlarging his territory, and appointing his brother Herod to the kingdom of Chalcis (Josephus, *Ant.*, xix, 5, 1), giving to his latter also, after his brother's death, the presidency over the temple at Jerusalem (Josephus, *ibid.*, xx, 1, 3). The Jews were generally treated by him with indulgence, especially those in Asia and Egypt (*Ant.*, xix, 5, 2, 3; xx, 1, 2), although those in Palestine seem to have, at times, suffered much oppression at the hands of his governors. About the middle of his reign those who abode at Rome were all banished (Acts 18:2), A. D. probably 49. The conduct of Claudius during his government, in so far as it was not under the influence of his wives and freedmen, was mild and popular, and he made several beneficial enactments. Having married his niece, Agrippina, she prevailed upon him to set aside his own son, Britannicus, in favor of her son, Nero, by a former marriage; but discovering that he regretted this step she poisoned him, A. D. 54.

2. Claudius Lysias (Acts 23:26). See **LYSIAS**.

**CLAVE.** See **GLOSSARY**.

**CLAW** (Heb. פֶּרֶף, *par-saw'*), the sharp, hooked end of the foot of a bird (Dan. 4:33) or animal (Deut. 14:6); the hoof solid or split.

**Figurative.** The expression "tear their claws in pieces" (Zech. 11:16) means to seize upon and eat the last morsel of flesh or fat.

**CLAY.** See **MINERAL KINGDOM**.

**CLEAN, CLEANNES**, the rendering of several Hebrew and Greek words, having the primary meaning of freedom from dirt or filth, and then of moral purity. Generally, however, they signify freedom from ceremonial defilement. See **PURIFICATION**, **PURITY**, **UNCLEANNES**.

**CLEFT**, the rendering of several Hebrew words.

1. A space or opening made by cleavage, as a fissure in a building (Amos 6:11; Isa. 22:9, "breaches"); crevice in a rock (Isa. 2:21; Cant. 2:14; Jer. 49:16).

2. The split in the hoof of an animal (Deut. 14:6).

**CLEM'ENT** (Gr. *Klamēs*, *klay'-mace*, merciful), a person (apparently a Christian of Philippi) mentioned by Paul (Phil. 4:3) as one whose name was in the book of life. This Clement was, by the ancient Church, identified with the bishop of Rome of the same name.

**CLEOPAS** (Gr. *Kleōpas*, *kleh-op'-as*, contraction of Gr. *Kleōpatros*, of a renowned father), one of the two disciples who were going to Emmaus on the day of the resurrection, when Jesus drew near and conversed with them (Luke 24:18). He questioned them as to the subject of their conversation, chided them for their ignorance and unbelief, and expounded to them the Scriptures which foretold his sufferings and glory. Arriving at Emmaus, they secured his presence at the evening meal, during which he was made known to them. They hastened back to Jerusalem and acquainted the disciples with what they had seen and heard. Cleopas must not be confounded with **CLEOPHAS** (q. v.), or rather *Clopas*, of John 19:25.

**CLEOPHAS**, or rather **CLOPAS** (Gr. *Kleōpās*, *klo-pas'*), the husband of **MARY** (q. v.), the sister-in-law of Christ's mother (John 19:25); probably a Grecized form of **ALPHEUS** (q. v.).

**CLERK** (Acts 19:35). See **TOWN CLERK**.

**CLOAK**, an article of **DRESS** (q. v.), as a covering or veil, p. 281.

**Figurative.** That which conceals, and so, a pretext or excuse (John 15:22; 1 Pet. 2:16).

**CLOSET** (Heb. חֶפֶץ, *khoop-paw'*, canopy), a bridal couch with curtains (Joel 2:16; "chamber," Psa. 19:5). The same word is still employed by the Jews for the canopy under which the marriage ceremony is performed.

In the New Testament the word (Gr. *ταμειον*, *tam-i'-on*) is used in the sense of a place of privacy; any quiet room in one's home, as opposed to the synagogues and the streets (Matt. 6:6; Luke 12:3).

**CLOTH, CLOTHES, CLOTHING.** See **DRESS**.

**CLOTHES, RENDING OF.** See **REND**.

**CLOUD** (Heb. principally עָנַן, *anb*, and נֶפֶשׁ, *an-naww'*; Gr. νεφέλη, *nef-el'-ay*). The allusions to clouds in Scripture, as well as their use in symbolical language, can only be understood when we remember the nature of the climate, where there is hardly a trace of cloud from the beginning of May to the close of September. During this season clouds so seldom appear and rains so seldom fall as to seem phenomenal, as was the case with the harvest rain invoked by Samuel (1 Sam. 12:17, 18) and the little cloud, not larger than a man's hand, which Elijah declared to be sure promise of rain (1 Kings 18:44).

Clouds are referred to as showing forth the power and wisdom of God in their formation (Psa. 135:6, 7; 147:8; Prov. 8:28, etc.), and causing them to hold and dispense rain (Job 37:10, sq.; Prov. 3:20). They are called the "clouds of heaven" (Dan. 7:13; Matt. 24:30), "windows of heaven" (Gen. 7:11; Isa. 24:18), "bottles of heaven" (Job 38:37), "chambers" of God (Psa. 104:3, 13), "dust of God's feet" (Nah. 1:3).

Man's ignorance is illustrated by his inability to number the clouds (Job 38:37), to account for their spreading (36:29), the disposing and balancing of them (37:15, 16), to cause them to rain (38:34), or stay them (38:37).

**Figurative.** Living much in the open air, and being of a poetical nature, the people of the East would naturally make clouds figurative of many things. Thus clouds are the symbol of armies and multitudes of people (Isa. 60:8; Jer. 4:13; Heb. 12:1). The sudden disappearance of threatening clouds from the sky is a figure for the blotting out of transgressions (Isa. 44:22). A day of clouds is taken for a season of calamity and of God's judgment (Lam. 2:1; Ezek. 30:3; 34:12; Joel 2:2). Naturally the cloud is a symbol of transitoriness (Job 30:15; Hos. 6:4). The "cloud without rain" is the proverb for the man of promise without performance (Isa. 18:4; 25:5; Jude 12; comp. Prov. 25:14). False teachers are compared to "clouds that are carried with a tempest" (2 Pet. 2:17). A wise ruler is said to be as the "light of . . . a morning without clouds" (2 Sam. 23:4), while the favor of a king is compared to "a cloud of the latter rain, refreshing and fertilizing the earth" (Prov. 16:15). "Clouds returning after the rain" is figurative of the infirmities of old age; i. e., as after a rain one expects sunshine, so after pains one longs for comfort. As clouds in hot countries veil the oppressive glories of the sun, they are used to symbolize the divine presence, which they entirely or in part conceal (Exod. 16:10; 33:9; Num. 11:25; Job 22:14; Psa. 18:11, 12; Isa. 19:1). See PILLAR OF CLOUD, SHEKINAH.

**CLOUD, PILLAR OF.** See PILLAR.

**CLOUT.** 1. The word *taw-law'* (Heb. טָלַח, Josh. 9:5), properly means to *cover*, i. e., to *patch*, and denotes that the sandals of the Gibeonites were mended, as if they had become old and worn during their journey. The primary sense of the word seems to have been a *blow*, as a "clout on the head." It was then applied to a bit of material clapped on, or hastily applied to mend a tear, a *patch*.

2. The "cast clouds" (Heb. שִׁחָה, *seh-kha-baw'*, Jer. 38:11, 12) were old, torn clothes rags put under the prophet's arms to prevent cords cutting into the flesh while he was being drawn out of the dungeon.

**CNIDUS** (Gr. Κνίδος, *knee'-dos*), a town at extreme southwest of Asia Minor, upon land joining out between the islands of Rhodes and Cos (Acts 21:1). Venus was worshipped there. Paul sailed by this place (Acts 27:7).

**COAL.** Two Hebrew words are rendered "coal" or "coals:"

1. One (פֶּחַל, *peh-khaww'*, *black*) would seem to be applied to coals not yet lighted. It occurs three times—twice when the smith working with the coals is mentioned (Isa. 44:12; 54:16), and Proverbs (26:21, "as coals are to burning coals where unlighted coals must be meant).

It has been disputed whether the Hebrews knew mineral coal or merely charcoal. There is strong reason, however, that the former was used in ancient times. The mountains of Lebanon contain seams of coal which have been worked in recent times, and were, probably, not neglected by the Phoenicians. Charcoal was the "coal" in common use; thus coals of juniper or broom were mentioned (Psa. 120:4).

2. The other word (גַּחֲלֵה, *gah-kheh'-leth*, *kindling*) signifies an ignited or *live* coal, and is of frequent occurrence (2 Sam. 14:7; Job 41:19; Psa. 18:8; Isa. 44:19; Ezek. 24:11, etc.); often with the addition of "burning" or of "fire" (Isa. 16:12; 2 Sam. 22:13, etc.).

The term "live coal" (Heb. רִיטֵפֶה, *rits-pa'*, Isa. 6:6) appears to have been a hot stone used for baking upon (see 1 Kings 19:6, "a cake baked on the coals," Heb. רִיטֵפֶה, *reh'-tsef*). In the expression "their visage is blacker than a coal" (Lam. 4:8) *coal* simply means *blackness* (R. "darker than blackness").

In the New Testament "fire of coals" (John 18:18) was probably of charcoal, on a chafing dish used in the East for the sake of warmth. **FUEL.**

**Figurative.** The expression, "They shall quench my coal which is left" (2 Sam. 14:7), refers to the burning coal with which one kindles a fire, and is obviously a metaphor for extinguishing one's family.

"Coals of fire" (2 Sam. 22:9, 13; Psa. 18:8, etc.) is by some thought to be a figure for lightnings proceeding from God. "The flame of a hot coal pours out of him as out of a glowing furnace. This description is based entirely upon Exod. 19:18, where the Lord comes down upon Sinai in smoke and fire" (K. and D., *Com.*, Samuel).

"Thou shalt heap coals of fire upon his head" (Prov. 25:22; Rom. 12:20) represents the shame and confusion which men feel when their evil is requited by good.

In Cant. 8:6 it is said, "Jealousy is cruel as grave: the coals thereof are coals of fire, which hath a most vehement flame." In Hab. "burning coals" seem to mean *fevers*.



**COAST**, an inaccurate rendering of several terms, meaning *border*, except in the expression *sea coast*. See GLOSSARY.

**COAT**. See DRESS.

**COAT OF MAIL**. See ARMOR.

**COCK, THE**, is a Christian symbol on tombs the resurrection, the herald of life after the death of death. It is also a symbol of vigilance. See ANIMAL KINGDOM.

**COCKATRICE**. See ANIMAL KINGDOM.

**COCKCROWING** (Gr. ἀλεκτοροφωνία, *al-ek-rof-o-neē'-ah*). The habit of the cock in the act of crowing during the night at regular times gave rise to the expression "cockcrowing" to indicate a definite portion of time (Mark 13:35). The Romans called the last watch of the night, the cock of day, about three o'clock, *gallicantium*; and the Hebrews designated the cockcrowing period by words signifying "the singing of the cock." Among the Hebrews we find no mention of the flight of the hours of the night except the crowing of the cock. See TIME.

**COCKLE**. See VEGETABLE KINGDOM.

**COFFER** (Heb. אֲרֹזָה, *ar-gaw'z*, *suspended*), a small chest which the Philistines placed upon a cart with the ark (1 Sam. 6:8, 11, 15), and in which they deposited the golden mice and emeralds that formed their trespass offering.

**COFFIN** (Heb. אֲרוֹנָה, *aw-rone'*, Gen. 50:26, "and Joseph was put in a coffin in Egypt"), undoubtedly aummy chest made of sycamore wood, which was deposited in a room, according to Egyptian custom, and carried away with Israel at the Exodus. See DEAD, BURIAL OF.

The same Hebrew word is rendered "chest" Kings 12:10, and very frequently "ARK" (q. v.).

**COGITATION** (Heb. רַחֲיוֹנָה, *rah-yone'*, Dan. 8:18, elsewhere rendered simply "thought.")

**COIN**. See METROLOGY, IV.

**COL-HO'ZEH** (Heb. כֹּל-חֹזֶה, *kol-kho-zeh'*, *every seer*), a descendant of Judah, being the son of Hazaiah, and father of one Baruch (Neh. 11:5). He died before 445. He had also a son named Shalman, who repaired part of the wall of Jerusalem after the captivity (Neh. 3:15).

**COLLAR**. 1. Any aperture. In Job 30:18 (Heb. פֶּקֶה, *pek*), the opening by means of which a shirt was put on. The meaning of this passage seems to be that Job was so wasted by disease that his garments were not at all sustained by his person, but hung loosely from his neck.

2. A peculiar kind of pendant (Judg. 8:26; Heb. נֶט־עֵי-פָאוֹ, *net-ee-faw'*, rendered "chains" in Isa. 3:18), probably pearl-shaped EARRINGS (q. v.).

**COLLECTION**. 1. Joash ordered a collection (Heb. מַס־אֵיֶת, *mas-ayth'*) for the repairing of the temple (2 Chron. 24:6, 9). A chest was placed at the high priest at the entrance of the temple to receive the same. By making a distinction between this money and that given for the use of the priests a special appeal was made to the liberality of the people.

2. In the early age of the Christian Church the Christians of Palestine suffered greatly from poverty, probably due to ostracism. Paul made appeals to the Gentile Christians for aid (Acts 24:17; Rom. 15:25, 26; 2 Cor. 8 and 9; Gal. 2:10), recommending collections (Gr. λογία, *log-ee'-ah*) to be taken for this purpose on the "first day of the week" (1 Cor. 16:1-3).

**COLLEGE** (Heb. מִשְׁנֵה, *mesh-neh'*, *repetition*, 2 Kings 22:14), the residence of the prophetess HULDAH (q. v.). The word *Mishneh* should be taken as a proper name, and as meaning a *district* or *suburb* of the city. The same term is used in Zeph. 1:10, and rendered "second," where the different quarters of Jerusalem are spoken of (see Neh. 11:9, in the original "upon the city second," i. e., over the second part of the city). Keil thinks the *Mishneh* to have been the "lower city" on the hill Akra.

**COLLOPS** (Heb. פִּי־מָו', *pee-maw'*, *to be plump*), the thick flakes of fat flesh upon the haunches of a stall-fed ox, used as the symbol of irreligious prosperity (Job 15:27). See GLOSSARY.

**COLONY**. The city of Philippi was gifted by Cæsar Augustus with the privileges of a *colony* (*colonia*). Antioch in Pisidia and Alexandria Troas both possessed the same character, but Philippi is the first case to which Scripture (Acts 16:12) calls our attention to this distinction. When the Romans conquered a town they planted a body of their own citizens therein, as a kind of garrison, usually to the number of three hundred. These constituted a "colony of Roman citizens" (Lat. *colonia civium Romanorum*), a sort of little Rome. Such a colony was free from taxes and military duty, its position as an outpost being regarded as an equivalent. It had its own constitution (a copy of the Roman), and elected its own senate and other officers of state. To this constitution the original inhabitants had to submit (Seiffert, *Dict. Class. Ant.*, s. v.).

**COLOR** (Acts 27:30), pretense.

**COLORS**. "The color sense, i. e., the distinction of color impressions in sensation, perception, and nomenclature, follows the same law as all human development—the law of progress from coarse to fine." Magnus declares that this development follows the order of the prismatic colors, from the positive reddish yellow to the delicate blue-violet. The Jews had not reached such an advanced state of art that we should expect a wide acquaintance with colors. There are not, therefore, many colors mentioned in Scripture, and these may be arranged in two classes—those applied to natural objects, and artificial mixtures employed in DYEING (q. v.) or PAINTING (q. v.).

1. **Natural**. (1) **White**. This term embraces the relatively as well as the absolutely white. In the full sense of the word the rays of the sun and those proceeding from a body raised to white heat are white, because all the colors of the spectrum are united in them. But even the daylight is not absolutely colorless, and the direct light of the sun seems yellowish, or, to speak poetically, golden. We are, therefore, prepared for a varied use of the term "white." Thus Matthew (17:2)

writes, "His raiment was as white as the light;" and our Lord said, "The fields are already white to the harvest" (John 4:35); the ripening ears are white as distinguished from the green blade. The most common term is *law-bawn'* (Heb. לָבָן), which is applied to such objects as milk (Gen. 49:12), manna (Exod. 16:31), snow (Isa. 1:18), horses (Zech. 1:8), raiment (Eccles. 9:8); and a cognate word expresses the color of the moon (Isa. 24:23). *Tsakh* (Heb. צָח, *sunny*), dazzling white, is applied to the complexion (Cant. 5:10); *khiv-vawr'* (Heb. חִיַּוָּר), a term of a later age, to snow (Dan. 7:9 only), and to the paleness of shame (Isa. 29:22); *seeb* (Heb. שֵׁב, *aged*), to the hair alone. Another class of terms arises from the textures of a naturally white color. These were, without doubt, primarily applied to the material; but the idea of color is also prominent, particularly in the description of the curtains of the tabernacle (Exod. 26:1) and the priests' vestments (Exod. 28:6). (2) **Black.** Black and white are the extremest contrasts in Scripture, the former being where light and its colors have vanished. But then, as now, the term is used relatively, and includes the dark hues which approach black. The shades of this color are expressed in the terms *shaw-khore'* (Heb. שָׁחֹרֶץ, *dusky*), applied to the hair (Lev. 13:31; Cant. 5:11); the complexion (Cant. 1:5), particularly when affected with disease (Job 30:30); horses (Zech. 6:2, 6); *khoom* (Heb. חֹום, literally, *scorched*, A. V. "brown," Gen. 30:32), applied to sheep; the word expresses the color produced by influence of the sun's rays; *kaw-dar'* (Heb. קָדָר, literally, *to be dirty*), applied to a complexion blackened by sorrow or disease (Job 30:30), mourner's robes (Jer. 8:21; 14:2), a clouded sky (1 Kings 18:45), night (Mic. 3:6; Jer. 4:28; Joel 2:10; 3:15), a turbid brook (whence possibly *Kidron*), particularly when rendered so by melted snow (Job 6:16). (3) **Red.** *Aw-dome'* (Heb. אֲדָמָה) is applied to blood (2 Kings 3:22), a garment sprinkled with blood (Isa. 63:2), a heifer (Num. 19:2), pottage made of lentils (Gen. 25:30), a horse (Zech. 1:8; 6:2), wine (Prov. 23:31), the complexion (Gen. 25:25; Cant. 5:10; Lam. 4:7, A. V. "ruddy"). *Ad-am-dawm'* (Heb. אֲדָמָה, *reddish*) is applied to a leprous spot (Lev. 13:19; 14:37). *Saw-vook'* (Heb. שָׁוֹךְ, literally, *fox-colored*, *bay*) is applied to a horse (A. V. "speckled," Zech. 1:8), and to a species of vine bearing a purple grape (Isa. 5:2; 16:18). This color was symbolical of bloodshed (Zech. 6:2; Rev. 6:4; 12:3). (4) **Yellow** seems to have been regarded as a shade of green, for the same term *greenish* is applied to gold (Heb. יָרֵאֶק, *yer-ak-rak'*, Psa. 68:13, "yellow"), and to the leprous spot (Lev. 13:49). (5) **Green**, though frequently used, seldom refers to color. The Hebrew terms are *rah-an-awm'* (Heb. רָחֵאֵן), applied to what is *vigorous* and *flourishing* (Job 15:32; Psa. 37:35; 52:8; Hos. 14:8); also used of that which is *fresh*, as oil (Psa. 92:10); and *yaw-rawk'* (Heb. יָרֹקֶךְ, or *yeh'-rek* (Heb. יָרֹקֶךְ), having the radical signification of *putting*

*forth, sprouting*, and is used indiscriminately of all food products of the earth (Gen. 1:30; 9:3; Exod. 10:15; Isa. 15:6). Sometimes it is used of the sickly yellowish hue of mildewed grain (Cant. 4:15), and also for the entire absence of color produced by fear (Jer. 30:6, "paleness"). "Green" is wrongly used in the A. V. for *white* (Gen. 30:3; Esth. 1:6), *young* (Lev. 2:14; 23:14), *moist* (Judg. 16:7, 8), *sappy* (Job 8:16), and *unripe* (Cant. 2:15). (2) **Artificial.** Dyeing, although known at an early period (Gen. 38:28; Exod. 26:1), is not noticed as a profession in the Bible; and the Jews were probably indebted to the Egyptians and Phoenicians for their dyes and the method of applying them. These dyes were purple (light and dark), the latter being the "blue" of the A. V.; scarlet; crimson; vermilion was introduced later. (1) **Purple.** (Heb. אֶרְגָּמָן, *ar-gaw-mawn'*). This color was obtained from a species of shellfish, the *murex trunculus*. "The dye taken from these shells is not their blood, but the slimy secretion of a gland which they have in common with all snails. This secretion is not at first red or violet, but whitish. When exposed, however, to the sun, the light it begins to color like a photographic surface, and, passing through shades of yellow and green, settles into the purple color, which is a combination of red and violet light; and the mixed color, having sometimes more of a blue, sometimes more of a red hue, is ineffaceable." Purple was a monopoly of the Phoenicians. They were not only on their own but on other coasts, and covered shellfish yielding purple; but the oldest site of the purple trade was Tyre itself. At the present day, in the neighborhood of the miserable ruined village which bears the name of Tyre, there are found traces of these purple dye-works, which were celebrated far into the Christian era. Purple was still costly in the time of the Roman supremacy. A mantle of the best purple of Tyre, such as the luxurious habits of the empire required, cost ten thousand sesterces, i. e., over five hundred dollars" (Delitzsch, *Iris*, p. 65, sq.). Robes of purple color were worn by kings (Judg. 8:26) and by the highest officers, civil and religious. They were also worn by the wealthy and luxurious (Ezek. 27:7; Luke 16:19; Rev. 17:4; 18:12). (2) **Blue.** (Heb. תֵּכֵלֶת, *tek-ay'-leth*). This dye was procured from a species of shellfish found on the coast of Phoenicia, and called by modern naturalists *Helix Ianthina*. The tint is best explained by the statements of Josephus (*Ant.*, iii, 7, §7), Philo that it was emblematic of the sky, in which case it represents, not the light blue of our northern climate, but the deep dark hue of the eastern sky. The A. V. has rightly described the tint in Esth. 1:7 (margin) as *violet*. This color was used in the same way as purple. Princes and nobles (Ezek. 23:34; Eccl. 40:4) and the idols of Babylon (Jer. 51:17) were clothed in robes of this color; the ribbons and fringe of the Hebrew dress were to be of this color (Num. 15:38). (3) **Red or Crimson.** (Heb. אֶרְגָּמָן, Gen. 38:28-30), *to-lah'-ath shaw'-nee* (Heb. אֶרְגָּמָן, Exod. 25:4), or *to-lah'-ath* simply (Isa. 1:18; Jer. 4:30, etc.). This color is expressed in Hebrew by several different terms: *Shaw'-nee* (Heb. אֶרְגָּמָן, Gen. 38:28-30), *to-lah'-ath shaw'-nee* (Heb. אֶרְגָּמָן, Exod. 25:4), or *to-lah'-ath* simply (Isa. 1:18; Jer. 4:30, etc.).



*-mele'* (צָרְמָלִי, A. V. "crimson," 2 Chron. 2:7; 3:14) was introduced at a late period, probably from Armenia, to express the same color. The first term expresses the brilliancy of the color, the second the worm or grub whence the dye was secured. This was a small insect of the size of a flea, which draws its nourishment from plants the oak and other kinds by piercing them. The tint produced was *crimson* rather than scarlet. The only natural object to which it is applied in Scripture is the lips, which are compared to a violet thread (Cant. 4:3). Robes of this color were worn by the luxurious (2 Sam. 1:24; Prov. 21; Jer. 4:30; Lam. 4:5; Rev. 17:4). This color was among the Greeks and Romans the proper color for the military cloak; and so it is a violet cloak which, according to Matthew, is put the Saviour by the soldiers in Pilate's judgment hall. Mark and John say "purple" for the language of the people did not distinguish the two dyes of red. (4) **Vermilion** (חֶשְׁבֶּרֶת, *shaw-rer'*). This was a pigment used in fresco paintings, either for drawing figures of idols on the walls of temples (Ezek. 23:14), for coloring the tiles themselves (Wisd. 13:14), or for decorating walls and beams of houses (Jer. 22:14). Vermilion was a favorite color among the Assyrians, as still attested by the sculptures of Nimroud at Khorsabad.

(5) **Sacred, or Sacerdotal**. Purple, blue, scarlet, and white were the four colors prescribed by Moses. Of four colors were the ten curtains of the tabernacle, the veil, the curtain which hung before the entrance of the holy place, and the entrance to the court; the ephod, the girdle, and the breastplate of the high priest. Of three colors, blue, purple, and scarlet, were the pomegranates which adorned the robe of the ephod. Of four colors, white, were his under robe and miter; blue were the fifty loops of the curtain, the end by which the breastplate was fastened to the robe, and that by which the diadem was attached to the miter. Of one color also, sometimes blue, sometimes purple, were the coverings of the sacred furniture of the tabernacle when it was carried in place to place; and of one color, white, were the robes of the ordinary priests, with, probably, the exception of the particolored girdle.

(6) **Figurative**. (1) *White* has a direct significance because light is white. White denotes purity, or what is nearly the same, holiness. The priests were clothed in white as servants of the Lord, and as examples in holiness. White was also the ground color of the veil which divided the sanctuary, of the curtains, of the attire of the high priest. Garments of salvation are certainly garments of white (Psa. 27:1, "The Lord is my light and my salvation;" comp. Rev. 19:8). White was also the sign of *festivity* (Eccles. 9:8; Rev. 19:14; Zech. 6:3; Rev. 6:2). As the color of light (comp. Matt. 17:2) white was the symbol of *glory and majesty* (Dan. 7:9; Ezek. 9:3, sq.; Rev. 1:13; John 20:12; Acts 10:30). (2) *Black*, as the opposite of white or light, denotes *mourning, calamity, calamity, and death* (Jer. 14:2; Lam. 4:8; Rev. 6:10). It was also the sign of *humiliation* (Jer. 1:14, literally, "in black") and the omen of

*evil* (Zech. 6:2; Rev. 6:5). (3) "*Red* is the color of fire, and therefore of life: the blood is red because life is a fiery process. But *red*, as contrasted with white, is the color of selfish, covetous, passionate life." Sin is called red inasmuch as it is a burning heat which consumes man (Isa. 1:18). Red (crimson), as representing blood, designates the life principle of man and beast (Gen. 9:4-6) and the essential element of atonement (Isa. 63:2; Heb. 9:22). (4) *Green* was the emblem of *freshness, vigor, and prosperity* (Psa. 92:14, A. V. "flourishing;" 77:35, marg., "green"). (5) *Blue*. The purple blue, or hyacinth, points to heaven, and was the symbol of revelation. Among the Hebrews it was the Jehovah color, the symbol of the revealed God (comp. Exod. 24:10; Ezek. 1:26). Delitzsch says: "Blue denotes the softened divine majesty condescending to man in grace" (Iris, p. 48). It also represented reward. (6) *Purple*, as the dress of kings, was associated with *royalty and majesty* (Judg. 8:26; Esth. 8:15; Cant. 3:10; 7:5; Dan. 5:7, 16, 29, A. V. "scarlet").

**COLOS'SÆ, or COLOS'SE** (Gr. Κολοσσαί, *kol-os-sah'ee*, *correction*), a city of mercantile importance on the Lycus, in Phrygia, about twelve miles above Laodicea. The most competent commentators think that the Christian church there was founded by Epaphras (Col. 1:2, 7; 4:12), and believe Col. 2:1 to prove that Paul had not been there previous to writing the epistle. The city was destroyed by earthquake in the ninth year of Nero and rebuilt. The modern town Chonas is at the ruins.

**COLOS'SIANS**. See BIBLE, BOOKS OF.

**COLT**. See ANIMAL KINGDOM.

**COMB**. See HONEYCOMB; BEES, in ANIMAL KINGDOM.

**COMFORT** (Heb. נָחַם, *naw-kham'*, *to comfort, give forth sighs*; Gr. παρακαλέω, *par-ak-al-eh'-o*, *to call alongside, help*). Our English word is from Lat. *confortare* (*con fortis*), *to strengthen much*, and means to ease, encourage, inspirit, enliven. See COMFORTLESS, in GLOSSARY.

As pertaining to the life of believers it is the consolation and support which result from the gracious work of the indwelling Comforter, making clear to him his part in the great redemption, assuring him of the Saviour's love, and imparting peace and joy. It is not at all times the measure of piety or grace. The Greek noun is often translated CONSOLATION (q. v.) in the New Testament.

**COMFORTER, THE**. See HOLY GHOST.

**COMING OF CHRIST** (Gr. παρουσία, *par-oo-see'-ah*, *a being present*), our Lord's first appearance in the flesh (1 John 5:20; 2 John 7), or future appearance at the last day. See MILLENNIUM.

**Figurative**. Christ is said to come when his Gospel is introduced in any place by his ministers (John 15:22; Eph. 2:17), when his Church is visibly or powerfully established in the world (Matt. 16:28), when he bestows upon believers his Spirit (John 14:18, 23, 28), when he executes judgment upon wicked communities (2 Thess. 2:8), and when his providence calls us away by death (Matt. 24:42).

**COMMANDMENTS, THE TEN**. See DECALOGUE.

**COMMERCE.** The interchange of products, goods, property of any kind must have been nearly coeval with the history of men. When Cain built a city, however insignificant it may have been, he would, in all likelihood, have need of articles which he himself did not manufacture. The musical instruments made by Jubal and his descendants and the handiwork of Tubal-cain in "brass and iron" (Gen. 4:21, 22) indicate purchasing thereof. Certainly, the construction of so large a vessel as the ark necessitated such a great quantity and variety of material as would require exchange, either in the way of barter or money.

It is clear that international trade must have existed and affected to some extent the pastoral nomad races, for we find that Abraham was rich, not only in cattle, but in silver, gold, and plate and ornaments (Gen. 13:2; 24:22, 53), which metals must, in all probability, have been brought from other countries.

1. **Egypt** held a prominent position from early times among trading nations, although her commerce has generally been thought to have been carried on by foreigners. Maspero writes (*Dawn of Civilization*, p. 392): "The Egyptians willingly left their own towns in pursuit of fortune or adventure, and the sea did not inspire them with fear or religious horror. . . . They succeeded in making lengthy voyages, and in transporting troops into the enemy's territory from the mouths of the Nile to the southern coast of Syria. Inveterate prejudice alone could prevent us from admitting that the Egyptians of the Memphite period went to the ports of Asia by sea. They imported cedar from Lebanon and pine from Cilicia, amber from the shores of the Baltic, and, perhaps by the same route, the tin used to alloy copper for making bronze. Caravans plied between Egypt and the lands of Chaldean civilization, crossing Syria and Mesopotamia, perhaps even by the shortest route, as far as Ur and Babylon." We read of such a caravan (Ishmaelite), laden with spices, which carried Joseph into Egypt (Gen. 39:1). Egyptian traders sailed the Red Sea as far south as the Straits of Bab-el-Mandeb, but they preferred to carry on this southern trade by caravans, bringing back asses and slaves. In return for these imports Egypt exported large quantities of grain, especially in the times of scarcity. See EGYPT.

2. **Tyre, etc.** Interchange with Tyre does not appear to have taken place till a later period. At the same period it is clear that trade was carried on between Babylon and the Syrian cities, and also that gold and silver ornaments were common among the Syrian and Arabian races (Num. 31:50; Josh. 7:21; Judg. 5:30; 8:24; Job 6:19).

The Arabians availed themselves at an early period of their advantageous position between the two opulent countries of India and Egypt, and obtained the monopoly of a very profitable carrying trade between them.

Sidon, supplied with cedar from its neighboring mountains, built many ships, and exported the produce of the adjoining country and the various articles of their own manufacture. The PHENICIANS (q. v.), whose principal seaport was Sidon, were regarded as the inventors of commerce, ship-building, etc. When the Canaanites were expelled

from their territories they gradually established colonies in Cyprus and several islands of the Aegean Sea, penetrated to the Black Sea, spread along the shores of Sicily, Sardinia, Spain, and Africa, which rose to more or less importance. The rising prosperity of Tyre eclipsed the ancient and flourishing commercial city of Sidon. About 600 B. C. her commercial greatness reached its zenith, and is graphically described by Ezekiel (ch. 27).

3. **Israel.** It was not until the time of Solomon that Israel took prominence as a commercial nation. A combination of favorable relations invited the nation to pursue commerce with the sea and the broad extent of the possessions of Israel at that time made it possible to develop trade alike by sea and by land. Solomon organized an extensive trade with foreign countries. He imported linen yarn, horses, and chariots from Egypt (1 Kings 10:22-29). It was by Phoenicia that the cedar and other timber for his great architectural works was brought by sea to Joppa, while Solomon found the provisions necessary for the workmen in Mount Lebanon (1 Kings 5:6; 2 Chron. 2:16). For any distant navigation, however, Solomon was obliged to depend upon the Phoenicians, as they were the only nation at that time having the ability and inclination for it. Phoenician sailors were at first the teachers of the Israelites; they aided them in building and running the tall ships destined for distant voyages. They were built in Ezion-geber, the harbor of Elath, probably on the very spot where Akabah now stands. The cargo brought back each year from the three years' voyage was gold, silver, ivory, red sandalwood, apes, and peacocks, probably also nard and aloë (1 Kings 10:11, 22).

To increase the land traffic he had small cities built in advantageous localities in which goods of all sorts were suitably stored (1 Kings 9:18; 2 Chron. 8:4, 6). "The main road for the traffic between Egypt and the interior of Israel must have been the great highway leading from Gaza, and further west of Jerusalem to the north, by the road from the Phœnician cities, and continued as far as Thapsacus, on the Euphrates. This was entirely in the dominions of the king, and here, under the peaceful banner of a great and powerful monarchy, commerce could flourish as it never did before" (Ewald, *Hist. of Israel*, iii, p. 260, sq.).

After Solomon's death the maritime trade declined, and an attempt made by Jehoshaphat to revive it proved unsuccessful (1 Kings 22:48). We know, however, that Phœnicia was supplied from Judea with wheat, honey, oil, and balsam (1 Kings 5:11; Ezek. 27:17; Acts 12:20), while Tyrian dealers brought fish and other merchandise to Jerusalem at the time of the return from captivity (Neh. 13:16), as well as timber for rebuilding of the temple, which then, as in Solomon's time, was brought by sea to Joppa (Ezra 7). Oil was exported to Egypt (Hos. 12:1), fine linen and ornamental girdles of domestic manufacture were sold to the merchants (Ps. 31:24).

Although the successive invasions of Palestine



the accompanying exactions upon the inhabitants, must have impoverished the country from time to time (1 Kings 14:26, sq.; 15:18; 2 Kings 8; 14:13; 16:8; 18:15, 16, etc.), it is also clear from the denunciations of the prophets that much evil existed and much foreign merchandise was imported. From the language of Ezekiel Jerusalem appears to have been the rival of Tyre, and through its port, Joppa, to have carried on trade with foreign countries (Isa. 2:6, 16; 3:11, 23; Ezek. 26; Hos. 12:7; Jonah 1:3).

The Babylonish captivity taught the Jews to live with an unsettled and wandering existence, and to travel in any direction whither gain or necessity summoned them. They, under the passport of trade, migrated from Babylon into Greece; and in Asia Minor, then rapidly becoming Greek, numbers of Judeans were to be met with most every part, but especially in the wealthy cities in most respects, independent commercial cities on the west coast. They settled in large numbers in Egypt, and spread along the northern coast of Africa, carrying with them their inherent love of trade.

When the Maccabees protected commerce, and opened Joppa a free port, which soon became the resort of all the ships of trade on the Mediterranean. It was also promoted by the Asmonians, and encouraged by Herod. The trade of Jerusalem, both domestic and foreign, was greatly promoted by the festivals, which brought large numbers of persons to Jerusalem and caused great rivalry for sacrifices and incense (1 Kings 8:63).

**COMMON** (Gr. *κοινός*, *koy-nos'*, *belonging to all*, Acts 10:14), used by the Jews (like the *כל*, *khole*), in opposition to that which is *holy* (Gr. *ἅγιος*, *hag'-ee-os*). They also applied it to that which is *impure*, whether naturally or morally (Mark 7:2; Rom. 14:14). Finally, it was used of meats forbidden, or such as had been partaken of by idolaters.

**COMMONWEALTH** (Gr. *πολιτεία*, *pol-ee-ti'-a*, *state*), spoken of the theocratic or divine commonwealth (Eph. 2:12); elsewhere, "freedom" (Acts 22:28, R. V. "citizenship").

**COMMUNICATE**. See GLOSSARY.

**COMMUNION**. See LORD'S SUPPER.

**COMMUNION OF SAINTS**, a part of Article iii of the Apostles' Creed: "I believe in the Holy Catholic Church, the communion of saints." The phrase is not found in the creeds of the Greek Church; and in the West we find it in Faustus, Bishop of Reji, South Gaul, A. D. 455. Among the views held are:

**Roman Catholic**. "The communion of saints consists in the union which binds together members of the Church on earth, and connects the Church on earth with the Church suffering in purgatory and triumphant in heaven. The faithful on earth have communion with each other because they partake of the same sacraments, are under one head, and assist each other in their prayers and good works. . . . They communicate with the souls in purgatory by praying for them, . . . with the blessed in heaven by oblation of their prayers" (*Cath. Dict.*, s. v.).

**2. Protestant**. The Churches of the Reformation rejected these views, although Protestant definitions vary somewhat. (a) Luther declared the Church was the body of believers, who, by faith, were saints; hence the phrase was exegetical of the "Holy Church." So also the Reformed Church, at first in its symbols, the First Helvetic and the Scotch Confession of 1560. (b) Calvin understood it as a peculiarity of the Church. "It excellently expresses the character of the Church; as though it had been said that the saints are united in the fellowship of Christ on this condition, that whatever benefits God bestows upon them they should mutually communicate to each other." He is followed in the Geneva and Heidelberg Catechisms, and in the Westminster Catechism, which says: "All saints . . . being united to one another in love, they have communion in each other's gifts and graces, and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man." (c) Pearson and Leighton agree substantially in stating that Christians have communion with the Father (1 John 1:3; 2 Pet. 1:4), with Christ (1 John 1:3; John 17:23), with the Holy Ghost (Phil. 2:1; 2 Cor. 13:14), with angels (Heb. 1:14; Luke 15:10; Matt. 17:10), with all saints on earth as the living members of Christ (John 1:7; Col. 2:19), and that they form one family with the saints who are in glory (Heb. 12:22, 23).

**COMMUNITY OF GOODS**. The following picture of the early Church is given in Acts: "And all that believed were together, and had all things common," etc. (2:44, 45); "And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common," etc. (4:32-34). From this we are not at liberty to assume in general "a distinguished beneficence, liberality, and mutual rendering of help," or "a prevailing willingness to place private property at the disposal of the Church;" but "a real community of goods" in the early Church at Jerusalem. In order the better to understand this community of goods the following characteristics must be noted: (1) It took place only in Jerusalem, and probably because of the poverty of the church in that city. There is no trace of it in any other church; on the contrary, the rich and poor continued to live side by side (1 Cor. 16:2; 2 Cor. 9:5-7; 1 Tim. 6:17; James 5:1, sq.). (2) This community of goods was not ordained as a legal necessity, such as was practiced by the *Essenes* (q. v.). It was all left to the free will of the owners (Acts 5:3, 4), where the sin of Ananias was shown to be his *pretending* to give more than he really had done. (3) "It was a continuation and extension of that community of goods which subsisted in the case of Jesus himself and his disciples, the wants of all being defrayed from a common purse;" an earnest striving to carry out to the letter such commands as we find in Luke 12:33. "Every age has witnessed an attempt to revive the Jerusalem dream of a life where should exist no distinctions of 'order,' and class, and where literally all things should be possessed in common; but every

such attempt has failed. The estimate of Paul and his brother apostles was the true one: they judged rightly when they declined to interfere with the established order of things among civilized peoples, or to recognize in any way a state of society which, however beautiful in theory, in practice would effectually bar all progress, and which would result only in confusion and misery" (Rev. H. D. M. Spence, *Bib. Ed.*, iii, 267).

**COMPASS** (Heb. usually כֶּבֶב, *saw-bab'*, to *revolve*), used in the A. V. as a noun, as to "fetch a compass" (Num. 34:5; Josh. 15:3, etc.; Acts 28:13, Gr. περιέρχεται, to go around).

**COMPASSION.** See **MERCY**.

**COMPEL**, the rendering in the A. V. (Matt. 5:41; 27:32; Mark 15:21) of the technical Greek term *ang-ar-yew'-o* (ἀγγαρεύω), literally, "to employ a courier." These couriers had authority to press into their service, in case of need, horses, vessels, even men they met. In Luke 14:23 the Greek word (ἀναγκάζω, *an-ang-kad'-zo*) has the milder sense of to *urge*. See **GLOSSARY**.

**COMPREHEND.** See **GLOSSARY**.

**CONANI'AH** (Heb. כֹּנַנְיָהוּ, *ko-nan-yaw'-hoo*, *Jah* has sustained).

1. A Levite, ruler of the offerings and tithes in the time of Hezekiah (2 Chron. 31:12, 13, A. V. "Cononiah").

2. One who made large offerings for the paschal sacrifices as renewed by Josiah (2 Chron. 35:9).

**CONCISION** (Gr. κατατομή, *kat-at-om-ay'*, *cutting down, mutilation*), a contemptuous term used by Paul (Phil. 3:2) to denote the zealous advocates of circumcision; as though he would say, "Keep your eye on that boasted circumcision, or, to call it by its true name, 'concision,' or 'mutilation.'" In Gal. 5:12 he speaks more pointedly: "I would they (the same class of Judaizing teachers) were even *cut off*" (Gr. ἀποκόψονται, i. e., make themselves eunuchs).

**CONCLUDE.** See **GLOSSARY**.

**CONCUBINE** (Heb. פִּיגְמָלָה, *pee-leh'-ghesh*, derivation uncertain), a secondary or inferior wife.

1. **Roman and Greek.** Among the Romans it was only at a comparatively late period that concubinage acquired any kind of legal sanction, and the *concubine* came to be substituted for the *mistress*. Among the Greeks, however, the distinction between wife and concubine was early established, the former being for the begetting of legitimate children and taking charge of the affairs of the house, the other for performing daily ministrations about the person.

2. **Hebrew.** Concubinage early came into general practice, for we read (Gen. 22:24) of Bethuel, the father of Rebekah, having not only his wife Milcah, but also a concubine, Reumah, who bore him four children. Indeed, concubinage substantially appeared when Abraham took Hagar as a sort of wife, by whom Sarah hoped he would have children—to be reckoned, in some sense, as her own, and to take rank as proper members of the family (Gen. 16:1, sq.). In the next generation

of the chosen family we find no mention of the state of concubinage; Isaac seems to have had no partner to his bed but Rebekah, and no child but Esau and Jacob. But the evil reappeared in the next generation in an aggravated form; multiplying wives at pleasure, and Jacob taking first two wives and then two concubines.

Nor was the practice ever wholly discontinued among the Israelites, for we see that the following men had concubines, viz., Eliphaz (Gen. 36:2), Gideon (Judg. 8:31), Saul (2 Sam. 3:7), David (2 Sam. 5:13), Solomon (1 Kings 11:3), Rehoboam (2 Chron. 11:21), Abijah (2 Chron. 13:21). In process of time concubinage appeared to have degenerated into a regular custom among the Jews, and the institutions of Moses were directed to prevent excess and abuse by wholesome laws and regulations (Exod. 21:7-9; Deut. 21:10). The unfaithfulness of a concubine was considered as criminal (2 Sam. 3:7, 8), and was punished by scourging (Lev. 19:20). In Judg. 19 the possession of a concubine was called her "husband," her father is called the "father-in-law," and her "son-in-law," showing how nearly the concubine approached to the wife.

Sometimes, to avoid debauchery, a female would be given to the son, and was then considered as one of the children of the house, and retained her rights as concubine even after the marriage of the son (Exod. 21:9, 10).

Christianity restores the sacred institution of marriage to its original character, and concubinage is ranked with fornication and adultery (Matt. 5; 1 Cor. 7:2). Still the practice of concubinage yielded only in the slowest and most gradual manner even to our Lord's explicit teachings. After the establishment of Christianity the recognized concubinage as contradicting marriage, though not in coexistence with it, and even as late as the Council of Toledo, 400, communion was allowed to persons therein, while it excluded polygamists. For centuries concubinage was quite common among the clergy and laity, being at first denied to the clergy but only with general effect, about the period of the Reformation. It still exists in some countries, particularly Germany, under the title of *handed*, or *morganatic* marriage, in allusion to the manner of its being contracted, viz., by the giving the woman his left hand instead of his right. This is a real marriage, though without usual solemnity, and the parties are bound together, though the woman cannot take her husband's name and title.

**CONCUPISCENCE** (Gr. ἐπιθυμία, *epi-thymee'-ah*, a *longing*, Rom. 7:8; Col. 3:5), evil desires generally in the sense of indwelling sin.

**CONDEMNATION** (Heb. פְּשָׁע, *raw'-to make or declare wrong [in law]*; Gr. κριμα, *mah*, *judgment pronounced*). The Greek word translated *judgment* and (often wrongly) *damnation*. Condemnation signifies the declaration of an evildoer to be guilty; the punishment inflicted (1 Cor. 11:32, 34); testimony by good example against malefactors (Matt. 12:41, 42). With the word with the lighter meaning of censure, approval, blame, etc.



**CONDUIT** (Heb. תְּחֹלֶה, *teh-aw-law'*, a channel, intercourse," Job 38:25; "trench," 1 Kings 22-38). The aqueduct made by Hezekiah to carry the water from the upper pool of Gihon to the western part of Jerusalem (2 Kings 18:20:20; Isa. 7:3; 36:2). It seems to have at first an open trench, but closed with masonry at the approach of the Assyrians. The conduit, though much injured, and not serviceable for water beyond Bethlehem, still exists; the aqueduct is conveyed from about two miles S. of Bethlehem, crossing the valley of Hinnom on a bridge of three arches.

**CONFINE.** See ANIMAL KINGDOM.

**CONFECTION** (Heb. רוֹקַח, *ro'-kakh*, Exod. 30:23), the perfume (v. 37) made by the temple officery.

**CONFECTIONARY** (Heb. רוֹקַח, *raw-kakh'*, Num. 8:13), a female perfumer.

**CONFERENCE** (Gr. *προσκαρτηρησις*, *pros-an-ty-ay-mee*, to communicate), the bringing together of individual opinions, to discuss; hence confined to any religious discussion (Gal. 2:6).

**CONFESSION** (Heb. from יָדָה, *yaw-daw'*, literally, to use, i. e., extend the hand) is used in the Old Testament in the sense of acknowledging sin (Lev. 5:5; Job 40:14; Psa. 32:5). In prayer of Solomon at the dedication of the temple he uses the expression "confess thy sin" (1 Kings 8:33, 35; 2 Chron. 6:24, 26), the word meaning the acknowledgment of Jehovah as the one against whom the Israelites sinned, and the justice of punishment meted out by him.

The Greek word rendered "confession" is *ὁμολογία*, *hom-ol-og-eh'-o*, literally, to say the same thing, not to deny, and so to admit or declare one's guilt of what he is accused. It is also used in the sense of a *profession*, implying the yielding up of one's conviction (John 12:42; Acts 19:18, Rom. 10:9, 10; 1 Tim. 6:13, etc.).

**CONFUSION.** See GLOSSARY.

**CONFUSION OF TONGUES.** See BABEL; CONFUSION, CONFUSION OF.

**CONGREGATION** (Heb. עֵדָה, *ay-daw'*, or *mo-ade'*; Gr. *συναγωγή*, *soon-ag-a-gay'*).

The Hebrew People in its collective capacity under its peculiar aspect as a holy community, held together by religious rather than political bonds. Sometimes it is used in a broad sense inclusive of foreign settlers (Exod. 12:17) but more properly, as exclusively appropriate to the Hebrew element of the population (Num. 9:17). Every circumcised Hebrew was a member of the congregation, and took part in its proceedings, probably from the time that he bore the covenant.

It is important, however, to observe that the Hebrew required no political rights in his individual capacity, but only as a member of a *house*; for the basis of the Hebrew polity was the house, and the nation was formed in an ascending scale the family or collection of houses, the *tribe* or collection of families, and the *congregation* or collection of tribes.

**2. The Comitia, or Legislative Assemblies.** (1) **Composition.** The persons composing the Comitia were judges, heads of families, genealogists (Heb. שְׂתֵרִים, *sho-ter-eem'*), elders, and the princes of the tribes. These representatives formed the *congregation*. Comp. Exod. 12:3, "the congregation of Israel;" v. 21, "the elders of Israel;" further, Deut. 31:28, where we read, "the elders of your tribes and your officers;" and in v. 30, "the whole congregation of Israel." Thus both expressions are in every case identical, and *congregation* or *assembly* of Israel means the people of Israel present in their representatives.

(2) **Meetings.** The Comitia were convened by the judge or ruler, for the time being, and, in case of his absence, by the high priest (Josh. 23:1, 2; Num. 10:2-4; Judg. 20:27, 28). The place of assembling appears to have been at the door of the tabernacle (Num. 10:3; 1 Sam. 10:17); although some other place, commonly of some celebrity, was selected (Josh. 24:1; 1 Sam. 11:14, 15; 1 Kings 12:1). While in the wilderness the summons was given by blowing the holy trumpets; the blowing of one trumpet being the signal for a select convention, composed merely of the heads of the clans or associated families, and of the princes of the tribes; the blowing of two trumpets, the signal for convening the great assembly, composed not only of the above, but also of the elders, judges, and genealogists, and, in some instances, of the whole body of the people (Num. 10:2-4). When Israel was settled in Palestine notification of the assembly was sent by messengers.

(3) **Powers, etc.** In the congregation the rights of sovereignty were exercised, such as declaring war (Judg. 20:1, 11-14), making peace (Judg. 21:13-20), and concluding treaties (Josh. 9:15-21). Civil rulers and generals, and eventually kings, were chosen (1 Sam. 10:17; 2 Sam. 5:1; 1 Kings 12:20). The congregation acted without instructions from the people, on their own authority, and according to their own views; still they were in the habit of proposing to the people their decisions for ratification (1 Sam. 11:14, 15; comp. Josh. 8:33). When Jehovah was chosen as the special king of the Hebrews it was by the people themselves, all of whom, as well as their rulers, took the oath of obedience, even the women and children (Exod. 24:3-8; Deut. 29:9-14).

In the later periods of Jewish history the congregation was represented by the SANHEDRIN (q. v.); and the term SYNAGOGUE (q. v.), applied in the Septuagint exclusively to the congregation, was transferred to the place of meeting. In Acts 13:43, however, it is used in a modern sense of an assemblage (Keil, *Bib. Arch.*, ii, 315; Jahn, *Bib. Arch.*).

**CONGREGATION, MOUNT OF** (Heb. הַר מוֹאֵד, *har mo-ade'*), supposed by some to refer to Mount Moriah as the site of the temple (Isa. 14:13), but Zion was neither a northern point of the earth, nor was it situated on the north of Jerusalem. "The prophet makes the king of Babylon speak after the general notion of his people, who placed the seat of the Deity on the summit of the

**CONVERSION** (Gr. ἐπιστροφή, *epi-strophē*) literally, "turning toward," a term denoting, in its theological use, the "turning" of a soul from sin unto God. The verb (ἐπιστρέφω) is sometimes rendered in the New Testament "to convert," sometimes "to turn." In its *active* sense it represents



on of one who is instrumental in "turning" or "converting" others (Luke 1:16; Acts 26:18; 28:26; 19, 21); *intransitively*, the action of men on their own conversion, i. e., the action of men empowered by divine grace to "turn" from sin toward God (Acts 3:19, R. V.).

The Hebrew terms of the Old Testament have similar significance and use (Psa. 19:7; 51:13; 51:18; Ezek. 33:11). There is a measure of freedom in the Scripture use of these terms that should put us on our guard against attempts at rigid definition. But in a general way it may be said that conversion in the Scriptures has a more exact and *restricted* meaning than is ascribed to it in common religious phraseology. Conversion is not justification, or regeneration, or assurance of reconciliation, however closely these blessings may be connected with true conversion. Like repentance and faith, both involved in conversion, conversion is an act of man which he is enabled to perform by divine grace.

Justification and regeneration are acts of God, which he invariably accomplishes for those who are converted, i. e., for those who, with repentance and faith, "turn" away from sin "toward" him (Acts 3:19). For a full and discriminating statement of the doctrine of conversion, see Pope, *Christian Doc.*, iii, 367-371. See REPENTANCE.

**CONVICTION** (Gr. ἐλέγχο, *el-eng'-kho*, to convict, reprove, John 8:46, A. V. "convinceth." R. V. changes the rendering to "convicteth." 1 Cor. 14:24, A. V. "convinced" is in R. V. "proved;" in Tit. 1:9 "convince" is changed to "convict," etc.). The meaning of conviction as a legal term is *being found guilty*. In common language it means *being persuaded or convinced*. In theology it means *being condemned* at the bar of one's own conscience as a sinner in view of the wrath of God. It is the antecedent to repentance, which is often accompanied by a painful sense of exposure to God's wrath. It is the work of the Holy Spirit, showing the heinousness of sin and the soul's exposure to divine wrath. The means of conviction are various: Gospel truth, the law, or heard, reflection, affliction, calamity, etc. Conviction often comes suddenly, and may be stifled, as it may be, if not heeded.

**CONVINCE.** See GLOSSARY.

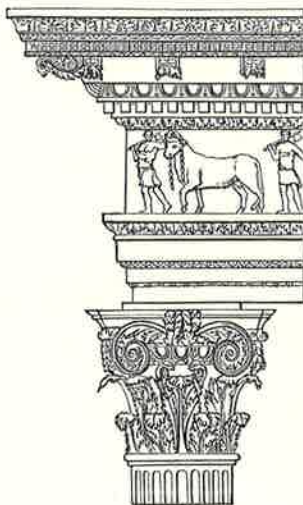
**CONVOCAION** (Heb. מִקְרָא, *mik-raw'*, a convocation, assembly, i. e., a meeting of the people for the worship of Jehovah (Exod. 12:16, etc.). The following occasions were to be held as convocations: the *Sabbaths* (Lev. 23:2, 3); the *Passover*, the first and the last day (Exod. 12:16; Lev. 23:7, 8; Num. 28:18, 25); the *Pentecost, Feast of Weeks* (Lev. 23:21; Num. 28:26); the *Feast of Trumpets* (Lev. 23:24; Num. 29:1); the *Feast of Tabernacles*, the first and last day (Lev. 23:35, 36; Num. 29:12); the *great Fast*, the annual *Day of Atonement* (Lev. 23:27; Num. 29:7).

The great feature of the convocation was that no work was to be done upon these days, except what was necessary for the preparation of food; and on the Sabbath even this was prohibited (Exod. 35:2, 3).

**COOK, COOKING.** See FOOD.

**CO'OS** (Gr. Κῶς, *koe*), a small island, formerly called Meropis, in the Aegean Sea (Acts 21:1), the birthplace of Hippocrates, celebrated for wines and beautiful stuffs. It is now called Stanchio, and has a population of about eight thousand. Paul spent the night on the island when on his voyage to Judea from Miletus.

**COPING** (Heb. פֶּתֶל, *lay'-fakh*, a handbreadth),



Coping.

the corbels, i. e., projecting stones on which the ends of timbers are laid (1 Kings 7:9).

**COPPER.** See MINERAL KINGDOM.

**COPPERSMITH** (Gr. χαλκῆς, *khalk'-yooce'*, a *brazier*), a worker in any kind of metals; probably Alexander was so called (2 Tim. 4:14) because copper was in such common use. See HANDICRAFTS.

**COR.** See METROLOGY, II, 1, (6).

**CORAL.** See MINERAL KINGDOM.

**CORBAN** (Gr. κορβάν, *kor-ban'*, an offering), a name common to any sacred gift; the term in general use to denote sacrifice, its equivalent (Exod. 28:38) being *holy gifts*. All things or persons consecrated (or vowed) for religious purposes became *corban* and fell to the sanctuary. The Pharisees taught that as soon as a person had vowed to his father or mother, "Be it (or, It is) a *corban* (i. e., devoted) whatever of mine shall profit thee" (Mark 7:11), he thereby consecrated all to God and was relieved from using it for his parents. This Jesus declared to be contradictory of the command which taught children to honor their parents. See VOWS.

**CORD**, the rendering of several Hebrew words, the most comprehensive of which is כֶּבֶל, *kheh'-bel*, from the root meaning to *twist*, hence the English *cable*. The term cord includes in its meaning rope, twine, thread, thongs, etc.

1. **The Material** of which cord was made varied according to the strength required. Wilkinson says that flax was used for making ropes,

string, and various kinds of twine; for large ropes, however, of ordinary quality and for common purposes, the fibers of the date tree were employed, as at the present day. The strongest rope was probably made of strips of camel hide, still used by the Bedouins for drawing water. Other materials are mentioned, as reeds, rushes, osier, etc.

**2. Uses.** The following uses of cord are mentioned: (1) For fastening a tent (Exod. 35:18; 39:40; Isa. 54:2). (2) For leading or binding animals, as a halter or rein (Psa. 118:27; Hos. 11:4). (3) For yoking them either to a cart (Isa. 5:18) or a plow (Job 39:10, A. V. "band"). (4) For binding prisoners (Judg. 15:13; Psa. 2:3; 129:4; Ezek. 3:25). (5) For bowstrings (Psa. 11:2) made of catgut, such are spoken of in Judg. 16:7 (A. V. "green withs," but more properly fresh or moist bowstrings). (6) For the ropes or "tacklings" of a vessel (Isa. 33:23). (7) For measuring ground (2 Sam. 8:2; Psa. 78:55; Amos 7:17; Zech. 2:1); hence *cord* or *line* became an expression for an inheritance (Josh. 17:14; 19:9; Psa. 16:6; Ezek. 47:13), and even for any defined district (Deut. 3:4). (8) For fishing and snaring. (9) For attaching articles of dress, as the "wreathen chains," which were rather twisted cords, worn by the high priests (Exod. 28:14, 22, 24; 39:15, 17). (10) For fastening awnings (Esth. 1:6). (11) For attaching to a plummet. (12) For drawing water out of a well or raising heavy weights (Josh. 2:15; Jer. 38:6, 13).

**3. Figurative.** (1) To gird one's self with a cord was a token of sorrow and humiliation (1 Kings 20:31-33; Job 36:8). (2) To stretch out a cord over or about a city signifies to destroy it (Isa. 34:11; Lam. 2:8). Probably the meaning is that God brings about destruction with the same rigid exactness as that with which a builder carries out his well-considered plan. (3) Tent cords furnish several metaphors of stability (Isa. 33:20, "neither shall any of the cords thereof be broken," and Jer. 10:20, "all my cords are broken," signifying disaster). (4) "The cords of one's sins" (Prov. 5:22) are the consequences of wrongdoing. (5) As the tent supplied a favorite image of the human body, the cords which held it in its place represented the principle of life (Job 4:21; Eccles. 12:6). The "silver cord" (Eccles. 12:6) is supposed to be the spinal marrow, and is thought to refer to the silk and silver cord by which lamps were suspended, and the breaking of which allowed the lamp to be dashed to pieces. (6) A "threefold cord," i. e., one of three strands, is the symbol of union, the combination of many (Eccles. 4:12). (7) "I drew them with cords of a man" (Hos. 11:4) is an expression signifying that God had employed *humane methods*, such as men employed when inducing others, as, for instance, a father guiding a child, who is learning to walk, with leading strings.

**CORE**, a mode of Grecizing (Jude 11) the name KORAH (q. v.).

**CORIANDER.** See VEGETABLE KINGDOM.

**COR'INTH** (Gr. *Κόρινθος*, *kor'-in-thos*, ornament, beauty).

**1. Physical Description.** A Grecian city

upon an isthmus between the gulfs of Lepæ and Ægina, connecting the Peloponnesus and mainland, forty miles W. of Athens. It had harbors, Cenchrææ on the east and Lechaum on the west. Its citadel, called Acrocorinthus, built upon the rock two thousand feet above level of the sea.

**2. History.** It had a mixed population of Romans, Greeks, and Jews. It was wealthy, urious, immoral, and vicious. In 146 B. C. Romans destroyed it. Julius Cæsar restored it. 46 B. C. Gallio, brother of Seneca, was proconsul when Paul first visited it. Upon the second visit Paul wrote his Epistle to the Romans, probably 58 A. D. The Gentile element prevailed in the Christian Church in Corinth. In 1462 the Turks gained possession of it and held it till the Greek revolution. Its former glory has entirely passed away. A miserable village called Gorthio exists amid the ancient ruins. Paul's visit to Corinth is narrated in Acts 18. His Epistles to the Corinthians form an index of the moral character of the people.

**CORIN'THIAN**, an inhabitant of CORINTH (q. v.).

**CORIN'THIANS, EPISTLES TO.** BIBLE, BOOKS OF.

**CORIN'THUS**, another form of CORINTH (Epistle to Romans, subscription).

**CORMORANT.** See ANIMAL KINGDOM.

**CORN.** See GLOSSARY.

**CORNE'LIUS** (Gr. *Κορνήλιος*, *kor-nay'-lee-os*).  
**1. Family.** He was probably of the *Corneii*, a noble and distinguished family at Rome. He is described (Acts 10:2) as "a devout man, and that feared God with all his house," etc. He was a centurion of the Italian band stationed at Cæsarea.

**2. Relation to Judaism.** Some think he was a *proselyte of the gate* (q. v.), who, having renounced idolatry, and worshipping the true God, submitted to the seven (supposed) precepts of the Law. He, like Noah, frequented the synagogue, and offered sacrifices by the hands of the priests, but, having received circumcision, was not reckoned among the Jews. Of the truth of this there is no positive evidence. Yet Cornelius appears to have been in that class of persons described by the Bishop Tomline, consisting of Gentiles who have been far benefited by their contact with the Jewish people as to have become convinced that Judaism was the true religion. They, consequently, have accepted of the true God, were acquainted with the Scriptures of the Old Testament, and observed several Jewish customs, as, for instance, the observance of the Sabbath, and the offering of prayer or anything else that did not involve an act of special profession.

**3. Sends for Peter.** While in prayer, an angel appeared to him and declared that "prayers and alms had come up for a memorial before God," and directed him to send to Jerusalem for Peter. The messengers were received and hospitably entertained by Peter, who had been surprised by the revelations of the noonday vision. Arriving at the house of Cornelius, Peter proceeded to explain his vision, when the Holy Spirit



all upon the Gentiles present, and they were "baptized in the name of the Lord" (Acts 10:1-8), D. 45. Cornelius thus became the first fruit of the Gentile world to Christ, and was publicly recognized as such. According to Jerome, he built a Christian church at Caesarea, but later tradition makes him bishop of Scamandios (Scamandria?) and ascribes to him the working of a great miracle.

**CORNER**, the rendering of several Hebrew and Greek words:

1. *Pin-naw'* (Heb. **פִּנָּה**, *pinna*), an angle, as the corner of a house (Job 1:19), a street (Prov. 8), roof (Prov. 21:9), etc.

2. *Pay-aw'* (Heb. **פֶּאֶה**, *mouth*, hence *side*, the *extreme part*), the side of anything, as the points of the compass, sometimes rendered "quarter," "side;" *districts* of a country (Neh. 9:22), in the usual meaning the whole land (Num. 24:17); the *extreme part* of anything, as of a field (Lev. 19:9), the table of showbread (Exod. 25:26), of a divan (Amos 3:12, in which passage its use is obscure, some understanding it to mean the post of honor, others the most convenient place for repose, still others as meaning only a small portion, implying poverty). The "corners of the head and beard" (Lev. 19:27; 21:5) were the places where the hair of the beard meets that of the head, which the Jews were forbidden to cut (see **HAIR**).

3. *Kaw-nauf'* (Heb. **קַנְפֵּי**, *edge*), used in Isa. 40:12; 30:20; Ezek. 7:2, to express the "four corners of the earth," or the whole land.

4. *Kaw-thafe'* (Heb. **קַנְפֵּי**, *shoulder*), the border side of a building (1 Kings 6:8; 7:30), the sea (Num. 34:11), city or country (Josh. 15:8, 10, etc.).

5. *Mak-tso'-ah* (Heb. **מַקְצוֹת**, *angle*), spoken of the external extremities of the tabernacle (Exod. 27:2, 4; 36:29), the internal ones of a court (Ezek. 40:22).

6. *Pak'-am* (Heb. **פַּיַם**, *step*), a term applied to the extremities (perhaps feet) of the ark and laver (Exod. 25:12; 1 Kings 7:30).

7. *Tsay-law'* (Heb. **צַלְעֵי**, *rib*, or *side*), the corners of each side of the altar of incense (Exod. 30:4; 37:27).

8. *Kaw-tsaw'* (Heb. **קָצַה**, *cut off*, *end*). Used in No. 7.

9. *Zaw'-veeth'* (Heb. **זַוְיֵי**, *angle*), the corners of an altar (Zech. 9:15); the corner columns of a palace, representing female figures (Psa. 144:12).

10. The Greek word *gavia*, *go-nee'-ah*, may mean the corner of a street, forming a square (Matt. 6:5), or a dark recess used for secrecy (Acts 26:26). The "corners" of the sheet in Peter's vision (Acts 10:11; 11:5) is the rendering of another word, meaning the "beginning." The "corner" of the field was not allowed to be wholly reaped (Lev. 19:9), but was to be left for the gleaner by the poor. See **REAPING**.

For the "head of the corner," see **CORNER STONE**.

**CORNER GATE**. This gate was at the north-west corner of Jerusalem (2 Kings 14:13; 2 Chron. 3:23). See **JERUSALEM**.

**CORNER STONE** (Heb. **אֶבֶן פִּנָּה**, *eh'-ben pin'-naw*, Job 38:6; Isa. 28:16; Gr. *κεφαλὴ γωνίας*, *kef'-al-ay' go-nee'-as*), the stone at the corner of two walls and uniting them; specifically, the stone built into one corner of the foundation of an edifice as the actual or nominal starting point of a building. From a comparison of passages we find mention of "a stone for foundations" (Isa. 28:16), "a stone for a corner" (Jer. 51:26, from which it would appear that corner stones were placed in different positions as regards elevation). The expressions "the head of the corner" (Psa. 118:22) and the "headstone" (Zech. 4:7) seem to warrant the conclusion that the "corner stone" is a term equally applicable to the chief stone at the top and that in the foundation.

**Figurative**. The phrase "corner stone" is sometimes used to denote any principal person, as the princes of Egypt (Isa. 19:13, margin). Christ is called the "corner stone" in reference to his being the foundation of the Christian faith (Eph. 2:20) and the importance and conspicuousness of the place he occupies (Matt. 21:42; 1 Pet. 2:6).

**CORNET**. See **MUSIC, INSTRUMENTAL**.

**CORRECTION** (Heb. **יָסַר**, *yaw-sar'*, to *instruct*, *chastise*; **יָכַח**, *yaw-kakh'*, to *manifest*, *reason with*, *reprove*). In "He that chastiseth the heathen, shall not he correct?" (Psa. 94:10) both Hebrew words are used in the above order. The man is styled happy whom God thus *correcteth* (Job 5:17). The Scriptures are for *correction* (2 Tim. 3:16). In the Bible the word has the same double meaning as in other English literature, viz., to *reform*, *rectify*, free from errors, and to chastise or punish; the act of *correcting*.

**CORRUPTION**, the rendering of several Hebrew and Greek words, signifying (1) The decay of the body (Job 17:14; Psa. 16:10, etc.). (2) The blemishes which rendered an animal unfit for sacrifice (Lev. 22:25). (3) The demoralization of heart and life through sin (Gen. 6:12; Deut. 9:12), resulting in those sinful habits and practices which defile and ruin men (Rom. 8:21; 2 Pet. 2:12, 19). (4) Everlasting ruin (Gal. 6:8).

**CORRUPTION, MOUNT OF**, a hill near Jerusalem, where Solomon established high places for the worship of Ashtoreth, Chemosh, and Milcom, afterward overthrown by Josiah (2 Kings 23:13). Tradition locates it at the eminence immediately south of the Mount of Olives.

**CO'SAM** (Gr. *Κωσάμ*, *ko-sam'*, a *diviner*), the son of Elmodam and father of Addi, in the line of Joseph, the husband of Mary (Luke 3:28).

**COTES** (Heb. only in the plural, **אֲזֵרוֹת**, *av-ay-roth'*, *stalls*), pens or inclosures for flocks (2 Chron. 32:28).

**COTTAGE**. (1) A *hut* made of boughs (Isa. 1:8; Heb. **סֻכָּה**, *sook-kaw'*), for the purpose of temporary shelter. Being of slight structure, when the fruits were gathered they were either taken down or blown down by the winds of winter (Job 27:18, "booth"). (2) Another Hebrew word (**מִלְּוּנָה**, *mel-oo-naw'*) occurs in Isa. 24:20, "The earth . . . shall be removed like a *cottage*;" better,

swing to and fro like a hammock. It would seem to have been a swinging bed suspended from the trees or an even frailer structure than No. 1 (rendered "lodge," Isa. 1:8). (3) The cottages mentioned in Zephaniah (2:6; Heb. כִּרְוֹת, *ke-roth'*, literally, *diggings*) are thought by some to mean wells, but probably were excavations made by the shepherds as a protection against the sun.

**COUCH.** See BED.

**COUCHING PLACE** (Heb. מְרִבֵּץ, *mar-bates'*), a resting place for flocks (Ezek. 25:5), an expression showing the utter ruin of Ammon.

**COULTER** (Heb. אֵי, *ayth*, 1 Sam. 13:20, 21), according to Isa. 2:4, Mic. 4:3, and Joel 3:10, is an iron instrument used in agriculture, the majority of the ancient versions rendering it *plow-share*.

**COUNCIL.** In the Old Testament *council* is the rendering of the Heb. רִיבְּוֹת, *rig-maw'*, literally, a *heap* (Psa. 68:27), a *throng* or *company* of persons. Two Greek words are thus rendered in the New Testament:

1. A consultation of persons (Matt. 12:14, συμβούλιον, *soom-boo'-lee-on*). In Acts 25:12 reference is made to a board of assessors or advisors, with whom the governors of the provinces took counsel before rendering judgment (Grimm, *Greek Lex.*, s. v.).

2. Any assembly for the purpose of deliberating or adjudicating (συνέδριον, *soon-ed'-ree-on*, a *sitting together*). Among the Jews these councils were: (1) The Sanhedrin. (2) The lesser courts (Matt. 10:17; Mark 13:9), of which there were two at Jerusalem and one in each town of Palestine. See LAW, ADMINISTRATION OF.

**COUNCIL, APOSTOLICAL.** See APOSTOLICAL COUNCIL.

**COUNSELOR** (usually Heb. יָעֵץ, *yaw-ats'*). In general, an adviser upon any matter (Prov. 11:14; 15:22; 2 Chron. 25:16, etc.), especially the king's state adviser (2 Sam. 15:12; Ezra 7:28; 1 Chron. 27:33, etc.), and one of the chief men of the government (Job 3:14; 12:17; Isa. 1:26; 3:3, etc.). In Mark 15:43 and Luke 23:50 the word probably designates a member of the Sanhedrin.

**COUNTERVAIL** (Esth. 7:4). See GLOSSARY.

**COUPLING** (Heb. חֲבֵר, *khaw-bar'*, to *join*), of curtains (Exod. 26:4, 5, 10; 28:27; 36:11, etc.), and wooden beams for fastening a building (2 Chron. 34:11).

**COURAGE, COURAGEOUS** (Heb. לֵבָב, *lay-bawb'*, *heart*, Dan. 11:25; רוּחַ, *roo'-akh*, *breath, life, spirit*, Josh. 2:11; אֲוֵמָט, *aw-mats'*, to be alert, strong, Deut. 31:6, 7, etc.; חָזַק, *khaw-zak'*, to seize, Josh. 23:6; 2 Sam. 10:12; 13:28; 2 Chron. 15:8, etc.; Gr. θάρσος, *thar'-sos*, *courage, cheer*, Acts 28:15). Courage is that condition of mind into which fear does not enter; which enables us to face difficulties and dangers with firmness and fearlessness.

**COURSE.** This word is used in Scripture in the sense of *advance, progress* (2 Thess. 3:1), *race*,

a *career* (2 Tim. 4:7), *path, direction* (Psa. 82:3), *running* as of a horse (Jer. 8:6; 23:10).

## COURSE OF PRIESTS AND LEVITES

(Heb. מַכְלֵלֶת, *makk'-al-o'-keth*; Gr. ἐφημερία, *ay-mer-ee'-ah*, *lasting for a day*). The number of the priests and Levites had so increased that David divided them into twenty-four classes or orders, with a president at the head of each class. The order in which each of these classes was to take its turn was determined by lot, a new one being appointed every week, their duties beginning with one Sabbath and ending on the next (2 Kings 11:9; 2 Chron. 23:8; see also 1 Chron. 24:1, where the twenty-four orders are enumerated; and 27:1, sq.). See LEVITES, PRIESTS.

**COURT** (Heb. usually חֲצֵר, *khaw-tsare'*), open inclosure; applied in Scripture mostly to inclosures of the tabernacle and TEMPLE (q. v.). It also means a yard of a prison (Neh. 3:25; Jer. 32:2), of a private house (2 Sam. 17:18), and of a palace (2 Kings 20:4; Esth. 1:5, etc.).

"Court for owls" (Isa. 34:13) is rendered Delitzsch (*Com.*, in loc.) "pasture for ostriches." He says that the Hebrew word corresponds to Arabic for green, a green field, and takes it in the sense of a grassy place, such as is frequented by ostriches. In Amos (7:13) the Heb. בֵּית, *bayith*, a *house*, is rendered "court."

In the New Testament the Gr. αὐλή, *dw-lah*, designates an open court (Rev. 11:2), while "king's courts" is the rendering of the Greek word βασιλειον, a *palace*. See HOUSE.

**COURTS, JUDICIAL.** See LAW, ADMINISTRATION OF.

**COUSIN**, the rendering of the Gr. συγγενής, (*soong-ghen-ace'*), a blood relative or "kinsman," elsewhere translated.

**COVENANT** (Heb. בְּרִית, *ber-eeth'*, *cutting*), the term applied to various transactions between God and man, and man and his fellow-man. It is also rendered "league" (Josh. 9:6, 7, 11, etc.; Judg. 2:2; 2 Sam. 3:12, 13, 21; 5:3; 1 Kings 5:12, etc.), "confederacy" (Obad. 7). In the New Testament the word διαθήκη, *dee-ath-ay'-kay*, *position* or *will* respecting a person or thing used; sometimes it is translated "TESTAMENT" (q. v.), at other times "covenant."

1. **Application of the Term.** (1) Properly of a compact between man and man; either between tribes or nations (1 Sam. 11:1; Josh. 9:6, 15), or between individuals (Gen. 21:27), which each party bound himself to fulfill certain conditions, and was promised certain advantages. In making covenants God was solemnly invoked as a witness (Gen. 31:50), whence the expression "covenant of Jehovah" (1 Sam. 20:8; comp. Jer. 34:18, 19; Ezek. 17:19), and an oath was sworn (Gen. 21:31). Accordingly, a breach of covenant was regarded as a heinous sin (Ezek. 17:12-20). The marriage compact is called "the covenant of God" (Prov. 2:17). As a witness to the covenant a gift was presented (Gen. 21:30), or a heap of stones set up (Gen. 31:52). (2) Improperly, of a covenant between God and man. As man is not equal to the position of an independent covenanting par-



ch a covenant is not strictly a mutual compact, at a promise on the part of God to arrange his providences for the welfare of those who should under him obedience.

**2. Covenants Mentioned.** The following covenants are mentioned in Scripture: (1) **The covenant with Noah**, in which God assured Noah that judgment would not again come to men the form of a flood; and that the recurrence of the seasons and of day and night should not cease (Gen. 9; Jer. 33:20). (2) **The covenant with Abraham.** The condition of this covenant was that Abraham was to leave all his country, kindred, and father's house, and to follow the Lord into the land which he would show him. The promise was a fourfold blessing: (1) Increase into a numerous people; (2) Material and spiritual prosperity—"I will bless thee;" (3) The exaltation of Abraham's name—"make thy name great;" (4) Abraham was not only to be blessed by God, but to be a blessing to others (Gen. 12:1-3). Later this covenant was renewed, and Abraham was promised on and numerous posterity (Gen. 15). About thirteen years after the making of the covenant was renewed, with a change of his name and establishment of circumcision, which was to be the sign of accepting and ratifying the covenant (Gen. 17). (3) **The covenant with Israel.** This took place at Sinai, when the people had manifested their acceptance of the words of the covenant as found in the Ten Commandments (Exod. 24:28; 24:3), and promised to keep the law. Their obedience to the commands of the law was to be rewarded by God's constant care of them, temporal prosperity, victory over enemies, and the pouring out of his Spirit (Exod. 23:20, sq.). The seal of this covenant was to be circumcision, which was called "Jehovah's covenant" (Deut. 4:13). It was renewed at different periods of Jewish history (Deut. 29; Josh. 24; 2 Chron. chaps. 15, 23, 29, Ezra 10; Neh. chaps. 9, 10). (4) **Covenant with David.** This was in reality but another and more specific form of the covenant with Abraham, and had its main object to mark with greater exactness the line through which the blessing promised in the Abrahamic covenant was to find accomplishment. The seed-royal thenceforth was to be in the house of David (2 Sam. 7:12; 22:51), and, especially in connection with the One who was to be preeminently the child of promise in that house, all good, first to Israel, and then to all nations, should be realized (Psa. 2 and 22; Isa. 9:6, 7, etc.).

**Ceremonies.** "Covenants were not only sealed with an oath (Gen. 26:28; 31:53; Josh. 2; 2 Kings 11:4), but, after an ancient Chaldean custom, confirmed by slaughtering and cutting a lamb into two halves, between which the parties stood, to intimate that if either of them broke the covenant it would fare with him as with the lamb and divided beast (Gen. 15:9, sq.; Jer. 34:18, sq.). Moreover, the covenanting parties were required to have a common meal (Gen. 26:30, sq.; comp. 2 Sam. 3:20 with v. 12), or at least a partake of salt (some grains of it)" (Keil, *Bib. Arch.*, ii, 382). See COVENANT OF SALT.

Among the Medes, Lydians, Armenians, Arabs, Scythians, and other nations the parties to a treaty were wont to draw blood from their veins and to drink or lick it. This custom was unknown to the Israelites.

According to the Mosaic ritual, the blood of the victim was divided into halves; one half was sprinkled upon the altar, and the other upon the people (Exod. 24:6, sq.). The meaning of this seems to be that, in the sprinkling of the blood upon the altar, the people were introduced into their gracious fellowship with God and atonement made for their sin. Through the sprinkling of the blood upon the people Israel was formally consecrated to the position of God's covenant people.

**COVENANT OF SALT** (Heb. *ברית מלח*, *ber-eeth' meh'-lakh*). Covenanting parties were accustomed to partake of salt, to make the covenant a *covenant of salt* (Num. 18:19; 2 Chron. 13:5), i. e., inviolably sure. The meaning appears to have been that the salt, with its power to strengthen food and keep it from decay, symbolized the unbending truthfulness of that self-surrender to the Lord embodied in the sacrifice, by which all impurity and hypocrisy were repelled.

**COVENANT, THE NEW.** In the New Testament we read of only two covenants—the *new* and the *old*, the former brought in and established by Christ, and the latter in consequence ceasing to exist. The *old*, i. e., the covenant of law, with all its outward institutions and ritualistic services, is regarded as *old* because its full and formal ratification took place before the other. In *germ* the *new* covenant (or that of *grace*) existed from the first; and partial exhibitions of it have been given all along the world's history. It was involved in the promise of recovery at the fall.

**COVERING THE HEAD** in prayer (1 Cor. 11:4-6). "The Jewish men prayed with the head covered, nay, even with a veil before the face. Greek usage required that the head should be bare on sacred occasions; and this commended itself to Paul as so entirely in accordance with the divinely appointed position of man (v. 3) that for the man to cover his head seemed to him to cast dishonor on that position. His head ought to show to all (and its being uncovered is the sign of this) that no man, but, on the contrary, Christ, and through him God himself, is Head (Lord) of the man. . . . A woman, when praying, was to honor her head by having a sign upon it of the authority of her husband, which was done by having it covered; otherwise she dishonored her head by dressing, not like a married wife, from whose headdress one can see that her husband is her head, but like a loose woman, with whose *shorn* head the uncovered one is on a par" (Meyer, *Com.*, in loc.). The above command does not refer to private or family prayer.

**COVERT FOR THE SABBATH.** See SABBATH, COVERT FOR.

**COVETOUSNESS** (Heb. *חַמְצוֹן*, *chaw-ma'lon*, to desire; *בְּזָצִי*, *beh'-tsah*, dishonest gain; Gr. *πλεονεξία*, *pleh-on-ex-ee'-ah*, the wish to have more), an inordinate desire for what one has not, which has

its basis in discontentment with what one has. It has an element of lawlessness, and is sinful because contrary to the command, "Be content with such things as ye have" (Heb. 13:5), because it leads to "trust in uncertain riches," to love of the world, to forgetfulness of God, and is idolatry (Col. 3:5), setting up wealth instead of God. It ranks with the worst sins (Mark 7:22; Rom. 1:29). Our Lord especially warns against it (Luke 12:15), as does St. Paul (Eph. 5:3, etc.). A man may be *covetous*, eager to obtain money, and not *avaricious* or *penurious*, i. e., unwilling to part with money, or *sordid* and *niggardly*, i. e., mean in his dealings. He may or may not be miserly.

The verb is also used in a good sense (1 Cor. 12:31).

**COV.** See ANIMAL KINGDOM.

**COZ** (Heb. *קוצ*, *kolse*, a thorn), the father of Anub and others of the posterity of Judah (1 Chron. 4:8), where, however, his own parentage is not stated, unless he be a son or brother of Ashur (in v. 5), B. C. before 1300.

**COZ'BI** (Heb. *קוצבי*, *koz-bee'*, false), the daughter of Zur, a Midianitish prince. While in the act of committing lewdness with Zimri, an Israelitish chief, she was slain by Phinehas, who thrust a javelin through them both (Num. 25:15, 18), B. C. about 1170.

**CRACKLING** (Heb. *קלל*, *kole*, voice, i. e., noise). "The crackling of thorns under a pot" (Eccles. 7:6) is a proverbial expression for a roaring but quickly extinguished fire.

**CRACKNEL** (Heb. plural *קרקלים*, *nik-kood-deem'*), a kind of biscuit baked hard and punctured with holes, such as the wife of Jeroboam sent to the prophet Ahijah (1 Kings 14:3). The original word, in nearly the same form, is rendered "moldy" in Josh. 9:5, 12.

**CRAFT, CRAFTSMAN.** See HANDICRAFT.

**CRAFTINESS, CRAFTY** (Heb. *עָרָם*, *avar-am'*, to be bare, cunning, subtilty; Gr. *πανουργία*, *pan-oorg-eē-ah*, adroitness, unscrupulousness) are terms used in the Bible as applied to the sly, subtle, wily, deceitful, and fraudulent (Job 5:12, 13; Psa. 83:3; Luke 20:23; 1 Cor. 3:19; 2 Cor. 4:2; 12:16, etc.).

**CRANE.** See ANIMAL KINGDOM.

**CREATION**, the work of God in bringing into existence the universe, including both the material and the spiritual worlds; in a more restricted sense, the bringing into existence and into its present condition the earth and the system to which it belongs.

**1. Christian View.** According to Christian doctrine, God alone is eternal. The system or systems of the material universe, as well as matter itself, also spiritual beings, except God, had a beginning. They were absolutely created, made "out of nothing," by the power of the almighty will. The first sentence of the Apostles' Creed is to be taken in its broadest and deepest sense, "I believe in God the Father Almighty, Maker of heaven and earth."

**2. Biblical.** The record of the creation in Genesis relates principally in its details to the

creation of the earth, or the system to which earth belongs, and to the creation of man. The first words of the record, however, at least suggest a still broader conception. Taking the account as a whole, we have revealed a succession of creative acts, constituting together one great process of creation. And whatever interpretations have been given as to the various stages of this process—the "days" of creation, or of other particulars—fact of chief import remains unclouded. To God is ascribed the work of bringing into existence, by the free exercise of his creative power, the world and all orders of beings that therein. This is the uniform teaching of the Testament Scriptures (Psa. 33:6; Isa. 45:18; 10:12, etc.). The doctrine of the New Testament upon this subject is not merely a repetition, but in some respects a development or further unfolding of that contained in the Old. Thus, with greater explicitness the existence of superhuman intelligence is attributed in the New Testament Scriptures to divine creative power. As the heavenly spiritual world comes more clearly into view in the New Testament, along with this comes more clearly the declaration that all spiritual beings, outside of God, owe their origin to him. Also, that creative "Word of the Lord," upon which such stress is laid in the Old Testament, in the New Testament is identified with Christ. The second person of the Trinity is revealed as the one most directly connected with the work of creation. In the New Testament creation has its explanation and its end (see 1 Cor. 1:3; 1 Cor. 8:6; Eph. 3:9-11; Heb. 1:2; 2 Cor. 1:16).

**3. Antichristian Views.** It is required to distinguish clearly between Christian doctrine upon this subject and antichristian opposition theories. Particularly should be noted: (1) **Materialism**, which assumes the eternal existence of matter and regards matter as the fundamental principle of all things. This doctrine is atheistic. (2) **Pantheism**, which identifies the works of God or the universe which God has created, with himself—a form of speculation which often exercised a powerful charm over a certain class of minds, but which is, like materialism, essentially immoral. (3) **Emanationism**, which regards things created, not as really creations produced by the free exercise of divine power, but as emanating or flowing forth from God as a stream issues from its fountain. This view regards God as merely passive. Logically, creation would be without beginning or end. No room is left for design in creation, to say nothing of other creative agencies equally serious. (4) **Evolution**, a theory which, in its rigid materialistic form, has been taught so as to deny the Christian doctrine of creation. Abridged and modified forms of this theory, however, are held by many Christian scientists and theologians. Evolution becomes antichristian only when it seeks to explain the world and the existing order of things without recognizing the creative power and work of God. This it has often attempted, though in vain.

**4. Importance of Doctrine.** True doctrine upon this subject is both theoretically and practically of fundamental importance: (1) In relation to God, whose eternal greatness and majesty



felt by us only when we conceive of him as before all worlds" and the Creator of all. (2) Here, first of all, true religion establishes its claim on us; for He who has created us and all things rightly require our worship and service. In the creation we find also a true revelation, and he who recognizes this must admit the possibility and even the probability of more particular revelations. The objection to miracles in connection with revelation vanishes when one begins by accepting the miracle of creation.

This doctrine underlies all true repose of faith; for only when we apprehend the broad and wholesome teaching of the Scriptures upon this subject can we fully commit ourselves unto God as unto a faithful Creator."

**5. Literature.** See works upon systematic theology, particularly Van Oosterzee's *Christian Dogmatics*, Pope's *Compendium of Christian Theology*, Hodge's *Systematic Theology*, Tayler Lewis's *Days of Creation*, Hugh Miller's *Testimony of Rocks*, Janet's *Final Causes*.—E. McC.

**CREATURE** (Heb. נֶפֶשׁ, *neh'-fesh*, a breathing creature; Gr. κτίσις, *ktis'-is*, a making, *thing made*; κτίσμα, *ktis'-mah*, formation).

1. In Old Testament use "creature" is a general term for any animal (Gen. 1:21, 24, etc.).

2. In New Testament: (1) A term for the whole creation or for any created object, e. g., "Every creature of God is good" (1 Tim. 4:4); "Nor height, nor depth, nor any other creature" (Rom. 8:39, etc.). (2) Humanity individually or collectively. "Preach the Gospel to every creature" (Mark 16:15); "The creature was made subject," etc. (Rom. 8:20, 21). See GLOSSARY.

**CREATURE, LIVING** (Ezek. 1:5, sq.; 15, 17, 20). See CHERUBIM.

**CREDITOR.** See DEBT, LOAN.

**CREED** (*credere*, to believe), a statement of principles of belief which are fundamental and have not been disputed. In the early Eastern Church a summary of this sort was called the *lesson* (Gr. μάθημα), and the catechumens were required to learn it; also σύμβολον (*symbolon*), a mark, token, or badge, as a seal ring—the proof of orthodoxy, whereby the Church may know its own members; also κανὼν (Gr. κανὼν), the *rule*, viz., of faith.

The first object of creeds was to distinguish the Church from the world, from Jews and pagans. The earliest formularies contained simply the leading doctrines and facts of the Christian religion. The second object was to distinguish between persons professing the Christian faith, i. e., those who retained the apostolic doctrine, and those who departed therefrom and fallen into errors on important points. The *Apostles' Creed* is of the first class, the *Nicene* and *Athanasian* of the second. The *Apostles' Creed* is an early summary of the Christian faith, in which all Christian Churches, Greek, Roman, and Protestant, agree. By many members of the Church of Rome it is held to have been written by the apostles themselves, but it is generally admitted that, in its present form at least, it is not of earlier date than the fourth century. The *Athanasian Creed* was supposed to have been drawn up by Athanasius, in the fourth century. But it so plainly rejects the errors of the

Nestorians, Eutychians, and Monothelites, that it must have been written after the promulgation of these heresies.

The Nicene Creed was adopted at the Council of Nice, A. D. 325, and enlarged at the second Council of Constantinople, A. D. 381, by which the faith of the Church respecting the person of Christ was set forth in opposition to certain errors, especially Arianism. The Nicene Creed is held to be of authority in the Greek and Roman Churches, and is admitted by most Protestant Churches.

**CREEK** (Gr. κόλπος, *kol'-pos*, *bosom*), an inlet from the sea, e. g., St. Paul's Bay, island of MALTA (q. v.), where the apostle was wrecked (Acts 27:39).

**CREeping THING** (Heb. שֹׂרֵץ, *sheh'-rets*, an active mass of minute animals; or, Heb. נִשְׁרָץ, *reh'-mes*, *creeping*), a term used in Scripture (Gen. 1:24; 6:7, etc.) to designate both reptiles, insects, aquatic creatures, and the smaller mammalia.

**CRES'CENS** (Gr. Κρήσκης, *krace'-kace*, *growing*), an assistant of the apostle Paul, who left Rome for Galatia (2 Tim. 4:10). Of him nothing further is known; the accounts of his having been a preacher in Galatia, and having founded the Church in Vienna, are mere legendary glosses on this passage (Ellicott, *Com.*, in loco).

**CRETANS.** See CRETE.

**CRETE** (Gr. Κρήτη, *kray'-tay*, *carnal*, *fleshly*), called now Candia, a large island in the Mediterranean, about one hundred and fifty miles in length and from six to thirty-five wide. It lies midway between Syria and Malta. Anciently it possessed its hundred cities. It is mountainous, and its famous peak is Mount Ida. The vessel, carrying PAUL (q. v.) on his way to Rome, sailed along the southern coast of the island, where it was overtaken by a storm (Acts 27:7-21). The Cretes (Acts 2:11; "Cretians," Tit. 1:12, A. V.) are now called Cretans. It seems likely that a very early acquaintance existed between the Cretans and the Jews; and the special mention of the Cretans among those attending the great Pentecost (Acts 2:11) is just what we should expect. The Cretans had a name in ancient times for being good sailors; also for skill in archery and expertness in ambushing. Hence they were frequently engaged as light-armed troops by other nations.

The ancient notices of their character fully agree with the quotation which Paul produces from "one of their own poets" (Tit. 1:12): "The Cretans are always liars, evil beasts, slow bellies" (literally, *idle gluttons*). The classics abound with allusions to the untruthfulness of the Cretans; and it was so frequently applied to them that *Kray-tidz'-ein* (Κρηρίζειν), "to act the Cretan," was a synonym to *play the liar*.

**CRIB** (Heb. מַגֵּרֶת, *ay-booce'*, *manger*, or *stall*), a stall (Prov 14:4), or simply a manger to eat out of (Job 39:9; Isa. 1:3).

**CRIMSON.** See COLORS, 2, (3).

**CRISPING PIN** (Heb. חֲרִישׁ, *khaw-reet'*, *pocket*, Isa. 3:22), properly a pouch for holding money, generally carried by men in the girdle, or in a purse (q. v.); rendered "bag" in 2 Kings 5:23.

**CRISPUS** (Gr. *Κρίσπος*, *kris'-pos*, *curled*), chief of the Jewish synagogue at Corinth (Acts 18:8), converted and baptized by the apostle Paul (1 Cor. 1:14). According to tradition, he became afterward bishop of Aegina.

**CROOKBACKED** (Heb. *גִּבְבָּנִי*, *gib-bane'*, to be arched, or contracted). A humpback (Lev. 21:20, 21) was one of the blemishes which unfitted a priest for the sacred service of the sanctuary.

**CROP** (Heb. *מֹרֶסֶת*, *moor-aw'*, *conspicuous*), this part of the bird, with its feathers, was cast among the ashes at the side of the altar, and not burned with the rest of the fowl (Lev. 1:16). See SACRIFICE.

**CROSS** (Gr. *σταυρός*, *stōw-ros'*, *a stake*; Lat. *crux*).

1. **Form.** The cross which was used as an instrument of death (see CRUCIFIXION) was either a plain vertical stake to which the victim was fastened, with the hands tied or nailed above the head, or such a stake provided with a crossbar, to which the victim was fastened with the arms outstretched. Of this latter kind three varieties were known, so that there were four forms of the cross: (1) **Simple** (Lat. *simplex*), †; (2) **St. Andrew's** (*decussate*), X; (3) **St. Anthony's** (*commissa*), T; (4) **The Latin** (*immisa*), +.

Other forms have been invented, and used as emblems, e. g., the Greek cross, consisting of four equally long arms, +; double cross, ††, whose upper bar refers to the inscription by Pilate on the cross of Jesus; and the triple, ≡, ≡, of which the first is used by the pope, the second by the Raskolniks.

In addition to the transverse bar there was sometimes a peg, or other projection, upon which the body of the sufferer rested, to prevent its weight from tearing away the hands.

2. **Emblem.** That the cross was widely known in pre-Christian times as an emblem has been clearly shown by independent investigators. Indeed, it was a well-known heathen sign. "In the British Museum there is the statue of Samsi Vul, king of Assyria, B. C. 825; on his breast he wears this X. The vestments of the priests of Horus, the Egyptian god of light, are marked +. At Thebes, in the tombs of the kings, royal cows are represented plowing, a calf playing in front. Each animal has a + marked in several places on it. M. Rassam has found buildings at Nineveh marked with the Maltese cross. Osiris, as well as Jupiter Ammon, had for a monogram a +. The cross is found marked on Phœnician monuments B. C. 1600" (Harper, *Bib. and Mod. Dis.*, p. 104).

In Christian times the cross, from being in itself the most vile and repulsive of objects, became in the minds of believers the symbol of all that is holy and precious. As Christ is the "wisdom of God and the power of God" unto salvation, it is but natural that those who experience the power of this salvation should glory in the cross. The exact time of its adoption as a Christian emblem is unknown. In the pre-Constantine period the sign of the cross seems to have been quite generally recognized by primitive Christians. They ap-

pear to have contemplated it only as a symbol, without any miraculous energy, and associated with that which was hopeful and joyous. On tombstones of the early Christians the cross was the emblem of victory and hope. It was only after superstition took the place of true spirit devotion that the figure of the cross was used as borne about as a sacred charm.

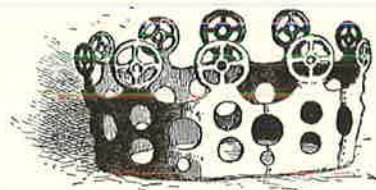
In the latter part of the 3d century people signed the cross in token of safety, and laid stress on figures of it as a preservative against both spiritual and natural evil. This superstitious feeling was stimulated by the discovery of what was held to be the real cross upon which our Lord suffered. The empress Helena, mother of Constantine, about A. D. 326, visited Palestine, and was shown three crosses by a Jew. In order to know which was the genuine one, Macarius, bishop of Jerusalem, suggested that they be tested by their power of working miracles. Only one being reported as possessing this quality was declared to be the real cross.

3. **As Signature.** As early as the 6th century it had become the custom to place the crosses (†††) near the signature of important documents, these having the value of an oath on the part of the signer. Priests added it to their signatures, and bishops, as a sign of the dignity of their office, placed it before their signatures. Crosses were used in diplomatic documents as early as the 5th century. By tradition the cross is now used as a signature by those unable to write.

4. **Figurative.** The cross is used in Scripture in a general way, for what is painful and mortifying to the flesh (Matt. 16:24). After the resurrection of our Lord the cross is spoken of as representative of his whole sufferings from birth to his death (Eph. 2:16; Heb. 12:2), and the whole doctrines of the Gospel (1 Cor. 1:18; Gal. 6:14); while the opposers of the Gospel are spoken of as enemies of the cross (Phil. 3:18). "The cross of Christ" (1 Cor. 1:17) represents that Christ was crucified for man, and thereby procured his salvation.

**CROW.** See ANIMAL KINGDOM.

**CROWN.** 1. **Origin.** This ornament, which is both ancient and universal, probably originated from the fillets used to prevent the hair from



Ancient Crown (Slavonic).

being disheveled by the wind. Such fillets still common, and they may be seen on the sculptures of Persepolis, Nineveh, and Egypt; gradually developed into turbans, which by the addition of ornamental or precious material summed the dignity of miters or crowns. The



them as ornaments probably was suggested by the natural custom of encircling the head with wreaths in token of joy and triumph (Wisd. 2:8; 1 Macc. 1:13).

**2. Bible Use.** Several words in Scripture are rendered "crown:"

(1) *Neh'-zer* (Heb. נֶזֶר, literally, something *set apart, consecration*; hence *consecrated hair*, as of a Nazirite) is supposed to mean a *diadem*. It is applied to the plate of gold in front of the high priest's miter (Exod. 29:6; 39:30); also to the diadem which Saul wore in battle, and which was brought to David (2 Sam. 1:10), and that which was placed on the coronation of Joash (2 Kings 11:12). The crown was in universal use by priests, and in religious services. "A striped headdress and *mitre*," or "a short wig, on which a band was stretched, ornamented with an asp, the symbol of royalty," was used by the kings of Egypt in religious ceremonies (Wilkinson, *Anc. Egypt.*, iii, 4, fig. 13). The crown worn by the kings of Assyria was "a high miter . . . frequently adorned with flowers, etc., and arranged in bands of linen and silk. Originally there was only one band, but afterward there were two, and the ornaments were richer" (Layard, ii, 320).

(2) *Ataw-rav'* (Heb. עֲטָרוֹת, *circlet*; Gr. στέφανος, *step'-an-os*), a more general word for crown, and used for crowns and head ornaments of various sorts. When applied to the crowns of kings it appears to denote the state crown as distinguished from the diadem, as, probably, the crown taken from David from the king of Ammon at Rabbah, and used as the state crown of Judah (2 Sam. 12:1). As to the shape of the Hebrew state-crown we can form an idea only by reference to ancient crowns. The diadem of two or three fillets may have signified dominion over two or three countries. Rev. 12:3; 13:1; 19:12, allusion is made to *many crowns* worn in token of extended dominion.

(3) *Kel'-ther* (Heb. כִּתְרֵי, *chaplet*), the name given (Esth. 1:11; 2:17; 6:8) to the ancient Persian crown, which was, doubtless, the high cap or tiara often mentioned by Greek historians.

(4) Other Hebrew terms rendered "crown" are *korona* (קִרְוָה), a wreath or border of gold around the edge of the ark of the covenant (Exod. 25:11, etc.); and *kod-kode'* (קִדְדֵי), the crown of the human head (Gen. 49:26, etc.). The Greek word στέμμα, *stemma*, is used only once in the New Testament (Acts 14:13) for the "garlands" used with victims.

**3. Figurative.** The crown was a symbol of victory and reward, victors being crowned in the Grecian games. These crowns were usually made of leaves, which soon began to wither. In opposition to this is the incorruptible crown (1 Cor. 9:25; 2 Tim. 2:5), a crown of life (James 1:12; 1 Pet. 5:4; Rev. 2:10). The meaning of the crown of thorns placed on the head of Jesus (Matt. 27:29) was to insult him under the character of the king of the Jews. The crown is also used as an emblem of an exalted state (Prov. 12:4; 17:6; 18:28; Phil. 4:1, etc.).

**CROWN OF THORNS** (Gr. στέφανον ἐξ ἀκανθῶν). The Roman soldiers made a crown out of some thorny plant, and crowned our Lord in mockery (Matt. 27:29). "The object was not to cause suffering, but to excite ridicule; so that while we cannot altogether dissociate the idea of something painful from this crown of thorns we must not conceive of it as covered with prickles, which were intentionally thrust into the flesh. It is impossible to determine what *species* of thorn it was" (Meyer, *Com.*, in loc.). See **THORN**.

**CRUCIFIXION. 1. History.** This form of punishment was in use among the Egyptians (Gen. 40:19), the Carthaginians, the Persians (Esth. 7:10), the Assyrians, Scythians, Indians, Germans, and from the earliest times among the Greeks and Romans. After the conquest of Tyros Alexander the Great ordered two thousand Tyrians to be crucified as punishment for the resistance which that city made. Crucifixion was abolished by Constantine, probably toward the end of his reign, owing, doubtless, to his increasing reverence for the cross. Punishment by the cross was confined to slaves or to malefactors of the worst class. Exemption from it was the privilege of Roman citizenship.

**2. Among the Jews.** Whether this mode of execution was known to the ancient Jews is a matter of dispute. The Hebrew words said to allude to crucifixion are *taw-law'* (טַו־לָוִי) and *yaw-kak'* (יָו־כָּכֵי), generally rendered in the A. V. "to hang" (Num. 25:4; Deut. 21:22; 2 Sam. 18:10). The Jewish account of the matter is that the exposure of the body tied to a stake by the hands took place after death. The placing of the head on an upright pole has been called crucifixion. Crucifixion *after* death was not rare, the victim being first killed in mercy. The Jews probably borrowed this punishment from the Romans.

Among the Jews, as well as among the Romans, crucifixion was considered the most horrible form of death; and to a Jew it would seem the more horrible from the curse, "He that is hanged is accursed of God" (Deut. 21:23). Our Lord was condemned to it by the popular cry of the Jews (Matt. 27:23) on the charge of sedition against Cæsar (Luke 23:21-23).

**3. Process.** Crucifixion was preceded by scourging with thongs, to which were sometimes added nails, pieces of bone, etc., to heighten the pain, often so intense as to cause death. In our Lord's case, however, this infliction seems neither to have been the legal scourging after sentence nor yet the examination by torture (Acts 22:24), but rather a scourging *before* the sentence to excite pity and procure immunity from further punishment (Luke 23:22; John 19:1). The criminal carried his own cross, or a part of it, in which case another was compelled to share the burden (Luke 23:26). The place of execution was outside the city (1 Kings 21:13; Acts 7:58; Heb. 13:12); arrived there, the condemned was stripped of his clothes, which became the perquisite of the soldiers (Matt. 27:35); and the cross having been previously erected he was drawn up and made fast to it with cords or nails, although sometimes he was fastened to the cross, which was afterward raised. The feet of the victim were generally three or four feet from

the earth. Before the nailing or binding took place a medicated cup was given out of kindness to confuse the senses and deaden the pangs of the sufferer (Prov. 31:6), usually of "wine mingled with myrrh," because myrrh was soporific. Our Lord refused it that his senses might be clear (Matt. 27:34; Mark 15:23).

If the nailing was the most painful mode in the first instance the other was more so in the end, for the sufferer was left to die of sheer exhaustion, and when simply bound with thongs it might take days to accomplish the process; for usually a strong pin projected out of the central stem, on which the body of the sufferer rested. Instances are on record of persons surviving for nine days. Owing to the lingering character of this death our Lord was watched, according to custom, by a party of four soldiers (John 19:23), with their centurion (Matt. 27:66), to prevent the person being taken down and resuscitated. Fracture of the legs was resorted to by the Jews to hasten death (John 19:31). This was done to the two thieves crucified with Jesus, but not to him, for the soldiers found that he was dead already (John 19:32-34). The unusual rapidity of our Lord's death was due to the depth of his previous agonies, or may be sufficiently accounted for simply from peculiarities of constitution. Pilate expressly satisfied himself as to the actual death by questioning the centurion (Mark 15:44). In most cases the body was suffered to rot on the cross by the action of the sun and rain or to be devoured by birds and beasts. Sepulture was generally, therefore, forbidden, but in consequence of Deut. 21:22, 23 an express national exception was made in favor of the Jews (Matt. 27:58).

**CRUSE**, the rendering of three Hebrew words:

1. *Tsap-pakh'-ath* (צפפח), literally, *spread out*, usually thought to be a *flask*, but more likely a shallow *cup* for holding water (1 Sam. 26:11, 12, 16; 1 Kings 19:6) or oil (1 Kings 17:12, 14, 16). "In a similar case in the present day this would be a globular vessel of blue porous clay, about nine inches diameter, with a neck of about three inches long, a small handle below the neck, and opposite the handle a straight spout, with an orifice about the size of a straw, through which the water is drunk or sucked" (Smith, *Bib. Dict.*, s. v.).

2. *Bak-book'* (בכב), so called from the *gurgling* sound in emptying (1 Kings 14:2), an "earthen bottle" (Jer. 19:1, 10).

3. *Tsel-o-kheeth'* (צלח), probably a flat metal saucer of the form still common in the East. It occurs in 2 Chron. 35:13, "pans;" and other words from the same root are found in 2 Kings 2:20, "cruse," and 2 Kings 21:13, "dish."

**CRYSTAL**. See MINERAL KINGDOM.

**CUBIT**. See METROLOGY, I.

**CUCKOW**. See ANIMAL KINGDOM.

**CUCUMBER**. See VEGETABLE KINGDOM.

**CUD**. See 1, p. 1130.

**CUMI** (Gr. *κοῦμι*, *koo'-mee*, from Heb. קומי, *koo'-mee*), "arise" (Mark 5:41).

**CUMMIN**. See VEGETABLE KINGDOM.

**CUNNING**. See GLOSSARY.

**CUP**, the rendering mostly in the Old Testament of the Heb. כוס, *kose*; in the New Testament, of the Gr. ποτήριον, *pot-ay'-ree-on*.

1. **Egyptian**. These were very varied in form, the paintings upon the tombs representing many of elegant design, while others are deficient both in form and proportion. Many were of gold and silver (Gen. 44:2; comp. Num. 7:84), some being richly studded with precious stones, inlaid with vitrified substances in brilliant colors, and even enameled. They were also made of hard stones, pottery, glass, and porcelain.

2. **Assyrian**. Cups and vases among the Assyrians were even more varied in form and design than among the Egyptians. The materials employed were about the same—the precious metals, copper, bronze, glass, and pottery, both glazed and unglazed. Some of their drinking cups terminated in the head of a lion, with a handle. Other festoons are more like bowls in form and fluted.

3. **Hebrew**. The cups of the Jews, whether of metal or earthenware, were probably borrowed from Egypt or from the Phœnicians, who were celebrated in that branch of workmanship. In Solomon's time all his drinking vessels were of gold (1 Kings 10:21). The cups mentioned in the New Testament were often, no doubt, made after Greek and Roman models.

In Isaiah (22:24) the word translated "cup" is *ag-gamm'* (Heb. אגגם, literally, a trough for washing garments), and signifies a *laver*, or basin, rendered in Exod. 24:6, and "goblet," Cant. 7:1. The cups in 1 Chron. 28:17 were broad bowls of libation, improperly rendered "covers" (Exod. 25:29; 37:16; Num. 4:7).

4. **Cup of Divination**. The use of such cups was a practice common to Syria and Egypt as early as the time of the patriarch Jacob. Other



Divining Cup.

wise the question, "Is not this it in which my father dranketh, and whereby indeed he divineth?" (Gen. 44:5) would have lost half its force with the brethren of Joseph. "Among the Egyptians the sort of divination consisted in pouring clean water into a goblet, and then looking into the water representations of future events; or in pouring water into a goblet or dish, dropping in pieces of gold or silver, also precious stones, and then observing and interpreting the appearance of



ater. Melted wax was also poured into the  
ater, and the will of the gods interpreted by the  
iously shaped figures formed in this way. But  
e cannot infer with certainty from this that  
Joseph actually adopted this superstitious practice.  
ne intention of the statement may simply have  
en to represent the goblet as a sacred vessel  
d Joseph as acquainted with the most sacred  
ings" (K. and D., *Com.*, in loc.).

**5. Figurative.** "Cup" is employed in both  
testaments in some curious metaphorical phrases:  
"The portion of the cup" is a general expression  
for the condition of life, prosperous or miserable  
(sa. 11:6; 16:5; 23:5).

A "cup" is also the natural type of sensual  
urement (Prov. 23:31; Jer. 51:7; Rev. 17:4;  
18:6). Babylon is termed a "golden cup" to  
press its splendor and opulence.

"Cup of consolation" (Jer. 16:7). It was the  
ental custom for friends to send viands and  
ne (the cup of consolation) to console relatives  
mourning feasts (comp. 2 Sam. 3:35; Prov.  
25:6).

"Cup of salvation" (Psa. 116:13) is probably  
e drink offering lifted in thanksgiving to God  
(am. 15:5; 28:7).

"Cup of blessing" (1 Cor. 10:16; called the  
up of the Lord," v. 21), i. e., the cup over  
ich the blessing is spoken, when the wine con-  
ned in it is expressly consecrated by prayer to  
e sacred use of the Lord's Supper. It is called  
Jewish writings, just as by Paul, "the cup of  
ssing," and is supposed to refer to the third  
o of wine drunk at the passover feast, over  
ich a special blessing was spoken. In 1 Cor.  
21 it is contrasted with the "cup of devils,"  
i. e., the cup drunk at heathen feasts.

The "cup of trembling," literally, "cup of reel-  
ing, intoxication" (Isa. 51:17, 22; Zech. 12:2),  
up of astonishment and desolation" (Ezek.  
33), "cup of fury" (Isa. 51:17, 22; Jer. 25:15),  
up of indignation" (Rev. 14:10) are figures  
resenting the effects of Jehovah's wrath upon  
wicked. God is represented as the master of  
anquet, dealing madness and stupor of venge-  
e to guilty guests. There is in the prophets  
more frequent or terrific image, and it is  
eated with pathetic force in the language of  
Lord's agony (Matt. 26:39, 42; John 18:11).

**CUPBEARER** (Heb. מַשְׁכֵּה, *mash-keh'*), that  
er of the household who tasted the wine and  
sed it to those at the table. He was often  
sen for his personal beauty and attractions,  
in ancient oriental courts was always a person  
rank and importance. From the confidential  
re of his duties and his frequent access to the  
il presence, he possessed great influence. The  
of cupbearer or butler to the king of Egypt  
the means of raising Joseph to his high  
ition (Gen. 41:9). Rabshakeh appears from his  
e to have filled a like office in the Assyrian  
rt (2 Kings 18:17). Nehemiah was cupbearer  
Artaxerxes Longimanus, king of Persia (Neh.  
1:2; 2:1). Cupbearers are mentioned among the  
ndants of Solomon (1 Kings 10:5; 2 Chron. 9:4).

**CURE.** See DISEASES.

**CURIOUS ARTS** (Gr. τὰ περίεργα, *tah per-*

*ee'-er-gah*, *officious, meddling*), magic, spoken of  
the black art as practiced by the Ephesian con-  
jurors (Acts 19:19). The allusion is doubtless to  
the *Ephesian spells*, i. e., charms, consisting of  
letters or monograms written on parchment and  
worn like amulets. See **MAGIC**.

**CURIOUSLY.** See GLOSSARY.

**CURSE**, the rendering of several Hebrew and  
Greek words. Many instances are recorded of  
cursing in the Scripture. Thus God cursed the  
serpent which had seduced Eve (Gen. 3:14); Cain,  
who slew his brother (4:11). He promised Abra-  
ham to curse those who should curse him. These  
divine maledictions are not merely imprecations,  
nor the expressions of impotent wishes; but they  
carry their effects with them, and are attended  
with all the miseries they denounce or foretell.  
Curses delivered against individuals by holy men  
(Gen. 9:25; 49:7; Deut. 27:15; Josh. 6:26) are  
not the expressions of revenge, passion, or im-  
patience; they are *predictions*, and, therefore, not  
such as God condemns.

The Mosaic law forbade the cursing of father or  
mother (Exod. 21:17) on pain of death, of the  
prince of his people (22:28), of one that is deaf  
(Lev. 19:14) or perhaps absent so that he could  
not hear. Blasphemy, or cursing God, was a cap-  
ital crime (Lev. 24:10, 11). See **ANATHEMA**.



Oriental Cupbearer.

**CURTAINS**, the rendering in the A. V. of  
three Hebrew terms:

1. *Yer-ee-aw'* (יְרֵיעָו, *tremulous*), the ten "cur-  
tains" of fine linen, and also the eleven of goats'  
hair which covered the tabernacle (Exod. 26:1-13;  
36:8-17). The charge of these curtains and of the  
other textile fabrics of the tabernacle was laid on  
the Gershonites (Num. 4:25). Having this definite  
meaning, the word became a synonym for the tab-  
ernacle (2 Sam. 7:2). Sometimes it means the  
sides of a tent (Isa. 54:2; Jer. 4:20; 10:20).

2. *Maw-sawk'* (מַוְסָק, *veil*), the "hanging" for  
the doorway of the tabernacle (Exod. 26:36, etc.),



and also for the gate of the court round the tabernacle (Exod. 27:16, etc.). See TABERNACLE.

3. *Doke* (כֹּהֵן, *fineness*) occurs in the expression, "stretcheth out the heavens as a curtain" (Isa. 40:22), and appears to have been a fabric such as is used by rich orientals for a screen over their courts in summer.

**CUSH** (Heb. כּוּשׁ, *koosh*).

1. A son (probably the eldest) of Ham. In the genealogy of Noah's children it is said, "Cush begat Nimrod" (Gen. 10:8; 1 Chron. 1:10). A number of his descendants are also mentioned.

2. A Benjamite, mentioned in the title of Ps. 7, respecting whom nothing more is known than that the psalm is there said to have been composed "concerning his words" (or affairs), B. C. 1000. He appears to have been an enemy of David and seeking an opportunity of injuring him, but to have been unsuccessful (v. 15).

3. **Land of.** "The name of Cush was derived from Egypt. To the Egyptians Kash denoted the districts south of the First Cataract, inhabited for the most part by races of a Nubian origin. . . . Kash was the Ethiopia of the classical geographers, and in the tablets of Tel-el-Amarna it is called Ka'si. In the later Assyrian inscriptions the name is written Ku'si, and it is this form of the name which we find in the Old Testament. In the Old Testament, however, the name has a much wider signification than it had either in Egypt or in Assyria. It embraces not only the African Kash of the Egyptian monuments, but also the southern coasts of Arabia" (Sayce, *Higher Crit.*, p. 132).

**CU'SHAN** (Heb. כּוּשָׁן, *koo-shawn*), if the name of a person (Hab. 3:7), is perhaps the same as CUSHAN-RISHATHA'IM (q. v.), king of Mesopotamia (Judg. 3:8, 10). Gesenius considers Cushman but another form of Cush, by which he understands Ethiopia.

**CU'SHAN-RISHATHA'IM** (Heb. כּוּשָׁן רִישַׁתַּיִם, *koo-shan' rish-aw-thah'-yim*, A. V. "Chushman") was a king of Mesopotamia who oppressed Israel during the period of the Judges eight years (Judg. 3:8). The country to which Cushman-rishathaim belonged is, by the Old Testament, probably located between the two rivers Euphrates and Chaboras. It was inhabited by Aramean tribes at the period of the judges in Israel. At that time neither Assyria nor Babylonia was strong enough to gain and hold complete dominion over these tribes. It is, therefore, easy to understand how he, dignified with the title of king, could make incursions into the rich country of Israel and plunder it.

No inscriptions written by these tribes have yet been found, and the name Cushman-rishathaim has not been discovered in any of the inscriptions, either of the Babylonians or of the Assyrians. It is probable that the name has been Hebraized. We therefore have no knowledge of the king's name or personality beyond the indications in the book of Judges.—R. W. R.

**CU'SHI** (Heb. כּוּשִׁי, *koo-shee'*, *Cushite*, or *Ethiopian*).

1. The messenger sent by Joab to announce to

David the success of the battle against Absalom and the death of the young prince (2 Sam. 18:21, 23, 31, 32), B. C. about 970.

2. The father of Shelemiah, and great-grandfather of Jehudi, which last was sent by the Jewish magnates to invite Baruch to read his rolls to them (Jer. 36:14), B. C. before 604.

3. The son of Gedaliah and father of the prophet Zephaniah (Zeph. 1:1), B. C. before 620.

**CUSHION.** See BED.

**CUSTOM** (Heb. חֹלֶה, *hal-awk'*, *way tax*, Ez. 4:13, 20; 7:24; Gr. τέλος, *tel'-os*, *tax*, 1 Macc. 1:35; Matt. 17:25; Rom. 13:7). See TAX.

**CUSTOM, RECEIPT OF** (Gr. τελώνιον, *telo'-nee-on*), a term signifying *toll-house* (Matt. 9: Mark 2:14; Luke 5:27).

**CU'THA, or CUTH** (Heb. כּוּתָּה, *kooth*, or כּוּתָּה *koo-thaw'*), name of a city of Babylonia mentioned twice only in the Old Testament. In one passage (2 Kings 17:30) it is connected with the worship of the god Nergal; in the other (2 Kings 17:24) it is mentioned along with Babylon and other cities furnishing the people who were deported and settled in Samaria. The city of Cutha was located a short distance eastward of Babylon, where the village of Tell-Ibrahim now marks its former site. It was one of the most important cities of ancient Babylonia. In the opinion of some it was the capital city of an ancient kingdom which existed before the city of Babylon had risen to power in the country. However that may be, the city continued to be a center of power through the Assyrian period, and many Assyrian kings halted there to pay tribute of worship at the shrine of its god Nergal, whose temple, known by the name E-shid-lam, has been found in the ruins at Tell-Ibrahim. After the taking of Samaria by the Assyrians Sargon, king of Assyria, transported inhabitants from Avva, Babylon, Hamath, and Samaria to Cutha, to take the place of those who had been removed into captivity. The people became known as Samaritans in later times, and a long enmity existed between them and the Jews. Among them the people of Cutha must have been prominent either because of numbers or of ability, for the new settlers were long called Cutheans. The history of Cutha shows periods of power and of decay. Sennacherib, king of Assyria, who destroyed Babylon, claims to have conquered Cutha in one of his great campaigns, and Nebuchadnezzar in a later day rebuilt and otherwise restored and beautified its temple. Cutha had two rivers or canals, and therefore probably possessed some commercial importance.—R. W. R.

**CUTTING OFF** from the people. See COMMUNICATION.

**CUTTINGS** (in the flesh), expressed by *saw-ret* (Heb. שַׂרֵּת, *Lev. 19:28*), *saw-reh'-teth* (שַׂרֵּת *incision*, Lev. 21:5), and *gud-go'-daw* (גֻּדְגֹּדָה, *a*, Jer. 48:37). Unnatural disfigurement of the body was prohibited by Moses, and seems to refer to the scratching of the arms, head, and face, common in times of mourning among the people of the East. The law gave the further prohibition



for print any marks upon you" (Lev. 19:28); tattooing, a custom very common among the age tribes, and still met with in Arabia. "This prohibition had no reference to idolatrous usages, it was intended to inculcate upon the Israelites proper reverence for God's creation" (K. and D., *m.*, in loc.).

Other authorities think that the prohibition refers to the superstitions and practices of heathenism. The priests of Baal cut themselves with knives to propitiate the god "after their manner" (Kings 18:28). Herodotus says the Carians, who lived in Europe, cut their foreheads with knives at festivals of Isis; in this respect exceeding the Egyptians, who beat themselves on these occasions (Herod. ii, 61). Lucian, speaking of the Syrian priestly attendants of this mock deity, says that, using violent gestures, they cut their arms and hands with swords. Tattooing indicated alliance to a deity, in the same manner as soldiers of slaves bore tattooed marks to indicate alliance or adscription. This is evidently alluded to in the Revelation of St. John (18:16; 17:5; 19:20), though in a contrary direction, by Ezekiel (1:1), by St. Paul (Gal. 6:17), in the Revelation (19:16), and perhaps by Isaiah (44:5) and Zechariah (13:6) (Smith, *Bib. Dict.*, s. v.). See MARK.

**CYMBAL.** See MUSIC, p. 764.

**CYPRESS.** See VEGETABLE KINGDOM.

**CYPRUS** (Gr. *Κύπρος*, *koo'-pros*), a large island in the Mediterranean off the coast of Syria. Its length is about one hundred and forty-eight miles, and its width from five to fifty miles. It was inhabited by the Phoenicians. In 477 B. C. the Greeks controlled it. In 58 B. C. it fell to the Romans. On the death of Alexander the Great it had been incorporated with Egypt. It was an imperial province in 27 B. C. The first New Testament notice of Cyprus is in Acts 4:36, where it is mentioned as the native place of Barnabas. It appears prominently in connection with the early spread of Christianity (Acts 11:19, 20). Paul and Barnabas visited it A. D. 44. It was Paul's first missionary field (Acts 13:4-13). The time of Gen. 10:4 and the Chittim of Isa. 23:1 are primarily the inhabitants of Citium, and not of the whole island. In 1878, by the terms of the "conditional convention," Cyprus was ceded by Turkey to Great Britain, the sultan retaining sovereignty and receiving annual payments in money in place of its revenues, and in 1887 the island was ceded to Great Britain.

**CYRENE** (Gr. *Κυρήνη*, *koo-ray'-nay*), a city founded by the Greeks, upon a beautiful tableland about a thousand eight hundred feet above the sea level. It was the capital of the district of Cyrenaica in Africa. It was a Greek city, but contained many Jews. Cyrene was represented in Jerusalem at the Pentecost (Acts 2:10). Simon, one of its people, helped Jesus bear his cross (Matt. 27:32). Cyrenian Jews had a synagogue at Jerusalem (Acts 6:9). It was destroyed in the 4th century by the Saracens. It is waste and occupied now by Arabs and Bedouins.

**CYRENIAN** (Gr. *Κυρηναῖος*, *koo-ray-nah'-ios*) of Cyrene, Matt. 27:32; Acts 11:20), a na-

tive of Cyrene (A. V.), or Cyrenaica, in Africa (Mark 15:21, etc.).

**CYRENIUS** (whose full name was PUBLIUS SULPICIUS QUIRINUS) was the second of that name mentioned in Roman history, and was consul with M. Valerius Messala. Some years after, A. D. 6, he was made governor of Syria, and made there a census, or *ἀπογραφή*. He was a favorite with Tiberius, and on his death, A. D. 21, he was buried with public honors by the senate at the request of the emperor. The census above named seems, in Luke 2:2, to be identified with one which took place at the time of the birth of Christ, when Sentius Saturnus was governor of Syria. Hence has arisen considerable difficulty, which has been variously solved, either by supposing some corruption in the text of St. Luke, or by giving some unusual sense to his words. But A. W. Zumpt, of Berlin, has shown it to be probable that Quirinus was *twice* governor of Syria, and, by very striking and satisfactory arguments, fixes the time of his governorship at from B. C. 4 to A. D. 1; the second A. D. 6-10.

**CYRUS** (Heb. *כִּרְשִׁי*, *ko'-resh*, Babyl. *Kurash*, old Persian *Kurush*; Gr. *Κύρος*, *koo'-ros*; Lat. *Cyrus*), the founder of the Persian empire, holds an important place both in biblical prophecy (Isa. 41:25; 44:28; 45:1-13) and history (Ezra 1:1-8; 4:3-5; 2 Chron. 36:22, sq.; Dan. 1:21; 10:1). To understand the part which he played in the history of Israel, and of the ancient world generally, we should keep in view some important facts of a general character:

**1. Condition of Western Asia.** When Cyrus appeared a complete political, social, and religious revolution was impending in western Asia. The region with which the Bible chiefly concerns itself had been controlled for thousands of years by the Semitic race, who had given to the world the elements of civilization, and were still to rule it by its conquering religions. The center of power and influence for the whole country from the mountains of Media to the Mediterranean, and from Mount Taurus to the Arabian desert, had always been in the East, in Babylonia or Assyria. The Chaldean dynasty in Babylon, which during the previous half century had been at the head of the empire founded by Nebuchadnezzar, was now rapidly declining.

**2. Israel and Babylon.** The political fortunes of Israel had, in the critical periods of its history, depended upon this eastern power, Assyria or Babylonia. By the former the northern kingdom of Israel had been destroyed, by the latter Judah and Jerusalem had been led away captive. The remnant of Israel, the hope of the world, was now still in bondage, and its fondly cherished hope of release seemed little likely to be fulfilled.

**3. The Iranians.** For about two centuries before this era a new people had been very gradually but surely coming into power in the mountainous region to the east of the Tigris. These



Cyrus.

were the Iranians, an offshoot of the Aryan race. After the main body of the Asiatic Aryans had descended into India the Iranians remained for many centuries in Baktria, on the slopes of the Hindu-Kush Mountains. Thence they moved in two divisions westward, the one settling in Media, the other in the region to the northeast of the Persian Gulf, called "Persis." The latter, the Persians, came later than the former, the Medians, and by a different route. They had at first but a small territory, which, however, just before the birth of Cyrus they had augmented by taking possession of Elam.

**4. Records of Cyrus.** For information about Cyrus we naturally look to the Greek historians and to the native annalists of Babylon and Persia. His fame among the Greeks was so great that they retailed no end of stories about his life and death, and so great was his influence in the world that they resorted to the supernatural to adequately explain it. Nearly all that they tell of his infancy and youth, and much relating to his mature years, is legendary or mythical. It is now possible, however, by the aid of the cuneiform inscriptions, to make out at least an outline story of his life.

**5. Cyrus as Prince of Persis.** Cyrus was born about 590 B. C. He was a descendant of Achaemenes, the founder of the royal line of Persia. His father was the first Carr' zses, and he himself was the grandson of the first, Cyrus. The annexation, about 596, of Elam, or Aushan, to the north of Persis with its capital, Susa (Shushan), was the event which gave the Persians independent standing among Eastern peoples. This was eleven years after the fall of the Assyrian empire, and the Medes, who had the principal share in that catastrophe, soon extended their dominion southward, so that when Cyrus came to his small hereditary dominions, about 558 B. C., they had been for some time in vassalage to the kindred Iranian monarchy of the north.

**6. He Conquers Media.** Astyages was then king of Media, about 550 B. C., and Cyrus attempted to throw off his yoke. Astyages marched against him, but his troops revolted and delivered him up to Cyrus, who spared his life and gave him a princely residence for the rest of his days. The whole Median dominion then fell to Cyrus. It had been extended already far to the west, and his possessions soon reached to the river Halys, halfway across Asia Minor.

**7. War with Lydia.** War with the powerful and ambitious Croesus of Lydia was inevitable. It terminated with the taking of Sardis in 547. An important result of this conquest was the subjection of the Greek cities and colonies on the coast land and islands of Asia Minor. The administration of this and other subject districts Cyrus left to carefully chosen viceroys. His dominions were still farther extended over the kindred Iranian tribes to the eastward, so that they stretched from the Aegæan Sea beyond the farthest limits of modern Persia.

**8. Condition of Babylonia.** The Semitic lowlands were still held precariously by the Chaldean monarchy. Nabonidus, the last native king of Babylon, who came to the throne in 555 B. C., was an inefficient ruler who spent his time in anti-

quarian research, while his subjects were neglected. In the East the inactivity of a monarch meant suffering and oppression among his people. The prosperity of the subjects of Cyrus excited the envy of the Babylonians, and they soon became ready for a change of masters. Soon after the subjection of Lydia northern Mesopotamia, from the Euphrates to the Tigris, submitted to Cyrus. But it was not till 538 that he felt himself justified in invading Babylonia proper.

**9. Fall of Babylon.** The invasion was accompanied by revolts in Babylonia itself. Early in Tammuz (June) a battle was fought in favor of Cyrus, not far from Bagdad. On the 14th of the month of Sippar, twenty-four miles N. of Babylon, was taken without a blow being struck. Two days later Babylon itself was entered by Gobryas, general of Cyrus, at the head of his troops. No resistance was offered, and Nabonidus was taken prisoner. On the 3d of Marchesvan (October) Cyrus himself entered the city and finally settled its affairs, proclaiming universal peace.

**10. His Later Actions.** He personally directed the policy of the newly won kingdom, and did not make Babylon his chief residence. The concerns of his great empire demanded his attention in many regions and local centers. It would appear that his eastern provinces, the least civilized of all, had most of his immediate care. He lived nine years after the surrender of Babylon. Conflicting stories are told of his latest deeds. He probably died at Pasargadae, the capital of his native Persis, near which a tomb still remains with a column inscribed, "I am Cyrus the king, Achaemenidean."

**11. His Character and Achievements.** Cyrus was one of the greatest men of any age. His genius for pacification and government was much more remarkable than his rare military talent. With an Asiatic career rivaling that of Alexander of Macedon, he was morally far greater than his imitator, though without any of the disadvantages of the son of Philip and the pupil of Aristotle. His personal qualities are illustrated by his having won the hearts of many people by speaking many strange tongues and professing many diverse religions. His administrative measures attest his statesmanship no less than his goodness. His liberation of the Hebrew exiles was the most far-reaching beneficent measure ever devised by a heathen monarch, and, along with the main tenet and purpose of his life, vindicates his prophetic title, "The anointed of Jehovah."

**12. Cyrus and the Jewish Restoration.** The liberation of the Hebrew exiles is not directly mentioned in the inscriptions of Cyrus which have been so far brought to light. But his chronicles state that he "proclaimed peace to all Babylon" immediately after his entrance into the capital, and, doubtless, the famous manifesto quoted in Ezra 1:2-4 was included among the proclamations. In considering the part played by Cyrus in the revival of Israel under Persian auspices we must keep in mind:

(1) The prophecies concerning Cyrus. Among these we should not restrict ourselves simply to those passages which directly refer to Cyrus. In a certain sense the whole of the second part



Jah (chaps. 40-46) is conditioned upon his achievements, since it is concerned with the return of Israel from captivity, which he was the means of accomplishing. We have, however, in the passages cited at the head of this article distinct and highly suggestive statements about Cyrus and his services to the cause of Jehovah. In Isa. 41:25, the remarkable announcement is made: "I have raised up one from the north, and he is come; in the rising of the sun one that calleth upon my name." This enlarges upon 41:2, "Who hath raised up one from the east?" The fulfillment is in the fact that while Cyrus came originally from the east of Babylonia, his advance upon that country was made from the north. Both of these related passages predict his unparalleled career of conquest, while 41:2 also asserts that the cause of "righteousness" is the motive of the whole career of the God-chosen man, or, in the prophet's own words, of him "whom righteousness reckons to follow him." In 44:28 Cyrus is introduced in connection with the promised rebuilding of Jerusalem and the temple. In carrying out his work he is to act as the "shepherd" of Jehovah, i. e., as the ruler and guardian of the people of Jehovah, all whose pleasure he is to perform. 45:1 he is called Jehovah's "anointed," i. e., he is appointed to the kingly office by Jehovah and endowed with the gifts for such a function. In the following context irresistible might is attributed to him through the help and presence of the God of Israel, uninterrupted and complete success are attendant upon him, and he is to fall heir to the accumulated treasures of the ancient Babylonian empire (45:1-3). All this is to be achieved that Cyrus, as the ruler of all the nations to whom Jehovah had hitherto revealed an unknown God, should learn his name and character, and these very surnames of shepherd and anointed had been given him for the sake of Jehovah's people (45:3-6). Further, the character of the restoration is set forth as a deliverance by which the people are free and voluntary (45:13).

2) **The spirit and policy of Cyrus.** To understand how Cyrus changed the face of western Asia, and particularly how he brought Israel to its feet again, we need to take a backward glance at the history of Babylonia and Assyria. The classic conception of government, exemplified in the domination of the Semites, was that of absolute monarchy, without any properly delegated power. All the officials of the empire, whether in the central city or in the dependent states, were creatures of the king, who himself was the sovereign and the agent of the gods. Moreover, the whole population was regarded as tributaries and servants of his central authority. Hence obedience and service were the functions of every subject of the

great king. How the subject should serve his own community, or even the state at large, it did not occur to an Assyrian ruler to inquire. The peoples of the vassal states and conquered communities were thus virtually held as slaves, and if they refused homage and tribute they were compelled, at the point of the sword, to contribute larger revenues. If they again refused their constructive rebellion was punished with the loss of home and country. Thus was instituted the terrible system of deportation, whose object was to break down the national spirit; for this had no right to assert itself as against the sovereignty of the king and the gods. Thus Samaria finally lost its independent existence. Thus, also, Judah and Jerusalem were apparently obliterated forever. In the lands whither the exiles were deported they were helpless before the king, and their obedience was unquestioned. This was the case even under the Chaldean régime of Nebuchadnezzar, who improved upon the old Assyrian system so far that he sought to utilize the talents and skill of the exiles rather than to crush out their manhood. Cyrus had a different conception of government. He knew that the contentment of the subject was the essential condition of national prosperity, and that to secure such contentment a large measure of local freedom was necessary. Hence he encouraged the national aspirations of the peoples whom he found enthralled under the yoke of Babylon. How this love of freedom and righteousness was providentially used for the emancipation of the Hebrews we have seen declared in the prophecies that have been just cited.

(3) **Cyrus and the returning exiles.** This motive of Cyrus is shown in his proclamation recorded in Ezra 1:2-4, the preface of which (1:1) states that Jehovah stirred up his spirit to accomplish the restoration of his people. In the manifesto itself Cyrus says that Jehovah charged him to build his house at Jerusalem, and this, the chief object of the new settlement, he commends to the Hebrews everywhere in his dominions. Besides he restored the sacred vessels of the temple which had been carried away by Nebuchadnezzar (1:7), furnished supplies, protection, and an escort to the expedition, and made grants of timber and provisions to the builders of the temple (3:7). That the enterprise was interrupted, even during the reign of Cyrus (4:3-5), was doubtless due to the absence of the king in his eastern provinces during the later years of his reign. What he could do for Israel that he did, and that, from the human standpoint, was practically everything. Without Cyrus the hope of Israel and of the world would have been quenched in the darkness of Babylonian bondage (Isa. 42:22; 49:9; 51:14).—J. F. McC.

## D

**DAB'AREH** (Josh. 21:28). This name is incorrectly spelt in the A. V., and should be DAB-ERATH (q. v.).

**DAB'BASHETH** (Heb. דַּבְּשֶׁת, *dab-beh'-sheth*, *lump*), a town on the border of Zebulun (Josh. 19:11). Its location has not been positively identified.

**DAB'ERATH** (Heb. דַּבְּרֶת, *daw-ber-ath'*, *pasture*), a Levitical town of Issachar (Josh. 19:12; 1 Chron. 6:72; *Dabareh*, Josh. 21:28). It lay at the western foot of Mount Tabor. The present insignificant village of Deburieh.

**DAGGER** (Heb. דָּגֶר, *kheh'-reb*), any sharp instrument, especially a weapon of war (Judg. 3:16, 21, 22). See ARMOR.

**DAGON**. See GODS, FALSE.

**DAILY** occurs in the A. V. as the rendering of the Gr. ἐπιούσιος, *ep-ee-oo'-see-os*, *necessary* (Matt. 6:11; Luke 11:3), so that the phrase really means *the bread of our necessity*, i. e., *necessary for us*.

**DAILY OFFERING** or **SACRIFICE**. See SACRIFICE.

**DALAI'AH** (1 Chron. 3:24), the same name elsewhere more correctly Anglicized DELAIAH, 1 (q. v.).

**DALE, THE KING'S** (Heb. דָּלֵק, *ay'-mek*, *depression*), the name of a valley not far from Jerusalem and in the valley of Jehoshaphat, where Absalom built a family monument (Gen. 14:17; 2 Sam. 18:18). It is also called the "vale of Shaveh."

**DALMANU'THA** (Gr. Δαλμανούθα, *dal-man-oo-thah'*), a place on the west coast of the Sea of Galilee, into parts of which Christ was said to have gone ("Magdala," Matt. 15:39). Dalmanutha itself is mentioned only in Mark 8:10. The place is identified with a village called Ain-el-Barideh—the "cold fountain." The village proper is called el-Mejdei, possibly the "Migdal-el" of Josu. 19:38.

**DALMA'TIA** (Gr. Δαλματία, *dal-mat-ee'-ah*), a district east of the Adriatic, being a Roman province: a place visited by Titus (2 Tim. 4:10). According to Rom. 15:19 Paul himself had once preached there, the place being referred to as Illyricum.

**DAL'PHON** (Heb. דַּלְפֹּן, *dal-fone'*), the second of the ten sons of Haman, killed by the Jews on the thirteenth of Adar (Esth. 9:7). B. C. about 509.

**DAM** (Heb. דָּם, *ame*). The Mosaic code had several regulations respecting treatment of parents, even among animals. Thus the young animal was to be with its mother seven days after birth before it could be sacrificed (Exod. 22:30; Lev. 22:27); a lamb was not to be seethed in its mother's milk (Exod. 23:19); a mother bird was not to be taken with her young (Deut. 22:6, 7).

**DAMAGES**, remuneration or restitution pre-

scribed in case of offense against the person, property, or name of another. See LAW.

**DAM'ARIS** (Gr. Δάμαρις, *dam'-ar-is*, *gen.*), an Athenian woman converted to Christianity by Paul's preaching (Acts 17:34). Chrysostom and others believed her to have been the wife of Dionysius the Areopagite, but apparently for other reason than that she is mentioned with him in this passage.

**DAMASCENES'** (Gr. Δαμασκηνός, *dam-kay-nos'*), inhabitants of Damascus (2 Cor. 11:22).

**DAMAS'CUS** (Heb. דַּמָּשֶׁק, *dam-mel'-sek*; *דַּמָּשֶׁק*, *dar-mel'-sek*; once, 2 Kings 16:6; *דַּמָּשֶׁק*, *doo-mel'-sek*; Gr. Δαμασκός, *dam-as-kos'*), said to be the oldest city in the East.

1. **Situation.** Damascus lies about seven miles from the seaboard, upon the east of Lebanon, and close to the foot of the hills, in the valley of the Abana, a great plain about two hundred feet above the sea and thirty miles by ten in extent. This plain is called the Ghuta and is shot all over by the cool, rapid waters of the Abana, which do equal service in bringing and in carrying away corruption. It is very fertile, abounding in gardens, orchards, and meadows. It is to Abana that Damascus chiefly owes its importance and stability. Another important factor is that the city lies on the border of the desert, and that she is situated on the narrow highway from the east to the west. Three great roads go forth from her—west, south, and north. The western, or southwestern, road travels through Galilee to the Levant and the Nile. The southern, which leaves the city by the "Gates of Mecca," takes the pilgrims to Mecca. The eastern is the road to Bagdad.

2. **History.** Josephus (*Ant.*, i, 6) says Damascus was founded by Uz, son of Aram. He is first mentioned in Scripture in connection with Abraham (Gen. 14:15), whose steward was a native of the place (15:2). We may gather from the name of this person, as well as from the statement of Josephus, which connects the city with the Arameans, that it was a Semitic settlement.

In the time of David "the Syrians of Damascus came to succor Hadadezer king of Zobah," whom David was at war (2 Sam. 8:5; 1 Chron. 18:2). But the Syrians were defeated, and David became master of the whole territory, garrisoning it with Israelites (2 Sam. 8:6). In the reign of Solomon (q. v.) became master of Damascus (1 Kings 11:23-25). The family of Hadad appears to have recovered the throne, as we find Ben-hadad in league with Baasha of Israel against Asa (1 Kings 15:19; 2 Chron. 16:3), and after in league with Baasha (1 Kings 15:20). The defeat of Baasha at Ramoth-gilead (1 Kings 22:34) enabled the Syrians of Damascus to resume their offensive. Their bands ravaged Israel during the reign of Ahab at Ramoth-gilead (1 Kings 22:34) and laid siege to Samaria.

Hazael, the servant of Ben-hadad, murdered him (2 Kings 8:15), and was soon after defeated by the Assyrians. He and his son waged suc-

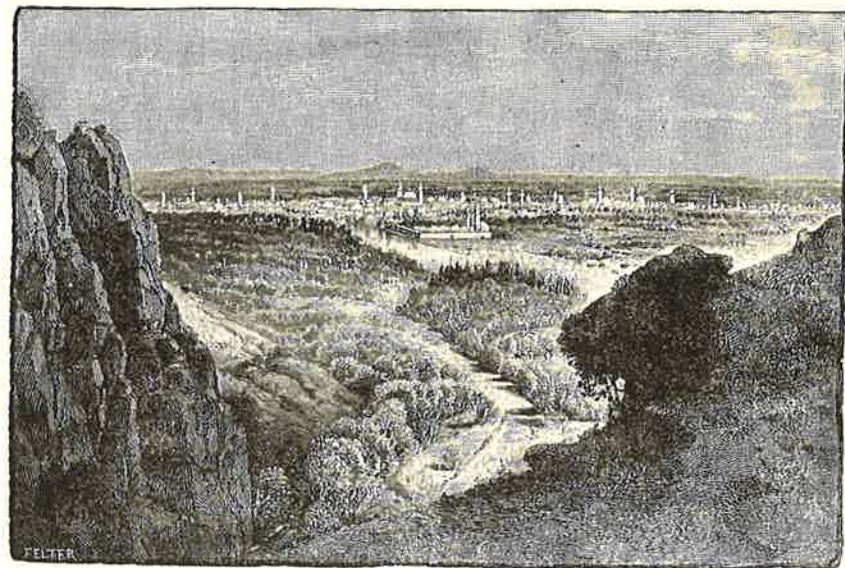


against Israel and Judah, but Joash defeated the Syrians thrice and recovered the cities of Israel (2 Kings 13:3, 22-25). Jeroboam II (B. C. about 783) is said to have recovered Damascus (2 Kings 14:28). Later (B. C. about 735) Rezin, king of Damascus, and Pekah, king of Israel, made an unsuccessful siege to Jerusalem (2 Kings 18:19), but Elath—built by Azariah in Syrian territory—having been taken by Rezin, Ahaz sought aid of Tiglath-pileser (2 Kings 16:7, 8). Rezin

In Rom. 14:23, "He that doubteth is damned if he eat," i. e., is condemned by conscience and by God because he is not satisfied that he is right in so doing. See PUNISHMENT, EVERLASTING.

**DAN** (Heb. דָּן, *dawn, judge*), the fifth son of Jacob and the first of Bilhah, Rachel's maid (Gen. 30:6), B. C. perhaps about 1640.

**1. Personal History.** Of the patriarch himself no incident is preserved. By the blessing of



Damascus.

slain, the kingdom of Damascus brought to an end, the city destroyed, and its inhabitants carried captive into Assyria (v. 9; comp. Amos 5:27). It was long before Damascus recovered from this serious blow. We do not know at what time Damascus was rebuilt; but Strabo says that it was the most famous place in Syria during the Roman period. At the time of the Gospel history and of the apostle Paul it formed a part of the kingdom of Aretas (2 Cor. 11:32), an Arabian king, who held his kingdom under the Romans. The mention of Damascus in the New Testament is in connection with the conversion and ministry of PAUL (q. v.).

**DAMMIM.** See EPHES-DAMMIM, PAS-DAMMIM. **DAMNATION** (rendering of several Greek words, denoting *judgment, destruction, etc.*), a word used to denote the final loss of the soul, but not always so understood. Thus, in 2 Pet. 2:1, the expression "damnable heresies" (Gr. *αἰρεσὶς ἀσέβητος*) means *destructive opinions*; "they that shall receive to themselves damnation" (v. 13:2), evidently *condemnation*, i. e., from rulers. Again, in 1 Cor. 11:29, the *damnation* resulting from "eating and drinking unworthily" is *condemnation* (so rendered in v. 34). Just what is to which the offender may be condemned lies with God. Some suppose temporal judgments from God and the censure of wise and good men.

Jacob on his deathbed it was settled that Dan and his other sons by handmaids should be legally entitled to a portion of the family inheritance.

**2. Tribe of Dan.** (1) **Numbers.** Only one son is attributed to Dan (Gen. 46:23), but it may be observed that "Hushim" is a plural form, as if the name, not of an individual, but of a family. At the exodus the tribe of Dan numbered sixty-two thousand seven hundred warriors (Num. 1:39), and at the second census sixty-four thousand four hundred, holding their rank as *second*. (2) **Position in camp.** Dan's position in the journey was on the north of the tabernacle, with Asher and Naphtali. The standard of the tribe was of white and red, and the crest upon it an eagle, the great foe to serpents, which had been chosen by the leader instead of a serpent, because Jacob had compared Dan to a serpent. Ahiezer substituted the eagle, the destroyer of serpents, as he shrank from carrying an adder upon his flag. (3) **Prominent persons.** One who played a prominent part in the wanderings was "Aholiab, the son of Ahisamach, of the tribe of Dan" (Exod. 31:6, et seq.). Samson was also a Danite (Judg. 13:2, sq.). (4) **Territory.** Dan was the last of the tribes to receive his portion, which was the smallest of the twelve. It had, however, great natural advantages, was very fertile, and had also a line of seacoast, which seems to have led them to engage in fishing

and commerce, for in the war of Sisera and Barak Dan remained in ships (Judg. 5:17). It included the cities of Joppa, Lydda, and Ekron. (5) **Capture of Laish.** Crowded by the Amorites from the rich lowlands up into the mountains, the Danites turned their attention to territory in the north of Palestine. A force of six hundred men was sent, who captured and burned Laish, afterward rebuilding it and naming it Dan (Judg. 18:14-29). This city, with others, was laid waste by Ben-hadad (1 Kings 15:20; 2 Chron. 16:4), and this is the last mention of the place. It is now called Tell el Kâdy ("mound of the judge").

**DAN, CAMP OF** (Judg. 13:25; 18:12, A. V. "Mahaneh-dan"), the name given to the district in which the Danites pitched before emigrating northward; or perhaps the location of some Danite families which remained.

**DAN, CITY OF.** 1. Formerly Laish, but taken by the Danites and called DAN (q. v.).

2. There is a reference in Ezek. 27:19 in the A. V. to "Dan also" (Heb. דָּן), but the R. V. has it correctly "Vedan," which has been thought to be Aden in Arabia, once the chief trading port of Arabia before the rise of Mochar.

**"DAN EVEN TO BE'ER-SHE'BA."** Dan being the northern boundary of Canaan, and Beersheba its most southerly town, this proverbial saying expressed the extreme length of the land (Judg. 20:1; 1 Sam. 3:20, etc.).

**DANCE.** This act is usually denoted in Hebrew by some form of *khool* (חיל, to twist), probably referring to the whirling motions of the sacred dances of the Orient (Judg. 21:21, 23; Psa. 80:11; 1 Sam. 18:6). The word *khaw-gag'* (חַוְגַג) means *moving in a circle* (1 Sam. 30:16), while *raw-kad'* (רָקַד, 1 Chron. 15:29, "Michal . . . saw David dancing and playing") means to *skip* or *leap* for joy. Similar in meaning is *kaw-rar'* (קָרַר, 2 Sam. 6:14, 16). In the New Testament "dance" is the rendering of *khōr-os'* (χορός, "an inclosure for dancing," Luke 15:25), and *or-khen'-om-ahēe* (ὀρχέσθαι, literally, to *leap*, Matt. 11:17, etc.).

1. **Among the Egyptians** the dance consisted mostly of a succession of figures, in which the performers endeavored to exhibit a great variety of gesture. Men and women danced at the same time or in separate parties, but the latter were generally preferred from their superior grace and elegance. Some danced to slow airs, adapted to the style of their movement—the attitudes they assumed frequently partook of a grace not unworthy of the Greeks—and others preferred a lively step, regulated by an appropriate tune. Graceful attitudes and gesticulation were the general style of their dance, but, as in other countries, the taste of the performance varied according to the rank of the person by whom they were employed, or their own skill; and the dance at the house of a priest differed from that among the uncouth peasantry or the lower classes of townsmen.

It was not customary for the upper orders of Egyptians to indulge in this amusement, either in public or private assemblies, and none appear to

have practiced it but the lower ranks of society and those who gained their livelihood by attending festive meetings.

The dresses of the female dancers were light and of the finest texture, showing by their transparent quality the form and movement of their limbs. They generally consisted of a loose-flowing robe, reaching to the ankles, occasionally fastened tight at the waist, and round the hips was a narrow girdle, adorned with beads or ornaments of various colors. Slaves were taught dancing well as music, and in the houses of the rich besides their other occupations, that of dancing to entertain the family or a party of friends was required of them; and free Egyptians also gained a livelihood by their performances. The dances of the lower orders generally had a tendency toward a species of pantomime; and the rude peasants were more delighted with ludicrous and extravagant dexterity than with gestures which displayed elegance and grace. The Egyptians also danced at the temples in honor of the gods, and in sacred processions, as they approached the precincts of the sacred courts.

2. **The Greeks**, though they employed words which they practiced music and dancing to entertain guests, looked upon the dance as a recreation in which all classes might indulge, and an accomplishment becoming a gentleman; and it was also a Jewish custom for young ladies to dance at private entertainments (Matt. 14:6), as it is at Damascus and other Eastern towns.

3. **The Romans**, on the contrary, were far from considering it worthy of a man of rank or of a sensible person; and Cicero says: "No man who is sober dances, unless he is out of his mind, either when alone or in any decent society, dancing is the companion of wanton convivial dissoluteness, and luxury." Nor did the Greeks indulge in it to excess; and effeminate dances and extraordinary gesticulation were deemed indecorous in men of character and wisdom.

4. **Hebrew.** Among the Jews dancing was always a favorite social pastime among girls and women (Jer. 31:4), imitated by children playing in the street (Job 21:11; Matt. 11:17; Luke 7:32), and was engaged in by female companies in honor of national joys, especially of victories (1 Sam. 18:6) and religious festivities (Exod. 15:20; Judg. 21:21). On such occasions, at least in more ancient times, men also testified the joy of their hearts by dancing (2 Sam. 6:5, 14). A religious meaning belonged also to the torch dance, which arose later, by men in the temple on the evening of the Feast of Tabernacles. The dance probably consisted only of circular movements with artless rhythmical steps and lively gesticulations, the women beating cymbals and tripping (Judg. 11:34). When at national festivities of instruments were played (Psa. 68:25; 150:4). public female dancers, as are frequently found in the modern East, there is not a trace to be found in Old Testament times. Such dancing as that of Herodias's daughter before men at a voluptuous banquet (Matt. 14:6; Mark 6:22, sq.) was first introduced among the Jews through the influence of corrupt Greek customs.

The Jewish dance was performed by the sexes



parately. There is no evidence from sacred history that the diversion was promiscuously enjoyed, except it might be at the erection of the deified calf, when, in imitation of the Egyptian festival of Apis, all classes of the Hebrews intermingled in the frantic revelry. In the sacred dances, although both sexes seem to have frequently borne part in the procession or chorus, they remained distinct and separate companies (Psa. 68:25; Jer. 31:13). The dances of the virgins at Shiloh were certainly part of a religious festivity (Judg. 19:23).

A form of religious dancing sometimes made part of the public worship of the early Christians. The custom was borrowed from the Jews, in whose solemn processions choirs of young men and maidens, moving in time with solemn music, always bore a part. It must not be supposed that the "religious dances" had any similarity to modern amusements. They were rather processions, in which all who took part marched in time with the hymns which they sung. The custom was very early laid aside, probably because it might have led to the adoption of such objectionable dances as were employed in honor of the pagan deities. Prohibitions of dancing as an amusement abound in the Church fathers and in the decrees of the councils (Keil, *Arch.*, ii, 282; Wilkinson, *Ancient Egyptians*, i, 133-140).

**5. Figurative.** Dancing in the Scriptures is symbolical of joy in contrast with mourning (Psa. 111, etc.). See GLOSSARY.

**DANGER.** See GLOSSARY.

**DAN'IEL** (Heb. דָּנִיֵּאל, *daw-nee-yale'*, *God is my judge*).

**1. The Son of David,** the second by Abigail, the Carmelitess (1 Chron. 3:1). In the parallel passage, 2 Sam. 3:3, he is called Chileab.

**2. The celebrated prophet** and minister at the court of Babylon, whose life and prophecies are contained in the book bearing his name. Nothing known of his parentage or family, but he appears to have been of royal or noble descent (Dan. 8) and to have possessed considerable personal endowments (Dan. 1:4). **(1) Early life.** He was taken to Babylon while yet a boy, together with three other Hebrew youths of rank—Hananiah, Mishael, and Azariah—at the first deportation of the people of Judah in the fourth year of Jehoiachin (B. C. 604). **(2) Enters the king's service.** He and his companions were obliged to enter the service of the royal court of Babylon, on which occasion he received the Chaldean name of Belshazzar, according to the Eastern custom when a change takes place in one's condition of life, and more especially if his personal liberty is thereby affected (comp. 2 Kings 23:34; 24:17). Daniel, like Joseph, gained the favor of his guardian, and was allowed by him to carry out his wise intention of abstaining from unclean food and idolatrous ceremonies (1:8-16). His prudent conduct and absolute refusal to comply with such customs were crowned with the divine blessing and had the most important results. Another reason of his sanitary nature may also be assigned for this temperance, as it is probable he was at this time undergoing the curative process after emascu-

tion in accordance with the barbarous custom of oriental courts. **(3) Interprets dreams.** After three years of discipline Daniel was presented to the king, and shortly after he had an opportunity of exercising his peculiar gift (1:17) of interpreting dreams—not only recalling the forgotten vision of the king, but also revealing its meaning (2:14, sq.). As a reward he was made "ruler over the whole province of Babylon" and "chief of the governors over all the wise men of Babylon" (2:48). Later he interpreted another of Nebuchadnezzar's dreams to the effect that he was to lose for a time his throne, but to be again restored to it after his humiliation had been completed (Dan. 4). **(4) In retirement.** Under the unworthy successors of Nebuchadnezzar Daniel appears to have occupied an inferior position (Dan. 8:27) and no longer to have been "master of the magicians" (4:8, 9), probably living at Susa (8:2). In the first year of King Belshazzar (7:1), B. C. about 555, he was both alarmed and comforted by a remarkable vision (ch. 7), followed by one two years later (ch. 8), which disclosed to him the future course of events and the ultimate fate of the most powerful empires of the world, but in particular their relations to the kingdom of God and its development to the great consummation. **(5) Restored to office.** He interpreted the handwriting on the wall which disturbed the feast of Belshazzar (5:10-28), and, notwithstanding his bold denunciation of the king, the latter appointed him the "third ruler of the kingdom" (5:29). After the fall of Babylon Darius ascended the throne and made Daniel the first of the "three presidents" of the empire (6:2). In deep humiliation and prostration of spirit he then prayed to the Almighty in the name of his people for forgiveness of their sins and for the divine mercy in their behalf; and the answering promises which he received far exceeded the tenor of his prayer, for the visions of the seer were extended to the end of Judaism (ch. 9). **(6) Persecution.** His elevation to the highest post of honor and the scrupulous discharge of his official duty aroused the envy and jealousy of his colleagues, who conspired against him. They persuaded the monarch to pass a decree forbidding anyone for thirty days to offer prayer to any person save the king. For his disobedience the prophet was thrown into a den of lions, but was miraculously saved and again raised to the highest posts of honor (ch. 6). **(7) Patriotism.** He lived to enjoy the happiness of seeing his people restored to their own land, and though his advanced age would not allow him to be among those who returned to Palestine, yet did he never for a moment cease to occupy his mind and heart with his people and their concerns (10:12). At the accession of Cyrus he still retained his prosperity (1:1; 6:28). **(8) Visions.** In the third year of Cyrus he had a series of visions, in which he was informed of the minutest details respecting the future history and sufferings of his nation to a period of their true redemption through Christ, as also a consolatory notice to himself to proceed calmly and peaceably to the end of his days, and then await patiently the resurrection of the dead (chaps. 10-12). It is not worth while to mention here the various fables respecting the

later life and death of Daniel, as all accounts are vague and confused.

**Character.** In the prophecies of Ezekiel mention is made of Daniel as a pattern of righteousness (14:14, 20) and wisdom (28:3), and, since Daniel was still young at that time (B. C. 594-588), some have thought that another prophet must be referred to. But Daniel was conspicuous for purity and knowledge at a very early age (Dan. 1:4, 17, 20), and he was probably over thirty years of age at the time of Ezekiel's prophecy.

**3. A priest** of the family of Ithamar who returned from the exile with Ezra (Ezra 8:2), B. C. about 457. He is probably the same with the priest Daniel who joined in the covenant drawn up by Nehemiah (Neh. 10:6), B. C. 445.

**DANIEL, BOOK OF.** See BIBLE, BOOKS OF.

**DANTE** (Judg. 13:2; 18:1, 11; 1 Chron. 12:35), one of the tribe of DAN (q. v.).

**DAN-JA'AN** (Heb. דַּן יָאֵן, *dawn yah'-an*, 2 Sam. 24:6). The LXX. and the Vulgate read "Dan in the woods." Opinions differ as to whether this is identical with Dan or Laish, or the ancient site called Danian in the mountains above Khan en-Nakura, south of Tyre, or a place near Gilead.

**DAN'NAH** (Heb. דַּן נָחַם, *dan-na'uh*, *murmuring*), a city in the mountains of Judah, about eight miles from Hebron (Josh. 15:49).

**DA'RA** (Heb. דָּרַע, *daw-rah'*), a contracted or corrupt form (1 Chron. 2:6) of the name DARDA (q. v.).

**DARDA** (Heb. דָּרְדָּע, *dar-dah'*, *pearl of knowledge*), a son of Mahal, one of the four men of great fame for their wisdom, but surpassed by Solomon (1 Kings 4:31), B. C. before 960. In 1 Chron. 2:6, however, the same four names occur again as "sons of Zerah," of the tribe of Judah, with the slight difference that Darda appears as Dara. Although the identity of these persons with those in 1 Kings 4 has been much debated, they are doubtless the same.

**DARIUS** (Gr. Δαρείος, hence the Roman and modern form of the name; Old Persian *Dāraya-va'ush*; Heb. דָּרְיָוֶשׁ). This name is borne by three personages in the Old Testament.

**1. Darius Hystaspes** (Ezra 4:5, 24; 5:5-7; 6:1, 12, 15; Hag. 1:1; 2:10; Zech. 1:1, 7; 7:1), the restorer of the Persian empire founded by Cyrus the Great (see CYRUS). Cyrus was succeeded in 529 B. C. by his son Cambyzes, who possessed his father's adventurous spirit without his commanding genius. He added first Phœnicia and Cyprus, and afterward Egypt, to the new empire, but failed in attempting to carry out impracticable schemes of conquest in North Africa and Ethiopia. Encouraged by these disasters to Cambyzes a pretender seized the throne, claiming that he was Smerdis, the deceased younger son of Cyrus, who had not long survived his father's death. Cambyzes, despairing of success against the usurper, put an end to his own life while on his homeward march. The impostor, after a reign of a few months, was dethroned by Darius, the son of Hystaspes, in 521 B. C., who headed an in-

surrection of the nobles against him. Darius was apparently the rightful heir to the throne, being descended, collaterally with Cyrus, from the ancient royal line of Persis. The reign of Darius belongs more to general than to Bible history, but as he had great influence on the history of the world, as well as upon the fortunes of the Jews, we must notice the leading stages of his career. For our information we are indebted not only to the Greek historians, but to his own inscriptions, written in the Old Persian cuneiform alphabet, whose decipherment also gave the key to the more ancient and complex Assyrian and Babylonian system of ideograms and syllable signs.

**(1) Period of revolt.** The genius for universal rule possessed by Cyrus, his power of conciliation, his generosity and tolerance, had kept his heterogeneous empire in peace and contentment for seventeen years after the submission of the Lydians and Greeks of Asia Minor and nine years after the capture of Babylon. But during the reign of Cambyzes discontent and misrule prepared the way for open revolt, which at the accession of Darius was carried on in all parts of his dominions. To name the disaffected districts would simply be to enumerate the provinces of the empire, or, more summarily, the countries of which it was originally composed. Persia proper, Susiana (Elam), Media, Babylonia, Assyria, Armenia, Parthia, Hyrcania, with less known regions to the east, revolted successively or concurrently, while the governors of Asia Minor and Egypt quietly assumed their independence. But the energy and military skill of Darius everywhere prevailed, and the whole formidable uprising was quelled after six years' work of stern repression, so that by 513 B. C. the sole authority of Persia was recognized in all the lands that had been subdued by Cyrus and Cambyzes.

**(2) Period of reorganization.** Cyrus had made it his policy to interfere as little as possible with the modes of government followed by his several subject states. For example, in many countries the native kings were confirmed and encouraged in their autonomous administration upon the payment of a reasonable tribute, and in the smaller states native governors looked after the royal revenues and at the same time ruled their people in accordance with traditional methods. This whole system was changed by Darius, who abolished the local kingdoms and principalities, divided the whole empire into "satrapies," each satrap being a Persian official with supreme authority in civil affairs, and a division of the imperial army to support him and maintain the government against all outside attacks. Judges were also appointed with fixed circuits, and a system of posts was established, with royal roads extending everywhere for the transmission of dispatches and rescripts to and from the capital cities of Susa or Persepolis. Notice that this governmental system was an advance on the old Assyrian despotism, in that the sovereign ruled by delegated power, while still falling short of the representative systems that had their origin in the Greek republics. What is of particular importance to Bible readers is the application of the system to Palestine. There the returning exiles expected to found an autonomous principedom, but und-



rius there was erected instead the Persian province of Judah, with imperial supervision over matters civil and religious. (3) **Period of foreign conquests.** Not content with the empire that fell to him by succession, Darius planned and carried out vast schemes of foreign conquest. The most important of these were the acquisition, about 512 B. C., of northwestern India, and the subjection, about 508 B. C., of the coast land between the Persian Gulf and the Grecian state of Thessaly. By the former the navigation of the lower Indus was controlled and the trade of India opened up by way of the Persian Gulf, with an enormous increase in the imperial revenue. The expedition which accomplished the latter result crossed the Bosporus, conquered maritime Thrace and Macedonia and the adjacent territory of the warlike Scythians to the north, whose inroads were a continual menace to the Asiatic provinces. Thus the Persian dominions now extended from the Caucasus to the borders of northern Greece and "from India even unto Ethiopia" (Esth. 10:1). (4) **Period of the Grecian wars.** These, as is well known, were precipitated by disturbances among the Greeks of the Asiatic coast. A revolt of the subject cities, in 501 B. C., was suppressed for a time by the European states of Athens and Eretria. It lasted till 494 B. C., after its complete suppression steps were immediately taken by Darius for vengeance upon the rebels. The first great expedition by land and sea, in 493, did not quite reach its destination, and the second by sea, in 490, was frustrated by the world-famous defeat at Marathon. These expeditions were led by generals of Darius, and he made plans for a third which he was to command in person. A revolt in Egypt, in 487, and his own death, in 486, put an end to the designs. He was succeeded by his son Xerxes, the Ahasuerus of the Book of Esther, whose mother was a daughter of Cyrus the Great. (5) **Darius and the Jews.** The exiles who returned under the protection of Cyrus (537 B. C.), having begun their political and religious life at Jerusalem, were thwarted in their efforts to rebuild the temple by the Samaritans and other adversaries, who accused them of iniquity and sedition against the Persian government. Cyrus, being occupied with his eastern wars, did not take upon himself to interfere for the prosecution of the work. His successor, Cambyses, had little sympathy with his struggling subjects. Thus the restoration of the sanctuary, so essential in all ways to the progress of the little colony, was delayed for seventeen years (Ezra 4:1-5). The accession of Darius gave new hope to the leaders of the Jews. In 520 B. C. the prophets Haggai and Zechariah stirred up the people to renewed efforts, and under their inspiration Zerubbabel, the civil leader of the colony, set earnestly to work (Ezra 5:1, 2). An appeal to Darius by Haggai, the satrap of Syria (Ezra 5:3-17), emphasizing a memorial from the leaders of the Jews, resulted in the confirmation of their contention that their proceedings were not only lawful, but actually carried on under royal authority. Darius gave orders that search should be made, with the result that in Ecbatana the edict of Cyrus was found and containing all that the Jews had claimed

(Ezra 6:1-5). Darius therefore made a new proclamation insisting that no obstacle should be put in the way of the people of Jerusalem; that the building of the temple should be forwarded; that interference with the work should be a capital offense, and that contributions should be made in money and goods from the king's local revenues toward the expenses of the restoration (Ezra 6:6-12). Accordingly the satrap and his officers with all diligence carried out the orders of Darius (6:13, sq.), with the result that the temple was finished and dedicated in the sixth year of Darius (516 B. C.).

**2. Darius the Mede** (Dan. 5:31; 9:1; 11:1) is written, by the mistake of a scribe, for Gobryas, the general of Cyrus who took Babylon in July, 538 B. C. (see CYRUS). For four months, until the entry of Cyrus, he acted as governor of Babylon,

Signature of Darius.

though he was never king. He was also a "Mede," not a Persian in the strict sense, since the inscriptions call him "Gubaru of Gutium," this country being the home of an ancient people (the "Goyim" of Gen. 14:1) living on the western slope of the mountains of Media, northeast of Babylonia. It is impossible to make any other identification. Cyrus himself became king of Babylon after the occupation, so that there is no room for any other hypothetical monarch. As to Darius Hystaspes (see above), he did not become king of either Babylon or Persia till 521 B. C., eight years after the death of Cyrus. He was also in one sense a "Mede," but was descended from the ancient royal line of the Persians.

**3. Darius the Persian** (Neh. 12:22). This was Darius Codomannus, the last king of Persia (B. C. 336-330), whose empire was destroyed by Alexander the Great. He was a contemporary of the high priest Jaddua, who is referred to in the same verse. Thus the Bible brings before us nearly all the notable kings of Persia, from first to last. —J. F. McC.

**DARKNESS** (Heb.  $\text{חֹשֶׁךְ}$ , *kho-shek'*, the dark; Gr.  $\sigma\kappa\omicron\tau\omicron\varsigma$ , *skot'-os*), in the physical sense, is specially noticed, on three occasions, in the Scriptures:

1. At the period of creation, when darkness, it is said, "was on the face of the deep," the dispelling of which, by the introduction of light, was the commencement of that generative process by which order and life were brought out of primeval chaos (Gen. 1:2-4).

2. The plague of darkness in Egypt (Exod. 10:21), "darkness that might be felt." See **PLAGUES OF EGYPT**.

3. The awful moment of our Lord's crucifixion, when "from the sixth hour there was darkness over all the land unto the ninth hour" (Matt. 27:45). Some, chiefly ancient writers, have insisted upon rendering "over all the earth," and account for it by an eclipse of the sun. But an eclipse of the sun could not be visible to the whole world,

and, moreover, there could not have been an eclipse, for it was the time of full moon, when the moon could not come between the sun and the earth. The darkness would, therefore, seem to have been confined to Palestine, and may have been caused by an extraordinary and preternatural obstruction of the light of the sun by the sulphurous vapors accompanying the earthquake which then occurred.

The "thick darkness where God was" (Exod. 20:21) was doubtless the "thick darkness" in which "the Lord said he would dwell" (1 Kings 8:12), and has reference to the cloud upon the mercy seat. "Cloud and darkness are round about him" (Psa. 97:2) refers to the inscrutability of the divine nature and working. The *darkness* connected with the coming of the Lord (Isa. 13:9, 10; Joel 2:31; Matt. 24:29, etc.) has reference to the judgments attendant on his advent.

**Figurative.** Darkness is used as symbolical of ignorance and spiritual blindness (Isa. 9:2; John 1:5; 1 John 2:8, etc.). With respect to the gloom associated with darkness it becomes significant of sorrow and distress; hence, "the day of darkness" is the time of calamity and trouble (Joel 2:2). Isa. 8:22; 9:2; 13:10, etc., refer to the unlighted streets of Eastern countries, and indicate the despair and wretchedness of the lost. Darkness affording a covering for the performance of evil, "the works of darkness" (Eph. 5:11) is employed to designate the more flagrant exhibitions of unrighteousness. Darkness is used to represent the state of the dead (Job 10:21; 18:18).

**DAR'KON** (Heb. דַּרְקוֹן, *dar-konē'*, derivation uncertain), one whose "children," or descendants, were among the "servants of Solomon" who returned from Babylon with Zerubbabel (Ezra 2:56; Neh. 7:58). B. C. about 458.

**DARLING** (Heb. דַּרְלִיךְ, *yaw-kheed'*; united, only, hence *beloved*; Psa. 22:20; 35:17), one's self. See GLOSSARY.

**DART**, the rendering of several Hebrew and Greek words, meaning an arrow or light spear. The Hebrews are supposed to have discharged the arrow while on fire, to which allusion may be made in Deut. 32:23, 42; Psa. 7:13; 120:4; Zech. 9:14; Eph. 6:16. See ARMOR.

**DA'THAN** (Heb. דָּאָתָן, *daw-than'*, of a spring, or well), a Reubenite chieftain, son of Eliab, who joined the conspiracy of Korah, the Levite, and, with his accomplices, was swallowed up by an earthquake (Num. 16:1, sq.; 26:9; Deut. 11:6; Psa. 106:17). B. C. about 1190.

**DAUGHTER** (Heb. בַּת, *bath*, feminine of בֶּן, *bane*, son; Gr. θυγάτηρ, *thoo-gal'-air*) is used in Scripture, like son, with some latitude. In addition to its usual and proper sense of daughter, born or adopted, it is used to designate a *step-sister*, niece, or *any* female descendant (Gen. 20:12; 24:48; Num. 25:1; Deut. 23:17). More generally still it is used of the female branch of a family, or female portion of community, as "the daughters of Moab," of "the Philistines," "of Aaron" (Num. 25:1; 2 Sam. 1:20; Luke 1:5). Small towns were called daughters of neighboring large

mother cities, as "Heshbon and all her daughters" (Num. 21:25, marg.); so Tyre is called the daughter of Zidon (Isa. 23:12).

Cities were commonly personified as women and so, naturally, had the designation given them of *daughters* of the country to which they belonged, as "daughter of Zion," "daughter of Jerusalem" (Isa. 37:22, etc.). The condition of daughters, that is, of young women, in the East, their employments, duties, etc., may be gathered from various parts of the Scriptures, and seems to have borne but little resemblance to that of young women of respectable parentage among ourselves. Rebekah drew and fetched water; Rachel kept sheep, as did the daughters of Jethro, though one was a priest, or a prince, of Midian. They supported and performed domestic services for their families. Tamar, though a king's daughter, baked bread; and the same of others.

**DAUGHTER-IN-LAW** (Heb. בִּתּוּלָה, *bitulá*, law; Gr. νύμφη, *noom'-fay*), means, literally, *bride*, and is applied to a son's wife.

**DA'VID**.—1. Name and Family. (Heb. דָּוִד, *daw-veed'*, affectionate, or beloved). The second king of Israel.

From the subjoined register we learn several facts of importance. David's father, Jesse, was partly of Moabitish origin, being the grandson of Boaz and Ruth. His mother's name is unknown, and "all we know of her character is derived from two brief allusions to her in the poetry of Solomon, from which we may gather that she was a godly woman, whose devotion to God's service David commemorates as at once a token of God's favor to himself and a stimulus to him to consecrate himself to God (Psa. 86:16; 116:16)" (Kitto's *Cyclopædia*, vol. 1, p. 161; 2 Sam. 22:5; B. C. 1030, was the youngest of seven sons (or eight if we admit Elihu, mentioned in Syriac and Arabic Versions). His sisters were Zeruiah and Abigail, though they are not expressly called the daughters of Jesse; and Abigail (2 Sam. 17:25) is called the daughter of NAHASH (q. v.). As the youngest of the family he may have possibly received the name, which first appears in him, of *David*, the *Darting*. Perhaps for the same reason he was never intimate with his brethren. The familiarity which he lost with his brothers he gained with his nephews, the sons of his sister Zeruiah, and the one son of his sister Abigail.

2. **Early History.** (1) As shepherd. By his elder brothers David seems to have been held in small esteem, and to him was allotted the humble office of tending the flocks. While thus occupied he beguiled the time with music, and as a minstrel gained considerable renown (1 Sam. 16:1). One incident alone of his solitary shepherd life has come down to us—his conflict with the lion, the bear in defense of his father's flocks (1 Sam. 17:34-36). (2) Anointed as Saul's successor. At the rejection of Saul the Lord commanded Saul to go to Beth-lehem and anoint one of the sons of Jesse as king. He therefore took a heifer, and went to Beth-lehem, and summoned Jesse and his sons to the sacrifice. The heifer was killed, and the party were waiting to begin the feast. As

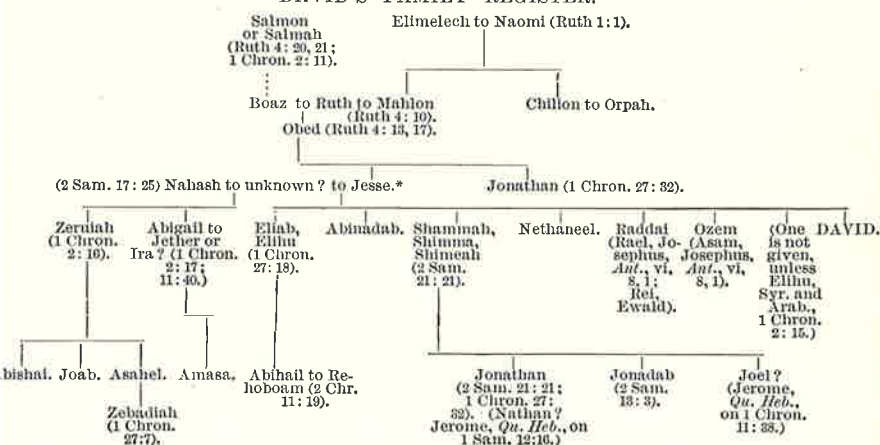


## DAVID

ns appeared before Samuel, beginning with the  
lest, he was restrained by divine intimation  
om choosing them. Seven had thus passed by,  
d Samuel said unto Jesse, "Are here all thy  
children?" Jesse replied, "There remaineth yet  
e youngest, and, behold, he keepeth the sheep."  
e obedience to the command of the prophet David  
s sent for. Soon there entered a youth, ruddy,  
d withal of a beautiful countenance and goodly  
look to. "And the Lord said, Arise, anoint

dismay of his countrymen—hears the reward pro-  
posed by the king—is introduced to Saul—under-  
takes the combat. Rejecting Saul's armor, which  
he finds too cumbersome, he takes only his shep-  
herd's staff, a satchel (in which he places five  
smooth stones from a brook), and a sling. A col-  
loquy takes place between the two combatants,  
after the manner of ancient warfare, and the  
giant advances. David, placing a stone in his  
sling, sends it whizzing to its mark in the forehead

### DAVID'S FAMILY REGISTER.



\* The list of Jesse's children is given in 1 Chron. 2: 13-15.

m: for this is he. Then Samuel took the horn  
oil, and anointed him in the midst of his brethren;  
and the Spirit of the Lord came upon David  
om that day forward." It is not probable that  
muel said anything at that time about the mean-  
g and object of the anointing, but possibly before  
iving communicated all to David and Jesse  
1:1-13), B. C. about 1013.

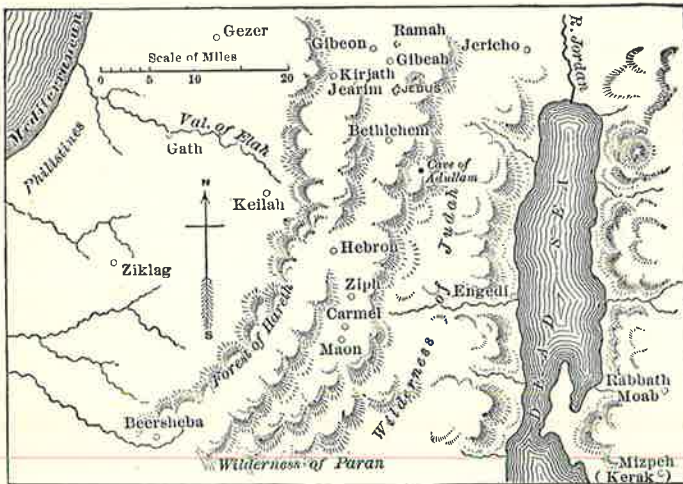
**B. His Relations with Saul.** (1) **Introduc-**  
n. With the rejection of Saul on the part of  
d the Spirit of Jehovah departed from him,  
d an evil spirit from Jehovah troubled him.  
hen Saul's attendants noticed the mental ail-  
nts of the king they advised him to let the  
l spirit be charmed away by music, and recom-  
ended David as minstrel. David appeared at  
urt, and "when the evil spirit from God was  
on Saul, David took his harp and played; so  
ul was refreshed and was well, and the evil  
rit departed from him" (1 Sam. 16: 14-23).

**Slays Goliath.** After Saul's condition improved  
vid probably returned to Beth-lehem. While  
e armies of the Philistines and of Israel are en-  
pped in "the terebinth" valley Goliath, a Philis-  
e of gigantic stature and clothed in complete  
nor, insults the comparatively defenseless Is-  
lites, among whom the king alone appears to  
well armed (17: 38; comp. 13: 20). No one  
be found to take up the challenge. At this  
cture David appears in the camp, sent by Jesse  
h food for his brethren. He hears the chal-  
ge, now made for the fortieth time—sees the

of his opponent, who falls with his face to the  
ground. Rushing forward he takes the sword of  
Goliath and cuts off his head (17: 1-51). Two  
trophies long remained of the battle—one, the  
huge sword of the Philistine, which was hung up  
behind the ephod of the tabernacle at Nob  
(21: 9); the other the head of Goliath, which Da-  
vid took to Jerusalem (17: 54). (3) **In Saul's  
family.** When David went forth to meet the  
Philistine Saul inquired of Abner about him.  
Abner professed ignorance, and David was, there-  
fore, upon his return, brought before Saul and  
questioned. He gave the name of his father and,  
in all probability, further information respecting  
himself and family, as the words of ch. 18: 1 seem  
to indicate a protracted conversation. "And Saul  
took him that day, and would let him go no  
more home to his father's house" (17: 55-18: 2).  
(4) **Jonathan's friendship.** It was at this inter-  
view that Jonathan found his heart drawn toward  
David, and, in the graphic language of Scripture,  
"his soul was knit with the soul of David, and  
Jonathan loved him as his own soul." He soon  
made known his love, and the two young men en-  
tered into a covenant of friendship, which was in  
the highest degree honorable to both, and which,  
in the case of Jonathan, calls forth our admira-  
tion and regard. As a sign and pledge of his  
friendship Jonathan gave David his clothes and  
armor (18: 1-4). This seems to have been a very  
common custom in ancient times (compare the  
exchange of armor made by Glaucus and Diomedes

Homer's *Iliad*, vi, 230). (5) **Saul's jealousy.** David conducted himself with great prudence, and Saul placed him above the men of war, and made him one of their commanders. Probably some days, if not weeks, after David's victory over Goliath the Israelites returned from pursuing and plundering the Philistines. Then "the women came out of all the cities of Israel, singing and dancing to meet King Saul, with tabrets, with joy, and with instruments of music. And the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands." These words aroused the jealousy of Saul, who eyed David askance and plotted his destruction (18:5-9). He attempted to take David's life with a javelin, but failed (vers. 10, 11). **Afraid of David,** because the Lord was with him, Saul removed him from his immediate presence by appointing him a captain over a thousand.

to another (Phaltiel), and was not restored to David until after Saul's death. (1) **With Samuel.** David fled to Samuel at Ramah, and reported to him that Saul had done. He, doubtless, sought advice from the prophet, and desired to strengthen himself by intercourse with him for the troubles that still awaited him. He and Samuel went and dwelt in Naioth. Saul, learning of David's whereabouts, sent messengers to take him; but the three companies, as soon as they came into the presence of the prophets, were completely disarmed, they themselves prophesying. Saul afterward went to Ramah and made inquiry at Sechu for Samuel and David. The Spirit of the Lord came upon him, and he went prophesying to Naioth (1 Sam. 19:19, sq.). (2) **Consults Jonathan.** David fled to Ramah, and a secret interview with Jonathan confirmed the alarm already excited by Saul's endeavor to seize him there, and he now determined to leave his native country



Scene of David's Wanderings.

But David behaved so wisely that all Israel and Judah came to love him as a leader, which fact only increased Saul's animosity (vers. 12-16). Although he had promised to give his daughter (Merab) to the slayer of Goliath, he now offered her to David only on condition of future service, hoping for his destruction at the hands of the Philistines. Even then he broke his promise and gave his daughter to Adriel, the Meholathite (vers. 17-19). Learning of David's love for Michal, "Saul said, I will give him her, that she may be a snare to him." The condition was that David should slay a hundred Philistines, with the hope that he would fall in the attempt. David slew two hundred of the enemy, and received Michal for his wife (v. 20, sq.). Saul still followed up his persecution, but David had two faithful friends at court—Jonathan and Michal. Warned by the one of Saul's purpose to kill him, and assisted by the other, he escaped by night (19:1-18) and became a fugitive.

**4. A Fugitive.** David saw Jonathan no more except by stealth. Michal was given in marriage

and take refuge at the court of his enemy, and Jonathan renewed their covenant of friendship, and his friend dismissed him in peace (ch. 20). (3) **Visits Nob.** David repaired to Nob, the seat of the tabernacle, partly to obtain food and weapons, and partly to have an interview with the high priest. On the pretext of a secret mission from Saul he gained an answer from the oracle, some of the consecrated bread, and the sword of Goliath (1-9). (4) **Flees Gath.** David, for fear of Saul, repaired to Achish, king of Gath, but it being known to the king that he was the slayer of Gath, David feigned madness. The king thereupon dismissed him from his presence, and David became an outlaw (21:10-15).

**5. As an Outlaw.** (1) **In Adullam.** He repaired to the cave of Adullam, which he made his headquarters. There came to him here his brethren and his father's house, together with others (who were in distress or had creditors, or were dissatisfied with the government of Saul), and they numbered about four hundred men (1 Sam. 22:1, 2). (2) **In the hold.** His next move was to a stronghold, either the mountain afterward called Herodium, close to Adullam, or the fastness called by Josephus *Masada*, the Grecized form of the Hebrew word *Matzez* (1 Sam. 22:4, 5; 1 Chr. 12:16), in the neighborhood of Engedi. Whether there he had located his aged parents, for the sake of greater security, beyond the Jordan, with their ancestral kinsmen of Moab (1 Sam. 22:3, 4), so doing he was probably influenced by his remembrance of the fact that Naomi and her family had found in that land a place of sojourn,



at Ruth, his ancestress, was herself a Moabitess. The neighboring king, Nabash, of Ammon, also treated him kindly (2 Sam. 10:2). Here occurred the daring exploit of the three heroes who faced death to procure water from the well of Beth-lehem, and David's chivalrous answer (1 Chron. 11:16-19; 2 Sam. 23:14-17). He was joined here by two separate bands: one, a little body of eleven free Gadite mountaineers, who swam the Jordan flood time to reach him (1 Chron. 12:8-15); the other a detachment of men from Judah and Benjamin under his nephew Amasai, who henceforth attached himself to David's fortunes (1 Chron. 12:18). (3) **In Keilah.** At the warning of God he fled into the forest of Hareth (somewhere in the hills of Judah), and then again fell in with the Philistines, and again, apparently advised by God (2 Sam. 23:4), he made a descent on their foraging parties and relieved Keilah, in which he took up his abode. While there, now for the first time in a fortified town of his own, he was joined by a new and most important ally—Abiathar, the last survivor of the house of Ithamar. By this time the



Modern Oriental Traveling Flasks.

David had joined him at Adullam (2 Sam. 22:1) had swelled to six hundred (23:1-13). (4) **In Maon.** The situation of David was now changed by the appearance of Saul himself on the scene. Apparently the danger was too great for a little army to keep together. They escaped from Keilah, and dispersed "whithersoever they could go," among the fastnesses of Judah. Henceforth it becomes difficult to follow his movements with exactness, partly from ignorance of the localities, partly because the same event seems to be twice narrated. But thus much we discern: he is in the wilderness of Ziph. While here he is visited by Jonathan, who encouraged him and renewed the covenant between them (23:16-18). He (or twice) the Ziphites betray his movements to Saul (23:19; 26:1). From thence Saul literally hunts him like a partridge, the treacherous Ziphites beating the bushes before him, and three bands of men stationed to catch even the print of footsteps on the hills (23:14, 22; 24:11; 26:2). David finds himself driven to the extreme south of Judah, in the wilderness of Maon. On three or not three, occasions the pursuer and pursued catch sight of each other (23:25-29; 24:1-22; 26). Of the first of these escapes the memory is long preserved in the name of the "Rock of Sion," given to the cliff down one side of which David climbed while Saul was surrounding the hill on the other side (23:25-29), when he was suddenly called away by the cry of a Philistine sion. On another occasion Saul, while seek-

ing David in the wilderness of En-gedi, entered a cave for a natural necessity, not knowing that David and his men were concealed there. David cut off the skirt of Saul's long robe. He made the deed known, and expostulated with the king for his treatment of him, whereupon reconciliation and mutual forgiveness followed (24:1, sq.). The third was in the wilderness farther south. David penetrated into the camp by night, and carried off the cruse of water and the well-known royal spear of Saul (26:7, 11, 12). The interview that followed was the last between David and Saul. (5) **David and Nabal.** While he was in the wilderness of Maon occurred David's adventure with Nabal, instructive as showing his mode of carrying on the freebooter's life, and his marriage with Abigail (25:2-42). His marriage with Abinoam, from Jezreel, also in the same neighborhood (Josh. 15:55, 56), seems to have taken place a short time before (1 Sam. 25:43; 27:3; 2 Sam. 3:2).

6. **Service under Achish.** Wearied with his wandering life, he at last crosses the Philistine frontier, not, as before, in the capacity of a fugitive, but the chief of a powerful band—his six hundred men now grown into an organized force, with their wives and families around them (1 Sam. 27:3, 4). (1) **Receives Ziklag.** After the manner of Eastern potentates, Achish gave him, for his support, a city—Ziklag, on the frontier of Philistia (27:6). There we meet with the first note of time in David's life. He was settled there for a year and four months (27:7), and his increasing importance is indicated by the fact that a body of Benjaminite archers and slingers, twenty-two of whom are specially named, joined him from the very tribe of his rival (1 Chron. 12:1-7). During his stay he may possibly have acquired the knowledge of military organization and weapons of war (1 Sam. 13:19-23), in which the Philistines surpassed the Israelites, and in which he excelled all the preceding rulers of Israel. David could not enjoy the protection of Achish without rendering him service. So he fell upon the tribes of the southern desert of Shur, toward the confines of Egypt, the Geshurites, the Gezrites, and the Amalekites, and exhibited their spoil to Achish as having been won in the south of Judah, and from the allied tribes of the Jerahmeelites and the Kenites (27:8-10). But the confidence of Achish was not shared by his Philistine nobles, and David was not obliged to go up with them against Saul (29:3, sq.). He found that during his absence the Amalekites had smitten Ziklag, burned it down, and carried off the women and children. (2) **Ziklag retaken.** David and his followers were greatly distressed, and David was in danger of being stoned. The excitement was calmed by Abiathar, who directed them to pursue the Amalekites, with the promise of success. Guided by a straggler (an Egyptian slave of one of the Amalekites), and assisted by some of the chiefs of the Manassites (1 Chron. 12:19-21), he fell upon the enemy, who were feasting in all the disorder of security, and slaughtered them for a whole night and day, only four hundred of the whole tribe escaping. They not only recovered their loss, but obtained also a great booty in cattle from the enemy. David divided the spoil among his six hundred, giving an



equal share to those remaining with the baggage with those who went to the fight. From his own share David sent gifts to requite the friendly inhabitants of the scene of his wanderings (1 Sam. 30:1-31). (3) **Saul's death.** Two days after this victory an Amalekite arrived with the news of the fatal defeat of Saul at Gilboa. The reception of the tidings of the death of his rival and of his friend, the solemn mourning, the execution of the bearer of the message (who declared himself the slayer of Saul), the pathetic lamentation that followed, well close the second period of David's life (2 Sam. 1:1-27). B. C. about 1000.

7. **King of Judah.** After the death of Saul the surviving members of his house took refuge on the east of Jordan, while David, at the command of God, removed, with his band and all his family, to Hebron. Here the men of Judah came to him and anointed him king over their tribe. David was now (B. C. about 1000) about thirty years of age, and he reigned in Hebron seven years and six months (2 Sam. 5:4, 5). Thence he sent a message to the men of Jabesh-gilead to thank them for the honor which had been paid to Saul's remains, and to announce his accession to the throne. For five years, probably, the dominion of the house of Saul, whose seat was now at Mahanaim, did not extend to the west of Jordan, and consequently David would be the only Israelite potentate among the western tribes. (1) **Marries Maacah.** He then strengthened himself by a marriage with Maacah, daughter of Talmi, king of Geshur (3:3). From Abigail he seems to have received a large private fortune. Concerning his other wives we know nothing in particular, only it is mentioned that he had six sons by six different mothers in Hebron. Abner gradually brought Israel under the dominion of Ish-bosheth, and then endeavored to conquer Judah.

(2) **Civil war.** The war was begun by Abner's advance upon Gibeon, where he was met by the forces of Judah under Joab, the son of David's sister Zeruiah. In the battle that ensued the men of Israel were routed, and Asahel, a brother of Joab, slain by Abner, whom he was pursuing (2:12, sq.). A quarrel between Abner and Ish-bosheth decided the former to bring the kingdom over to David, who required, as a preliminary proof of sincerity, the restoration of his wife Michal. After giving her back Abner proceeded to win the elders of Israel over to David, but Joab, fearing that he would be displaced by Abner, seized a favorable opportunity of murdering him. David called upon God to witness that he was guiltless of Abner's blood, obliged Joab to join in the universal mourning, and himself followed the bier (3:6, sq.). The feeble Ish-bosheth, left helpless by the loss of Abner, fell a victim to the conspiracy of two of his captains. David took vengeance on the murderers, and buried Ish-bosheth in Abner's tomb at Hebron (ch. 4).

8. **King of all Israel.** The throne, so long waiting for him, was now vacant, and the united voice of the people at once called him to occupy it (B. C. about 992); and for the third time David was anointed king (see NOTE). A festival of three days celebrated the joyful event (2 Sam. 5:3; 1 Chron. 12:38, 39). David's little band had now swelled

into "a great host, like the host of God" (1 Chron. 12:22), and its command was given to his nephew Joab (2 Sam. 2:28). The Levitical tribe, formerly represented by the solitary fugitive Abiathar, now came in strength, represented by the head of the rival branch of Eleazar, the high priest, the aged Jehoiada, and his youthful and warlike kinsman Zadok (1 Chron. 12:27, 28; 27:5). The kingdom at first was a constitutional one; for it is stated, "David made a league with the elders of Israel in Hebron before Jehovah; and they anointed David king over Israel" (2 Sam. 5:3). Two things first made themselves apparent at Hebron, and affected for all the rest of his career. The first was the formation of a harem, according to the usage of oriental kings. To the two wives of his wanderer's life he had now added four, and, including Michal, five. There were born to him in Hebron six sons, one of whom was Absalom (2 Sam. 2:2; 3:2-5, 12). The second was the increasing power of his king's men and chief officers, which the king strove vainly to restrain within the limits of right (2 Sam. 3:31-36). (1) **Jerusalem taken.** David resolved to remove the seat of government from the remote Hebron nearer to the center of the country, and his choice fell upon Jerusalem, the strong city of the Jebusites, situated on a rocky height, two thousand six hundred feet above the level of the sea. The lower city had been taken in the time of Joshua, but the upper city had hitherto defied all attack. David offered as a reward to the successful scaling of the precipice the highest place in the army. Joab was the successful warrior, and henceforward continued captain of the host (1 Chron. 11:6). The royal residence was instantly fixed there, fortifications were added by the king and by Joab, and was known by the special name of the "City of David" (2 Sam. 5:9; 1 Chron. 11:7). The neighboring nations were partly enraged and partly awe-struck. The Philistines made two ineffectual attacks on the new king (2 Sam. 5:17-25), and retribution of their former victories took place in the capture and conflagration of their own idols (2 Sam. 5:21; 1 Chron. 14:12). Tyre, now for the first time appearing in the sacred history, allied herself with Israel; and Hiram sent cedar wood for the building of the new capital (2 Sam. 5:11), especially for the palace of David himself (7:1). (2) **The ark removed to Jerusalem.** David had now the long-desired opportunity of bringing the ark from its obscurity at Kirjath-jearim, where it had remained since its restoration by the Philistines (1 Sam. 6:21). Thither David went with thirty thousand men, chosen from all the tribes, and transported the ark. A temporary halt (owing to the death of Uzzah) detained it at the house of Obed-edom (2 Sam. 6; 1 Chron. 13), from which, after three months, it was again moved forth with great state to Jerusalem. David prepared for the final transport and reception with great care. It was carried by the Levites upon their shoulders, escorted by David and his chief warriors, with the elders of Israel. David danced in the sacred procession, and gave his soul up to joy as he passed to its rest in the hill of Zion. Sacrifices were offered, and, amid the sound of music and the shouts of the people, the ark was placed in the new tabernacle that David had built for it. It



the greatest day of David's life. One incident only tarnished its splendor—the reproach of Achish, his wife, as he was finally entering his place to carry to his own household the benediction which he had already pronounced on his people. His act of severity toward her was an additional mark of the stress which he himself laid on the solemnity (2 Sam. 6:20-23; 1 Chron. 15:68, and 101; also 1 Chron. 16:7-36), B. C. 982. Arrangements were made by David for the whole order of divine worship according to the law of Moses. Asaph and his brethren were appointed minister in the daily service before the ark. The office of chief doorkeeper was committed to Elihu, in whose house the ark had rested.

it one of the great objects of his reign to gather means and material for this important undertaking. (4) **Mephibosheth**. When David had taken up his abode in Jerusalem he inquired whether there yet survived any of Saul's descendants to whom he might show kindness. Through Ziba, an old steward of Saul's, he learned of Mephibosheth, a son of Jonathan. He sent for Mephibosheth, returned him Saul's family possessions, and gave him a place at the king's table (2 Sam. 9:13). (5) **Wars**. His own throne and the service of God's sanctuary being thus established, David advanced to the final subjugation of the enemies of Israel. Within ten years from the capture of Jerusalem he had reduced to a state of permanent subjection the Philistines on the west (2 Sam.

# DAVID'S FAMILY.

## I. WIVES OF THE WANDERINGS.

(1 Sam. 27:3; 1 Chron. 3:1.)

Abinoam of Jezreel.

Abigail of Carmel.

Amnon  
(2 Sam. 8:2).

Chileab or Daniel  
(2 Sam. 8:3).

## II. WIVES AT HEBRON.

(2 Sam. 3:2-5; 1 Chron. 3:1-4.)

Maachah of Geshur.

Haggith.

Abital.

Eglah.

Michal  
(2 Sam. 3:18).

Absalom.

Tamar.

Adonijah.

Shephatiah.

Ithream.

3 sons who died  
(2 Sam. 14:27;  
15:18).

Tamar (or Maachah) to  
Josephus, *Ant.*, vii. 8, 5).

REHOBOAM  
(2 Chron. 11:20).

ABIJAM.

N. B.—There were, besides, 10 concubines (2 Sam. 5:13; 15:16) whose children (1 Chron. 3:9) are not named.

## III. WIVES AT JERUSALEM.—(Names not given.)

(2 Sam. 5:13-16; 1 Chron. 3:5-8; 14:4-7.)

Har.  
Elishua,  
Elishama  
(1 Chron. 3:6).

Eliphelet.

Nogah  
(1 Chron.  
8:7).

Nepheg.

Japhia.

Elishama.

Eliada,  
Beelada  
(1 Chron.  
14:7).

Eliphelet.

Jerimoth  
(2 Chron.  
11:18).

Bath-sheba (1 Chron. 3:5).

Bath-shua.

Mahalath to REHOBOAM.

One died  
as a child  
Sam. 12:15).

Shammuah,  
Shimea  
(1 Chron. 3:5).

Shobab.

Nathan.

Jedidiah,  
or  
SOLOMON.

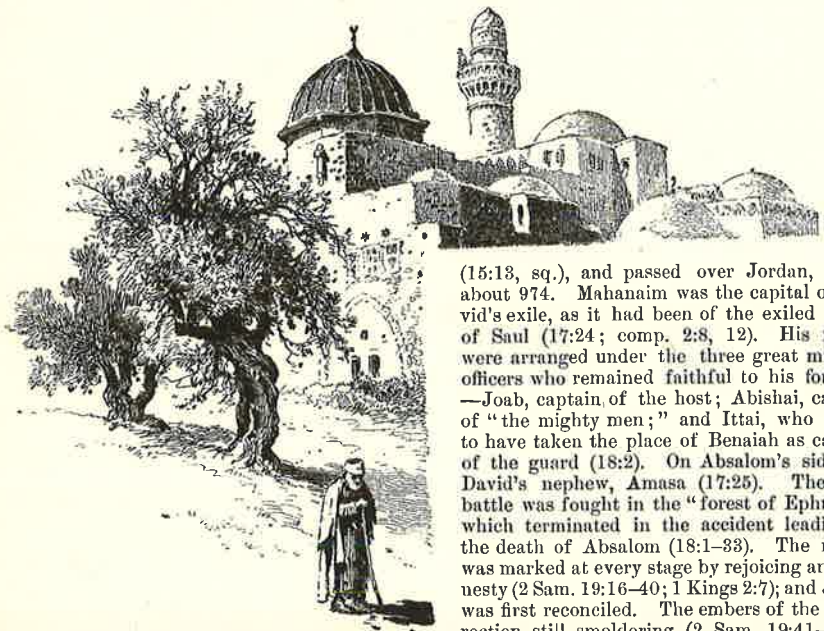
Mahalath to REHOBOAM to Tamar, or Maachah  
(1 Kings 15:2).  
ABIJAM.

and the priests were charged with the daily other sacrifices at the tabernacle, which remained at Gibeon (1 Chron. 16:37-39). (3) **David's plan to build a temple**. After this event the king, contrasting his cedar palace with the curtains of the tabernacle, was desirous of building a temple for the ark. He communicated his desire to the prophet Nathan, who, without waiting to consult God, replied: "Do all that is in thine heart; for God is with thee." But the word of the Lord came to Nathan that same night telling him that David was not to build a house for God to dwell in; that he had been a man of war; that he would first establish his house, and that his son should build the temple (2 Sam. 7; 1 Chron. 22). Encouraged by the divine approbation, and by the promises given him, David henceforth made

arrangements for the temple on the east (2 Sam. 8:2; 1 Chron. 18:2), the Syrians on the north-east, as far as Euphrates (2 Sam. 8:3, sq.), the Edomites (v. 14) on the south; and the Ammonites, who had broken their ancient alliance, and made one grand resistance to the advance of the empire (10:1-19; 12:26-31). These last three wars were entangled with each other. The last and crowning point was the siege of Rabbah. (6) **Three years' famine**. About this time a three years' famine terrified Israel, which induced David to inquire of the Lord the cause of this judgment. The Lord replied, "It is for Saul, and for his bloody house, because he slew the Gibeonites." Nothing further is known about the fact itself. The Gibeonites were sent for, and upon their requisition David gave up to them two sons of

Rizpah, a concubine of Saul, and five sons of Merab, whom she had borne to Adriel. These were slain, and their bodies, left uncared for, were watched over by Rizpah. Word was brought to David, who had the bones of these crucified men, together with those of Saul and Jonathan, which were brought from Jabesh, honorably deposited in the family tomb at Zelah, in the tribe of Benjamin. It is probable that this was the time when David spared Mephibosheth, in order to fulfill his

where he remained three years, after which was recalled to Jerusalem, but dwelt in his house "two full years, and saw not the king's face." After this he sent for Joab, and through his mediation was admitted into his father's presence (ch. 14). Absalom soon began to aspire to the throne, and, under pretense of wanting to fulfill a vow, he gained permission to go to Hebron, where he strengthened his conspiracy. Hearing of Absalom's conduct, David fled from Jerusalem.



David's Tomb.

covenant with Jonathan (21:1-14). (7) **David's adultery.** The notion of the East, in ancient and modern times, has been that a well-filled harem is essential to the splendor of a princely court. This opened a dangerous precipice in David's way, and led to a most grievous fall. Walking upon the roof of his house, he saw a woman washing herself. The beauty of the woman excited David's lust, and he inquired of his servants who she was. "Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite," was the reply. Notwithstanding she was the wife of another, David sent for her, and she appears voluntarily to have acceded to his sinful purpose. In order to cover up his sin, and secure Bath-sheba for his wife, David sent Uriah into battle under circumstances that caused his death, and thus added murder to his other crime. The clouds from this time gathered over David's fortunes, and henceforward "the sword never departed from his house" (12:10). There followed the outrage of his daughter, Tamar, by his eldest son, Ammon, and the murder of the latter by the servants of Absalom (11:1-13:29). (8) **Absalom's rebellion.** Absalom fled and went to Talmai, the son of Ammiel, king of Geshur,

(15:13, sq.), and passed over Jordan, B.C. about 974. Mahanaim was the capital of David's exile, as it had been of the exiled house of Saul (17:24; comp. 2:8, 12). His forces were arranged under the three great military officers who remained faithful to his fortune—Joab, captain of the host; Abishai, captain of "the mighty men;" and Ittai, who seemed to have taken the place of Benaiah as captain of the guard (18:2). On Absalom's side was David's nephew, Amasa (17:25). The final battle was fought in the "forest of Ephraim," which terminated in the accident leading to the death of Absalom (18:1-33). The retreat was marked at every stage by rejoicing and feasting (2 Sam. 19:16-40; 1 Kings 2:7); and Joab was first reconciled. The embers of the insurrection still smoldering (2 Sam. 19:41-43), David's hereditary enemies of the tribe of Benjamin were trampled out by the mixture

of boldness and sagacity in Joab, now, after the murder of Amasa, once more in his old position (2 Sam. 20:1-13), and David again reigned in peace at Jerusalem. (9) **Three days' pestilence.** This calamity visited Jerusalem at the warning of the prophet Gad. The occasion which led to this warning was the census of the people taken by Joab at the king's order (2 Sam. 24:1-9, 1 Chron. 21:1-7, 27:23). Joab's repugnance to the measure was such that he refused to number Levi and Benjamin (1 Chron. 21:6). The king also scrupled to number those who were under twenty years of age (27:1) and the final result was never recorded in the "Chronicles of King David" (v. 24). Outside the walls of Jerusalem, Araunah, or Ornan, a wealthy Jebusite, perhaps even the ancient king of Jerusalem (2 Sam. 24:23), possessed a threshing floor (1 Chron. 21:20). At this spot an awful vision appeared, such as is described in the later days of Jerusalem of the angel of the Lord stretching out a drawn sword between earth and sky over the devoted city. The scene of such an apparition at such a moment was at once marked out for a sanctuary. David demanded, and Araunah willingly granted the site; the altar was erected on the rock of



shing floor; the place was called by the name "Moriah" (2 Chron. 3:1); and for the first time the place, sanctified by the vision of the divine presence, was recognized in Jerusalem. It was a spot that afterward became the altar of the temple, and therefore the center of the national worship. (10) **Adonijah's conspiracy.** Adonijah, of David's elder sons, feared that the influence Bath-sheba might gain the kingdom for her own son Solomon, and declared himself to be the successor to his father. (11) **Solomon made king.** The plot was stifled, and Solomon's inauguration took place under his father's auspices (1 Kings 1:1-53). By this time David's infirmities had been upon him. The warmth of his exhausted life was attempted to be restored by the introduction of the young Shunammite, Abishag (1:1-7). His last song is preserved—a striking expression of the ideal of a just ruler which he had lived before him, and of the difficulties which he had felt in realizing it (2 Sam. 23:1-7). His words, as recorded, to his successor, are general exhortations to his duty, combined with warnings against Joab and Shimei, and charges to remember the children of Barzillai (1 Kings 2:1-9). (12) **Death.** David died at the age of seventy (2 Sam. 5:4), and was buried in the city of David" (1 Kings 2:10, 11), about 960. After the return from the captivity "the sepulchers of David" were still located out "between Shiloh and the house of the stone men," or "the guardhouse" (Neh. 3:16). The tomb, which became the general sepulcher of the kings of Judah, was pointed out in the latest times of the Jewish people. The edifice shown as the tomb from the Crusades to the present day is on the southern hill of modern Jerusalem, commonly called Mount Zion, under the so-called "Cenaculum" but it cannot be identified with the tomb of David, which was emphatically within the walls of the city.

Perhaps the best way to understand the family of David will be to study the table on page 253, in which are given his wives, children, and grandchildren, so far as known. The royal line was traced on through a union of the children of Solomon and Absalom (1 Kings 15:2).

**Character.** "If we proceed to put together, in its most general features, the whole career of David which results from all these historical testimonies, we find the very foundations of his character to be laid in a peculiarly firm and unshaken trust in Jehovah, and the brightest and most spiritual views of the creation and government of the world, together with a constant, reverent, and sensitive awe of the Holy One in heaven, a simple, pure striving never to be untrue to him, and the strongest efforts to return to him when he more loyally after errors and transgressions. . . . His mouth continually overflows with heartfelt praise of Jehovah, and his actions are redolent of the nobility inspired by a real and reverent fear of him (for the errors by which he is often away stand out prominently just because of their rarity). . . . In the clear daylight of Israel's present history David furnishes the most brilliant example of the noble elevation of character produced by the old religion" (Ewald, *Hist. of Israel*, vol. iii, pp. 57, 58).

**NOTE.—1 Sam. 13:14.** "How," ask some, "could a man after God's own heart have murdered Uriah, and seduced Bath-sheba, and tortured the Ammonites?" An extract from one who is not a too-indulgent critic of sacred characters expresses at once the common sense and the religious lesson of the whole matter: "David, the Hebrew king, had fallen into sins enough—blackest crimes—there was no want of sin. And, thereupon, the unbelievers sneer, and ask, 'Is this your man according to God's heart?' The sneer, I must say, seems to me but a shallow one. What are faults, what are the outward details of a life, if the inner secret of it, the remorse, the temptations, the often-baffled, never-ended struggle of it, be forgotten? All earnest souls will ever discern in it [David's life] the faithful struggle of an earnest human soul toward what is good and best. Struggle often baffled—sore baffled—driven as into entire wreck, yet a struggle never ended, ever with tears, repentance, true unconquerable purpose, begun anew" (Carlyle, *Heroes and Hero-worship*, 1, 277). **1 Sam. 16:18; 17:42, 56.** There seems a contradiction between these two passages, the one representing David as a "mighty, valiant man, and a man of war," the others as "a youth, a stripling." The first description of David "does not presuppose he had already fought bravely in war, but may be perfectly explained from what David himself afterward affirmed respecting his conflicts with lions and bears (17:34, 35). The courage and strength which he then displayed furnished sufficient proofs of heroism for anyone to discern in him the future warrior" (Kell, *Com.*). **1 Sam. 17:55, sq.** How can we reconcile Saul and Abner's ignorance of David, who had been musician and armorbearer to Saul? (16:14, sq.) Kell and Delitzsch (*Com.*) explain as follows: "The question put by Saul does not presuppose an actual want of acquaintance with the person of David and the name of his father, but only ignorance of the social condition of David's family, with which both Abner and Saul may hitherto have failed to make themselves more fully acquainted." Some explain by saying that after David played before Saul he returned to his home (which appears to be the fact, 18:2), and that his appearance had so changed as to make recognition impossible (Thomson, *Land and Book*, ii, 366, American ed.). **2 Sam. 5:3.** The three anointings of David need give no trouble. The first (1 Sam. 16:13) was a private, prophetic anointing; by the second (2 Sam. 2:4) he was publicly recognized as king over Judah; by the third (2 Sam. 5:3), as king over both Judah and Israel. **2 Sam. 5:6-9.** Some see a discrepancy between the fact of the capture of "the stronghold of Zion" and the taking of Goliath's head to Jerusalem (1 Sam. 17:54). Ewald (*Hist. of Israel*, iii, p. 72) answers, that clearly David did not carry the head to Jerusalem till afterward, when he was king. Kell (*Com.* on 1 Sam. 17:54) explains that the assertion made by some, that Jerusalem was not yet in possession of the Israelites, rests upon a confusion between the citadel of Jebus upon Zion, which was still in the hands of the Jebusites, and the city of Jerusalem, in which Israelites had dwelt for a long time (Josh. 15:63; Judg. 1:8). **2 Sam. 6:20.** The proud daughter of Saul was offended at the fact that the king had on this occasion let himself down to the level of the people. She taunts him with having stripped himself, because while dancing and playing he wore somewhat lighter garments (such as the ordinary priestly garb) instead of the heavy royal mantle (Ewald, *Hist. of Israel*, iii, p. 127). **2 Sam. 24:1** tells us that God moved David against Israel to say, "Go, number Israel and Judah." In 1 Chron. 21:1 it is alleged that Satan stood up against Israel, and provoked David to number the people. But the meaning is that God permitted Satan thus to move David in order that through his act an opportunity might arise for the punishment of Israel's sin. The command of David was not sinful in itself, but became so from the spirit of pride and vainglory out of which it originated, and which was shared with him by the people over whom he ruled (Taylor, *David*, p. 371).

**DAVID, CITY OF.** 1. The name given by David to the castle of Zion, which he took from the Jebusites, and in which he lived (1 Chron. 11:7). It was on the southwest side of JERUSALEM (q. v.).

2. Bethlehem was called the city of David (Luke 2:4, 11), being the birthplace of the king.

**DAWN.** See TIME.

**DAY.** See TIME.

**DAY OF ATONEMENT.** See FESTIVALS, p. 362.

**DAY OF CHRIST,** also called "his day," "that day," "the day of the Lord," is the time of the coming again of our Lord. The day of Christ "is the horizon of the entire New Testament, the period of his most decisive manifestation in a glorious revelation of himself which could not be, and is never, predicted of any but a divine person" (1 Cor. 1:8; Phil. 1:6, 10; 2 Thess. 2:2) (Pope, *Christ. Theol.*, iii, 388, sq.).

**DAY OF JUDGMENT.** See JUDGMENT.

**DAY OF THE LORD.** See DAY OF CHRIST.

**DAY'S JOURNEY.** See METROLOGY, I.

**DAYS MAN** (Heb. יוֹדֵי, *yaw-kakh'*, to set right), an umpire or arbitrator (Job 9:33), is an old English word derived from *day*, in the specific sense of a day fixed for a trial. The meaning seems to be that of some one to compose our differences, and the laying on of whose hand expresses power to adjudicate between the two persons. There might be one on a level with Job, the one party; but Job knew of none on a level with the Almighty, the other party (1 Sam. 2:25). Such a mediator we have in Jesus Christ (1 Tim. 2:5). See GLOSSARY.

**DAYS PRING** (Heb. שָׁחַר, *shakh'-ar*, Job 38:12; Gr. ἀνατολή, *an-at-ol-ay'*, Luke 1:78), the first streak of daylight, the dawn; and so the early revelation of God in Christ to the soul.

**DAYSTAR** (Gr. φωσφόρος, *foce-for'-os*, light-bearing, Lat. *Lucifer*), the planet Venus, the morning star (2 Pet. 1:19). The meaning of the passage is that the prophets were like a lamp, but Christ himself is at least the light of dawn, heralded by the "morning star" (Rev. 2:28; 22:16).

**DEACON** (Gr. διάκονος, *dee-ak'-on-os*, of uncertain origin), one who executes the commands of another, a servant.

1. In a general sense the term is applied to the "servant" of a king (Matt. 22:13); ministers (Rom. 13:4; literally, "deacons of God," i. e., those through whom God carries on his administration on earth); Paul and other apostles (1 Cor. 3:5; 2 Cor. 6:3; 1 Thess. 3:2). As teachers of the Christian religion are called "deacons of Christ" in 2 Cor. 11:23; Col. 1:7; 1 Tim. 4:6, Christ is called the "minister (literally, *deacon*, Rom. 15:8) of the circumcision," as devoting himself to the salvation of the Jews. In addition to this general use of the word it was given a more specific meaning:

2. **Officer of the Church.** (1) **Origin.** In the New Testament deacons, or helpers, appear first in the church at Jerusalem. The Hellenistic Christians complained that their widows were neglected in favor of the Hebrew Christians "in the daily ministrations" (Acts 6:1). This was a natural consequence of the rapid growth of the society, and of the apostles having more than they could properly attend to. Upon the recommendation of the apostles "seven men of honest report, full of the Holy Ghost and wisdom," were se-

lected and set apart by prayer and laying on hands. To deacons primarily was assigned duty of ministering to the poor, and the oversight of temporal affairs of the Christian societies, retaining, as in the case of Stephen and Philip, the right to teach and baptize. The qualifications for this office, as enumerated by Paul (1 Tim. sq.), were of a nature to fit them for mingling the Church in most familiar relations, to attain and relieve the wants of the poorer members with delicacy, and freedom from temptations to avaricious greed. On offering themselves for work deacons were to be subject to a strict scrutiny (1 Tim. 3:10). (2) **In the early Church** difference of opinion respecting the functions of deacons prevailed in the early Church. Some contended that no spiritual function had been assigned them (Council Constantinople, Can. 15), whereas Ignatius styles them "ministers of the mysteries of Christ." Tertullian classes them with bishops and presbyters as guides and leaders to the laity. They evidently occupied the position of assistants to the higher clergy, exercising spiritual functions or not, according to the sentiment of the age or wish of those whom they assisted. The deacons, also called *Levites*, received a different ordination from the presbytery both as to form and the power it conferred in the ordination of a presbyter the presbyter who were present were required to join in the imposition of hands with the bishop, but the ordination of a deacon might be performed by the bishop alone. **Duties.** The duties of the deacons were: 1. To assist the bishop and presbyter in the service of the sanctuary; especially to take care for utensils, etc., of the holy table. 2. In the administration of the Eucharist, to hand the elements to the people, but not to consecrate. 3. To administer the baptism. 4. To receive the offerings of the people. 5. To assist the penitents the solemn imposition of hands, the sign of reconciliation. 6. To teach and catechize the catechumens. 7. In the absence of the bishop and presbyter to suspend the inferior clergy. In addition there were many minor duties. Deacons often stood in close relations with the bishop, and not infrequently looked upon ordination to the presbyterate as a degradation. The number of deacons varied with the wants of the individual church. The qualifications of a deacon were the same that were required in bishops and presbyters (1 Tim. 3:1, sq.). (3) **In the modern Church** deacons are found as a distinct order of the clergy in the Roman Catholic, Church of England, Episcopal, Methodist Episcopal, German Protestant Churches. In the main their duties are the same as in the early Church, to assist the bishop and consist in helping the clergy in higher offices. In the Presbyterian and Congregational Churches they are laymen, who care for the poor, attend to the temporal affairs of the Church, and act as spiritual helpers to the minister (see Schaff, *Christ. Ch.*, i, p. 135; Hurst, *Hist. Christ. Ch.*, p. 25; McClellan, *S. Cyc.*).

**DEACONESSSES**, or female helpers, have the same care of the poor and the sick among the women of the Church. This office was the most neglected on account of the rigid separation of the sexes.



day. Paul mentions Phebe as a deaconess of church of Cenchrea; and it seems probable Tryphena, Tryphosa, and Persis, whom he sends for the labor in the Lord were deacons (Rom. 16:1, 12).

**In the Early Church** the apostolical constitution distinguished "deaconesses" from "widows" and "virgins," and prescribed their duties. The office of deaconess in the Eastern Church continued down to the 12th century. It was frequently filled by the widows of clergymen or the wives of bishops, who were obliged to demit the married state before entering upon their sacred office.

**Qualifications.** Piety, discretion, and experience were in any case the indispensable prerequisites in candidates. During the first two centuries the Church more carefully heeded the advice of Paul that the deaconess should have been the wife of a husband, also that the Church should admit to its office only those who had been thoroughly tried by previous trusts, having used hospitality to strangers, washed the saints' feet, relieved the needy, diligently followed every good work, etc. (Tim. 5:10); but at a later period there was much laxity, and younger and inexperienced women were admitted.

**Ordination.** The question of their ordination has been much debated. They were inducted into their office by the imposition of hands. Of this there is abundant proof. This would not necessarily imply the right to fulfill the sacred functions of the ministry.

**Duties.** The need of such helpers arose from the customs and usages of the ancient world, which forbade the intimate association of the sexes in public assemblies. They were to instruct the catechumens, to assist in the baptism of children, to anoint with holy oil, to minister to the prisoners who were languishing in prison, to care for the women who were in sickness or distress, sometimes act as doorkeepers in the churches. It is plain that the deaconesses had other duties than those of keepers of the entrances of the church appointed for women, or even as assistants in baptism or instructors of candidates; they were employed in those works of charity and piety where heathen public opinion would not permit the presence of the deacons.

**DEAD, BAPTISM FOR THE.** See BAPTISM.

**DEAD, THE. 1. Egyptian.** The great care of the Egyptians was directed to their condition after death. They expected to be received into



Egyptian Coffin.

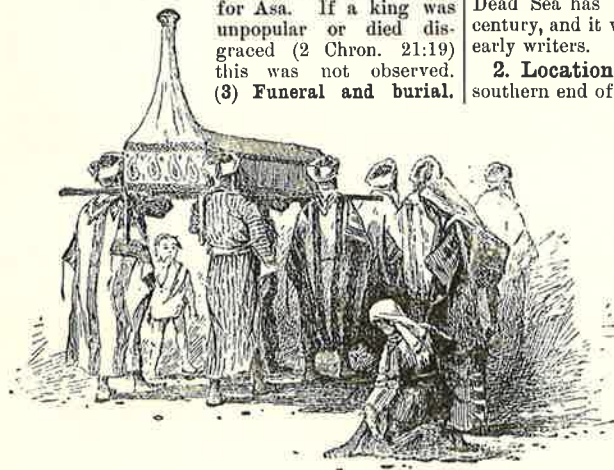
company of that being who represented divine presence if pronounced worthy at the great judgment-day; and to be called by his name was the fulfillment of all their wishes. The dead were

all equal in rank—king and peasant, the humblest and the hero. Virtue was the ground of admission into the land of the blessed, and reunion with the deity of which he was an emanation, receiving the holy name of Osiris. His body was so bound up as to resemble the mysterious ruler of Amenti (Hades); it bore some of the emblems peculiar to him; and bread, of a form which belonged exclusively to the gods, was given to the deceased in token of his having assumed the character of that deity. **Services.** These were performed by the priests (of the grade who wore the leopard skin) at the expense of the family. If the sons or relations were of the priestly order they could officiate, and the members of the family had permission to be present. The ceremonies consisted of a sacrifice (incense and libation being also presented) and a prayer. These continued at intervals as long as the family paid for them. The body after **EMBALMING** (q. v.) was frequently kept in the house, sometimes for months, in order to gratify the feeling of having those who were beloved in life as near as possible after death. The mummy was kept in a movable wooden closet, drawn on a sledge to and from the altar, before which frequent ceremonies were observed. It was during this interval the feasts were held in honor of the dead. Sometimes the mummy was kept in the house because the family were not possessed of a catacomb or they were denied the rites of burial on account of accusations brought against or debt contracted by the dead or his sons. This was considered a great disgrace, only to be removed by the payment of the debt, liberal donations in the service of religion, or the influential prayers of the priests. The form of the ritual read by the priest in pronouncing the acquittal of the dead is preserved in the tombs usually at the entrance passage. In this ritual the deceased is made to enumerate all the sins forbidden by the Egyptian law and to assert his innocence of each, persons of every rank being subjected to this ordeal. Every large city, as Thebes, Memphis, and some others, had its lake, at which the ceremonies were practiced. The Egyptians did not permit the extremes of degradation to be offered to the dead that the Jews sometimes allowed; and the body of a malefactor, though excluded from the precincts of the necropolis, was not refused to his friends for burial (Wilkinson, *Anc. Egypt.*, ii, 357, sq.).

**2. Hebrew.** Immediately when life departed it was the office of a friend or son to close the eyes of the dead (Gen. 46:4) and to kiss the face (Gen. 50:1). The body was washed, wrapped in a linen cloth (Matt. 27:59, etc.), or the limbs separately wound with strips of linen (John 11:44), placed in a coffin (Luke 7:14), and if not buried immediately it was laid out in an upper room (2 Kings 4:21; Acts 9:37). (1) **The embalming** of the dead took place after the Egyptian fashion in the case of Jacob and Joseph (Gen. 50:2, 26), but only imitated by the rich or distinguished so far that they anointed the dead with costly oil (John 12:7) and wound them in linen with spices, especially myrrh and aloes (John 19:39, 40). (2) **The burning** of bodies occurred to secure them from mutilation (1 Sam. 31:12), in which case the bones were afterward buried (v. 13); or

in times of war, where the multitude of deaths made burial impossible (Amos 6:10); finally, as a punishment inflicted on great criminals (Lev. 20:14; 21:9). The "making of a burning," usual when kings were buried (2 Chron. 16:14; 21:19; Jer. 34:5), was a consuming of sweet-scented substances in honor of the dead. On high state occasions the vessels, bed, and furniture used by the deceased were burnt also. Such was probably the "great burning" made for Asa. If a king was unpopular or died disgraced (2 Chron. 21:19) this was not observed.

### (3) Funeral and burial.



Oriental Funeral.

To remain unburied was considered the greatest indignity which could befall the dead (1 Kings 13:22; 16:4; Jer. 7:33, etc.) because the corpse soon became the prey of wild beasts (2 Kings 9:35). The law ordered that criminals should be buried on the day of execution (Deut. 21:23; comp. Josh. 8:29).

The speedy burial of the dead did not prevail in ancient times (Gen. 23:2), but arose when the law made dead bodies a cause of uncleanness (Num. 19:11, sq.; comp. Acts 5:6, 10).

To bury the dead was a special work of affection (Tobit 1:21; 2:8) and an imperative duty of sons toward their parents (Gen. 25:9; 35:29; Matt. 8:21), and next devolved upon relatives and friends (Tobit 14:16). The body was carried to the grave in a coffin, often uncovered, on a bier borne by men, with a retinue of relatives and friends (2 Sam. 3:31; Luke 7:12-14; Acts 5:6, 10), while those prominent because of position, virtue, or good deeds were followed by a vast multitude (Gen. 50:7, 14; 1 Sam. 25:1; 2 Chron. 32:33).

The custom seems to have prevailed, as early as our Lord's life on earth, of having funeral orations at the grave. Even at the funeral of a pauper women chanted the lament, "Alas, the lion; alas, the hero!" or similar words, while great rabbis were wont to bespeak for themselves a warm funeral oration. After the funeral a meal was given (2 Sam. 3:35; Hos. 9:4; Ezek. 24:17, 24), which later became scenes of luxurious display (Josephus, *War*, ii, 11). See EMBALMING, MOURNING, TOMB.

The word rendered "dead" (Job 26:5; 88:10; Prov. 2:18; 9:18; 21:16; Isa. 14:9; 21:9) is *raw-faw'* (Heb. נָפֵץ), the *relaxed*, those who are bodiless in the state after death.

**DEAD SEA, THE.** 1. **Name.** In Scripture it is called the *Salt Sea* (Gen. 14:3; Num. 34:12, etc.), the *Sea of the Plain* or *Arabah* (Deut. 3:17; 4:49, etc.), *East Sea* (Ezek. 47:18; Joel 20; Zech. 14:8, A. V. "former"). The Dead Sea has been applied to it since the 19th century, and it was also called the Asphalt Sea in early writers.

2. **Location,** etc. The Dead Sea lies in the southern end of the Jordan valley, occupying an average breadth of ninety miles. The surface is two hundred and ninety feet below the level of the Mediterranean but the bottom is as deep as soundings having been taken thirteen hundred feet in the northeast corner, under the mountains of Moab; thence the bed slopes rapidly, till the whole southern end of the sea is only from four to fourteen feet in depth. These figures vary from year to year, and after a very dry season the sea will be nearly as fifteen feet deeper, and at the southern end more than a mile longer. It is fed by the Jordan and four or five small

streams, which pour into it six million tons of water a day. It has no outlet, but is relieved by evaporation, often so great as to form very high clouds. To this evaporation is due the bitterness of the sea. The streams which feed it are usually saline, flowing through nitrous soil and by sulphurous springs. Chemicals, too, have been found in the waters of the sea, probably introduced by hot springs in the sea bottom. Along the shores are deposits of sulphur and petroleum springs, and the surrounding strata are rich in bituminous matter. At the southeast end a ridge of rock three hundred feet high, runs for five miles to the bed of the sea appears to be covered with crystals. "To all these solid ingredients, precipitated and concentrated by the constant evaporation, the Dead Sea owes its extreme bitterness and buoyancy. While the water of the ocean contains from four to six per cent of solids in solution, the Dead Sea holds from twenty-four to twenty-five per cent. The water is very nauseous to the taste and oily to the touch, leaving upon the skin, when dried, a thick crust of salt. But it is very buoyant. Its buoyancy is so great that it is difficult to sink the limbs deep enough for swimming."

"Its shore is a low beach of gravel, variegated with marl or salt marsh. Twice on the west side mountain cliffs come down to the water's edge, and on the east coast there is a curious peninsula, El-Lisan (or the Tongue), though the shape is more that of a spurred boot. Ancient beaches of the sea are visible all round it, steep banks five to fifty feet of stained and greasy marl,

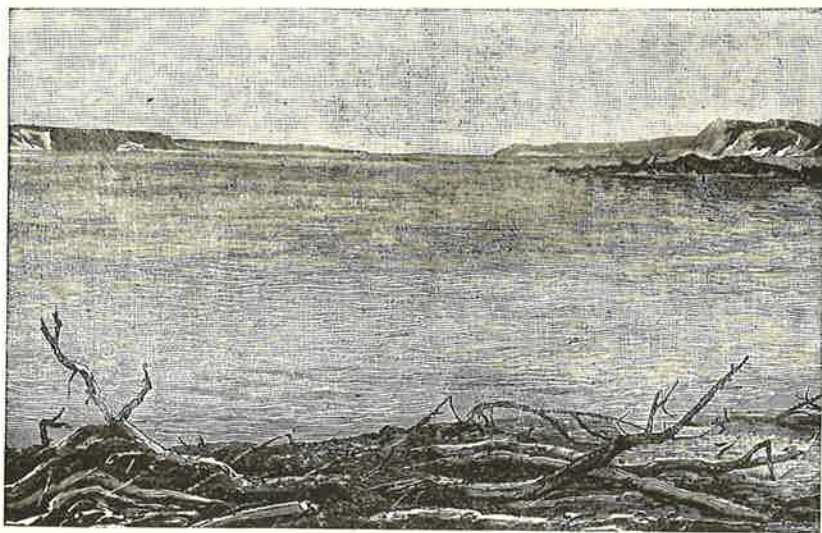


ple, with heaps of rubbish at their feet, and  
shod with nothing but their own bare, crum-  
pled brows. Behind these terraces of marl the  
mountains rise precipitous and barren on either  
side. To the east the long range of Moab, at a  
height of two thousand five hundred to three  
thousand feet above the shore, is broken only by  
the great valley of the Arnon. . . . On the west  
the hills touch the water at two points, but  
where leave between themselves and the sea  
shores already described, sometimes one hun-  
dred yards in breadth, sometimes one and a half  
miles. From behind the highest terrace of marl  
the hills rise precipitously from two thousand to  
three thousand five hundred feet."

The prophet Ezekiel (47:1-12) gives a wonder-  
ful vision of a stream of water issuing from the  
temple, and with increasing volume sweeping

the lower orders of living things, as animals and  
plants, denotes the extinction of vital functions,  
so that their renewal is impossible. With refer-  
ence to human beings the term is variously defined  
according to the view held of human nature and  
life. The answer to the question, "What is  
death?" depends upon the answer given in the  
first place to the question, "What is man?" See  
**IMMORTALITY**.

**Scripture Doctrine.** The general teaching  
of the Scriptures is that man is not only a phys-  
ical, but also a spiritual being; accordingly death  
is not the end of human existence, but a change  
of place or conditions in which conscious existence  
continues. (1) The doctrine of the future life is  
less emphatically taught in the Old Testament  
than in the New. The Old Testament Scriptures,  
however, frequently refer to death in terms har-



The Dead Sea.

ing to the Dead Sea and healing its bitter waters,  
saying that there is nothing too sunken, too  
lost, too doomed, but by the grace of God it  
can be redeemed, lifted, and made rich with life"  
(*Hist. Geog.*, pp. 499-512).

**DEAF** (Heb. שָׁמֵן, *khay-rashe'*; Gr. κωφός, *ko-  
phos*, *blunted*). Moses protected the deaf by a  
divine statute, "Thou shalt not curse the deaf"  
(Lev. 19:14). This was because the deaf could  
not hear, and were therefore unable to defend  
themselves.

**Figurative.** Deafness is symbolical of inat-  
tention or inability (Isa. 29:18; 35:5; Matt.  
23:17, etc.).

**DEAL.** See **METROLOGY**, p. 718.

**EARTH** (Heb. רָעָב, *raw-abb'*, *hunger*; Gr.  
*lee-mos'*, *scarcity*), a scarcity of provisions,  
resulting from failure of rain (1 Kings 17:1), the  
plague of locusts (Psa. 78:46), or the lack of prop-  
er farming the land (Ruth 1:1). See **FAMINE**.

**DEATH.** A term which, in its application to

manious with that doctrine (Eccles. 12:7; 2 Sam.  
12:23; Psa. 73:24; Job 14:14; Isa. 28:12). (2) In  
the New Testament this dark subject receives  
special illumination. In many cases essentially  
the same forms of representation are employed.  
Death is "a departure," a "being absent from the  
body," an "unclothing," a "sleep;" but with all  
this is the clear and strong announcement of "life and  
immortality brought to light through the Gospel"  
(2 Cor. 5:1-4; John 11:13; 2 Tim. 1:10; 4:6-7,  
etc.). (3) Death as a human experience, accord-  
ing to the Scriptures, is the result and punish-  
ment of sin. "The wages of sin is death." And  
though the word is often used in a spiritual sense,  
to denote the ruin wrought in man's spiritual na-  
ture by sin, yet in the ordinary physical sense of  
the word death is declared to have come upon the  
human race in consequence of sin. No such decla-  
ration is made as to the death of lower crea-  
tures (Gen. 2:17; 3:19; Rom. 5:12; 6:23; James  
1:15). (4) A principal part of Christ's redemptive  
work is the abolishment of death. This is seen in

part in man's present state, in the salvation which Christ effects from sin, which is "the sting of death," and in the taking away of the fear of death from true believers. The complete work of Christ in this respect will appear in the resurrection (2 Tim. 1:10; 1 Cor. 15:22, 57; Heb. 2:14, 15). (5) **Man and lower creatures.** (1) The Scriptures make a deep distinction between the death of human beings and that of irrational creatures. For the latter it is the natural end of their existence; for the former it is an unnatural experience to which they are reduced because of sin, which is also unnatural. Man was not created to die. (2) The Scriptures nowhere affirm that death did not prevail over the lower creatures before the fall of man. Thus upon this point there is no conflict between the Scriptures and geology. (3) It does not follow, because man was created immortal, that his permanent abiding place was to be this world. The Old Testament Scriptures give two examples of men, Enoch and Elijah, who passed into the other world, but "did not see death." (See Martensen's *Christ. Dogm.*, Watson's *Institutes*, Pope's *Compend. Christ. Theol.*, Laidlaw's *Bible Doctrine Concerning Man*).—E. McC.

**DEBATE.** In addition to the usual meaning of friendly discussion, debate means quarrel, strife; thus, "Ye fast for strife and debate" (Isa. 58:4, R. V. "contention," Heb. מַחֲרָה, *maḥ-saw*). Among evils of the Gentiles given in the Epistle to the Romans (1:29) Paul includes *debate*; the rendering of Gr. ἐρις, *er'-is*, wrangling, strife (A. V.). See GLOSSARY.

**DE'BIR** (Heb. דְּבִיר, *deb-er'*, *sanctuary, place of the oracle*).

1. A city in the south of Judah near Hebron, called earlier by the name KIRJATH-SEPHER (q. v.), or Kirjath-sannah (Josh. 15:15, 49; Judg. 1:11). Joshua conquered it from the Anakim (Josh. 10:38, 39; 11:21; 12:13; 15:49). Othniel, the younger brother of Caleb, won the hand of Achsah by leading an attack against Debir (Judg. 1:13; 3:9). Debir is thought to be the same as modern Edh-Dhaheriyeh, "the wall on the ridge," south of Hebron.

2. There was another Debir in Gad (Josh. 13:26), not far from Mahanaim, and possibly the same as Lo-debar (2 Sam. 17:27).

3. Also a place called Debir near the valley of Achor, between Jerusalem and Jericho (Josh. 15:7).

4. (Heb. דְּבִיר, *deb-er'*), the king of Eglon, in the low country of Judah; one of the five Canaanitish princes who joined the confederacy of Adoni-zedek, of Jerusalem, and who were defeated, confined in a cave, and at length hanged by Joshua (Josh. 10:3-23), B. C. after 1170.

**DEB'ORAH** (Heb. דְּבוֹרָה, *deb-o-raw'*, a bee).

1. The nurse of Rebekah (Gen. 35:8), whom she accompanied from the house of Bethuel (24:59). She is only mentioned by name on the occasion of her burial under the oak tree of Beth-el, named in her honor Allon-bachuth (*oak of weeping*, 35:8).

2. A prophetess, "the wife of Lapidoth," who judged Israel (Judg. 4:4) in connection with Barak, B. C. about 1120. (1) **Israel under Jabin.** After

the death of Ehud the children of Israel fell a prey from the Lord, and were given into the hand of "Jabin, king of the Canaanites, who reigned in Hazor." He oppressed them severely for twenty years. (2) **Delivered by Deborah.** At this time Deborah, "the prophetess," dwelt under a palm tree (which bore her name) between Ramah and Beth-el, in Mount Ephraim, and hither the people came to her for judgment. She sent an inspiring message to BARAK (q. v.), bidding him assemble ten thousand men of Naphtali and Zebulun, to Mount Tabor, for Jehovah would draw Sisera (Jabin's general) and his host to meet him at the river Kishon, and deliver them into his hands. Barak agreed, but only on the condition that Deborah would accompany him. Deborah consented, but assured him that the prize of victory, the defeat of the hostile general, should be taken out of his hand, for Jehovah would sell Sisera into the hand of a woman (Jael). "And the Lord discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak. Sisera, taking refuge in the tent of Heber the Kenite, was slain by his wife, Jael. This success was followed up until Jabin was overthrown, and the land had rest forty years. (3) **Song of Deborah.** The victory was celebrated by "The Song of Deborah and Barak," usually regarded as the composition of Deborah (ch. 5), and which even critics of most skeptical tendency so admit. "One cannot read this remarkable song without coming to the conclusion that the rugged and unformed as the judges, as we are accustomed to regard them, was animated by a spirit that was far from merely warlike; and that, under the rough exterior presented to us in the stories of the judges, there were lofty conceptions of God's character and a feeling of consecration on the part of those who led the nation" (Robertson, *Early Religion of Israel*, p. 18).

**DEBT.** 1. The rendering of several Hebrew and Greek words, with the general meaning something *due*. In the Mosaic law the duty of aiding the poor was strongly emphasized (Lev. 15:7, sq.; comp. Ps. 37:26; Matt. 5:42), but loans to fellow-Israelites were to be without interest (Deut. 15:2), and usury was looked upon with deepest contempt (Prov. 28:8; Ezek. 18, 17, etc.). In any case of debt the creditor was expected to manifest the utmost consideration for the debtor, as a brother Israelite. Written obligations of obligation (Deut. 15:2) were, at least after the period of exile, regularly in vogue (Josephus, *Ant.*, xvi, 10, 8; War, ii, 17, 6). The "bonds" mentioned in the parable (Luke 16:6, sq.) have been written on wax-covered tablets, or parchment, from which the numbers might easily be effaced. Of these "bonds" there were two kinds. The most formal, *shetar*, was not signed by the debtor, but only by the witnesses, who wrote their names (or marks) immediately below the line of the document to prevent fraud. Generally it was further attested by the Sanhedrin of three or five, which contained the names of creditor and debtor, the amount owing, and the date, together with a clause attaching the property of the debtor to the fact, it was a kind of mortgage. When the debt was paid the legal obligation was simply retu-



the debtor; if paid in part, either a new bond was written or a receipt given. The bond mentioned in the parable was different, being merely an acknowledgment of debt for purchases made, and was signed only by the debtor, witnesses being dispensed with.

**2. Regulations Respecting Debtors.** The creditor might secure what was due him by means of a mortgage, pledge, or bondsman. (1) If a pledge was to be taken for a debt the creditor was not allowed to enter the debtor's house and take what he pleased, but was to wait without (Lev. 24:10, 11; comp. Job 22:6; 24:7-9). (2) A mill or millstone, or an upper garment received as a pledge was not to be kept over night. These appear to be only examples of those things which the debtor could not, without great inconvenience, dispense with (Exod. 22:26, 27; Deut. 24:6, 12). (3) A debt could not be exacted during the Sabbath year (Deut. 15:1-15), but at other times the creditor might seize, first, the hereditary land, to be sold until the year of jubilee; or, secondly, the debtor's house, which could be sold in perpetuity, unless redeemed within a year (Lev. 25:25-33). Thirdly, the debtor might be sold, with wife and children, as hired servants (not slaves) until the jubilee year (Lev. 25:39-41). (4) A person becoming bondsman or surety was liable in the same way as the original debtor (Prov. 11:15; 17:18).

**DEBTOR.** See DEBT.

**DECALOGUE** (Gr. *Δεκάλογος*, *dek-al'-og-os*).

**1. Name.** Decalogue is the name by which the Greek fathers designated "the Ten Commandments," which were written by God on tables of stone and given to Moses on Mount Sinai. In Hebrew the name is "ten words" (עֲשֵׂרֵת דְּבָרִים, *d-deh-baw-reem' as-eh'-reth*, Exod. 34:28; Deut. 10:4). It is also called "the moral law," "the tables of testimony" (Exod. 34:29), "the tables of the covenant" (Deut. 9:9), and "the covenant" (Deut. 4:13). In the New Testament it is called "the commandments" (*ἐντολαί*, *en-to-la'hee*, Matt. 19:17, sq.; Rom. 13:9; 1 Tim. 1:9, 10, et al.).

**2. Versions.** There are two versions of the Decalogue given in the Pentateuch. The first is contained in Exod. 20, and the second in Deut. 5. These are substantially and almost verbally identical, excepting that the reasons given for the observance of the fourth commandment are not the same. In Exodus the reason is based on our obligations to God as the Creator (Gen. 2:3). In Deuteronomy the reason assigned is our duty to our fathers and the memory of the bondage in Egypt. This variation has led many to the belief that the original law was simply "Remember the Sabbath day, to keep it holy." It may, however, be the fact that the form as it stands in Exodus is the prime original, but that Moses in reviewing the law just before his adieu to his people adds a fresh and fuller significance which the history of Israel suggested.

**3. Nature.** The Decalogue is a statement of the terms of the covenant which God made with his chosen people; and in this respect is to be distinguished from the elaborate system of law known as the Mosaic. The vast legal system of Moses, civil, criminal, judicial, and ecclesiastical,

was framed after the covenant law, not with a view of expanding it, but to enforce it. As Fairbairn suggests, its chief object was to secure through the instrumentality of the magistrate, that if the proper love should fail to influence the hearts and lives of the people, still the right should be maintained. The elaborate system was designed as an educator, to lead the people into the great principles of life embodied in the Decalogue and afterward exhibited in Christ. It was only a temporary expedient to achieve a given end, while the Decalogue is a statement of principles to continue for all time.

This unique place of the Decalogue is seen in the circumstance of its delivery. While all the rest of the law was given by God through the lips of Moses, this was spoken by God himself, and with an awful display of splendor and solemnity never before witnessed (Exod. 19). It appears also that angels were active in the promulgation of the law (Deut. 33:2, 3; Psa. 68:18; Acts 7:53; Gal. 3:19; Heb. 2:2). In addition to that these laws were written by God's own finger, and on durable tables of stone (Deut. 9:1). In the symbolism of the East the stone signified the perpetuity of the law written upon it. Written on both sides, it meant the completeness of the code.

Still another fact marks the unique place of the Decalogue. The tables of stone were put in the most sacred place in the world. In the tabernacle, in the "holy of holies," in the ark of the covenant. Thus they were plainly recognized as containing in themselves the sum and substance of what was held to be strictly required by the covenant.

**4. Contents.** That the Decalogue contains the essential principles of the moral law, and is therefore of permanent obligation, is affirmed in the New Testament. Jesus held it up as the perfect code. When the young man asked him the way of attaining eternal life, Jesus quoted from the Decalogue and told him to obey it and live (Mark 10:19; Luke 18:18-20). And again, after assenting to the two features of the Decalogue as the very essence of the law, he said, "This do, and thou shalt live" (Mark 12:28; Luke 10:28).

In his dispute with the Pharisees the chief point at issue was this: They exalted the minor law, the ceremonial observance, and threw the duties inculcated in the Ten Commandments in the background; he brought the Decalogue forward and gave it its true place. So did the apostles (Rom. 13:9). In the protracted discussion concerning the law, all Paul's examples are taken from these tables, or what they clearly forbade or required.

**5. Source.** The foundation and source of the moral law is God's character. "I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage," is the way the Decalogue is introduced. The Hebrew name here used (Everlasting Eternal Almighty) intimates that the principles of law have their standing in the character of God. "I am . . . thou shalt." That is the connection. And it is that that makes the moral law so awful in its unchangeable majesty. It is law because God is. It cannot be changed without changing the character of

Jehovah himself. Right is what it is, because God is what he is, and therefore is as unchangeable as God.

The fact that God has placed the law of his own character on man is proof that man is capable of the divine. Expressing as it does man's true nature, to vary from its requirements is to fall below the dignity of true manhood. In this sense the Decalogue is, as the reformers taught, identical with the "eternal law of nature."

**6. Prohibitory.** The Decalogue is a series of prohibitions. The negative form is due to the shocking depravity of those to whom it was addressed. A prohibition means a disposition to do the thing prohibited. If men were not inclined to worship something other than God the first commandment would not be needed. If there was no murder in men's hearts the sixth commandment would not be required. And so of all the laws. Paul says, "The law was added because of transgressions." The law is put in the negative form for another reason, viz., the law can only restrain the act. It cannot implant the positive virtue. Statutory law may restrain and regulate actions. It cannot transform the sinful heart. It is of necessity negative.

**7. Divisions.** The Ten Commandments are not numbered in the sacred text, and the Church has been divided as to how the division should be made. There are three general modes of division attempted: (1) That which the reformed churches have adopted, and which is called the Philonic division. It makes Exod. 20:2, 3 the first commandment, vers. 4-6 the second, and v. 7 the third. This division is supported by the following reasons: (a) It is made on the principle that polytheism and idolatry are identical. (b) There are three ways of dishonoring God—in denying his unity, his spirituality, and his deity. (c) It divides the two tables into three and seven laws; three having a mystical reference to God, and seven to the Church. (d) It obviates the need of making the unnatural division of the commandment against covetousness into two. (2) The second division is called the Augustinian, and unites vers. 3-6 into one commandment; and divides the commandment concerning covetousness into two. By this method the Roman Church supported the legitimacy of sacred images which were not worshiped. (3) The third, or the Talmudic division, makes Exod. 20:2 the first commandment, and vers. 3-6 the second.

**8. Order.** The order in which these laws were written on the two tables of stone is not a matter of grave consideration. If the division were equal, as many think, then the law concerning honor to parents is exalted to a high rank, associated as it is with our duty to honor God. But even without a numerical equality of the two tables the division is philosophical. Our duties to God come first—his being, his worship, his name, and his day. Then come our duties to our fellow-men. They have their beginning in the home. Then they reach out beyond the home circle to all mankind, having regard, first, for our neighbor's life; second, to his wife; third, to his property; fourth, to his position. Finally, the tenth commandment touches the spring of all moral completeness, the desire of

the heart. It is really the intent of the heart that determines the moral character of the act. It cannot be reached by human legislation. It exposes to the conscience the utter failure of an act that might otherwise be blameless. It was the law that brought Paul with all his righteousness under sentence of condemnation (Rom. 7:7).

The two tables are summarized in the two great laws, "Thou shalt love the Lord thy God with thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."—A. H. T.

**DECAP'OLIS** (Gr. Δεκάπολις, *dek-ap'-ol-is*, *cities*), a district containing ten cities in the northern eastern part of Galilee, near the Sea of Galilee (Matt. 4:25; Mark 5:20; 7:31).

The cities were Scythopolis, Hippos, Gadara, Pella, Philadelphia, Gerasa, Dion, Canatha, Irbid, and Damascus. Damascus is the only one now entitled to the name of city. They were built originally by the followers of Alexander the Great, and rebuilt by the Romans in B. C. 65, to whom they had certain privileges conferred upon them.

**DECISION, VALLEY OF**, a figurative name (Joel 3:14) for the valley of JEHOSEPHAT (q. v.). The prophet gives in this passage a description of the nations streaming into the valley of judgment; following it with that of the appearance of Jehovah upon Zion in the territorial glory of the judge of the world, and as a refuge for his people.

**DECREE**, the rendering of a number of Hebrew and Greek words, sometimes translated "law," "edict." The enactments of kings in the East were proclaimed publicly by criers (Jer. 8, 9; Jonah 3:5-7) who are designated in Dan. 4: 5:29, by the term *karozá*, the herald. Messengers, sent for that purpose, carried them to distant provinces, towns, and cities (1 Sam. 11:7; Ezra 1; Amos 4:5), and they were publicly announced at the gate of the city, or other public place. In Jerusalem they were announced in the temple, where large numbers of people assembled, which reason the prophets often uttered their prophecies there.

**DE'DAN** (Heb. דַּדָּן, *ded-awn'*, meaning doubtful).

1. A son of Raamah, son of Cush (Gen. 10:1; 1 Chron. 1:9).

2. A son of Jokshan, son of Abraham and Keturah (Gen. 25:3; 1 Chron. 1:32). The usual opinion respecting these founders of tribes is that they first settled among the sons of Cush, wherever these latter may be placed; the second, on the Syrian borders, about the territory of Edom. But Gesenius and Winer have suggested that the name may apply to one tribe; and this may be adopted as probable on the supposition that the descendants of the Keturahite Dedan intermarried with those of the Cushite Dedan, whom the writers of the Bible placed, presumptively, on the borders of the Persian Gulf. The theory of this mixed descent gains weight from the fact that in each case the brother of Dedan is named Sheba. The passage in the Bible in which Dedan is mentioned (besides the genealogies above referred to) are contain-



the prophecies of Isaiah (21:13), Jeremiah (25:4; 49:8), and Ezekiel (25:13; 27:15, 20; 38:13), and are in every case obscure. The probable inferences from these mentions of Dedan are: (1) That Dedan, son of Raamah, settled on the shores of the Persian Gulf, and his descendants became caravan merchants between that coast and Palestine.

(2) That Jokshan, or a son of Jokshan, by intermarriage with the Cushite Dedan, formed a tribe the same name, which appears to have had its chief settlement in the borders of Idumea, and perhaps to have led a pastoral life. A native indication of the name is presumed to exist in the island *Dadan*, on the borders of the gulf (Smith).

**DEDANIM.** See DEDAN.

**DEDICATE** (Heb. כָּדַשׁ, *khaw-nak'*, to initiate; כָּדַשׁ, *kaw-dash'*, to pronounce clean), a religious service whereby anything is dedicated or consecrated to the service of God; as the dedication of the tabernacle by Moses (Exod. 40; Num. 7); the altar (Num. 7:84, 88); the temple, by Solomon (Kings 8); the temple, by the returned exiles (Ezra 6:16, 17); the temple built by Herod (Josephus, *Ant.*, xv, 11, 6) (see TEMPLE). Dedicatory ceremonies were observed with respect to cities, streets, gates, and private houses (Deut. 20:5; Psalms, title; Neh. 12:27). The custom still lingers in the dedication of churches, "opening" of roads, colleges, etc.

**DEDICATION, FEAST OF.** See FESTIVALS, p. 367.

**DEED.** See LAND.

**DEEP**, the rendering of several Hebrew and Greek words, used to denote: (1) The grave or tomb (Rom. 10:7; Luke 8:31); (2) The deepest part of the sea (Psa. 69:15; 107:24, 26); Chaos, existing at creation (Gen. 1:2); (4) Hell, the place of punishment (Luke 8:31; Rev. 9:1; 11:7).

**DEFILE**, the rendering of several Hebrew and Greek words, generally meaning uncleanness, in a narrative or ceremonial sense. Many blemishes of person and conduct were, under the Mosaic law, deemed as defilements. Under the Gospel all defilement is specially emphasized (Matt. 23; Rom. 1:24). See UNCLEANNESS.

**DEGREE** (Heb. מַדְבָּרָה, *mah-al-aw'*, a step). The term is used of a group of Levites "of the same degree" (1 Chron. 15:18) in the sense of class or order of enumeration. David, in the expression, "Thou hast regarded me according to the esteem of a man of high degree" (1 Chron. 17:17), seems to mean, "Thou hast visited me in reference to my elevation." In Psa. 62:9 "degree" is evidently used in the sense of condition or rank, as also in Job 1:52 and James 1:9 (Gr. ταπεινός, *tap-i-nos'*, oppressed, humiliated). In 1 Tim. 3:13 (Gr. βαθυός, *batyos'*, deep) the meaning is position (or "standing," etc.). In reference to *degree* as applied to measurement, see DIAL.

**DEGREES, SONG OF** (Heb. שִׁיר הַמַּדְבָּרָה, *shir ham-mah-al-loth'*, song of steps), a title given to each of the fifteen psalms from 120 to 134 inclusive. Four of them are attributed to David, and are ascribed to the pen of Solomon, and the other ten give no indication of their author.

The opinion held by Rosenmüller, Herder, and others is that some of the psalms were written before the Babylonish captivity, some by exiles returning to Palestine, and a few at a later date; but that all were incorporated into one collection because they had one and the same character. With respect to the term rendered in the A. V. "degrees," a great diversity of opinion prevails among biblical critics. According to some it refers to the melody to which the psalm was to be chanted. Others, including Gesenius, derive the word from the poetical composition of the song and from the circumstance that the concluding words of the preceding sentence are often repeated at the commencement of the next verse (comp. 121:4, 5, and 124:1, 2 and 3, 4).

A good instance of the "step" style is found in Psa. 121: "I will lift mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth."

Aben-Ezra quotes an ancient authority, which maintains that the *degrees* allude to the fifteen steps which, in the temple of Jerusalem, led from the court of the women to that of the men, and on each of which steps one of the fifteen songs of degrees was chanted. The generally accredited opinion, however, is that they were pilgrim songs sung by the people as they went up to Jerusalem.

**DEHA'VITES** (Heb. דְּהַאִי, *deh-haw-yay'*, or דְּהַאִי, *deh-haw-vay'*, Ezra 4:9 only; R. V. "Dehaites"), one of the tribes transported by the king of Assyria to "the cities of Samaria" at the time of the captivity of Israel, B. C. 721. As they are named in connection with the Susanchites, or Susianans, and the Elamites they may be the widely diffused Aryan Dai, or Dahi, mentioned by Herodotus i, 125, among the nomadic tribes of Persia (Δάοι, *Mádoi*, *Δαονικοί*, *Sagáporioi*) (Smith, *Bib. Dict.*, s. v.).

If Dai were transported by the Assyrians to Samaria it must have been a small detached section of the tribe analogous to the Hittites of southern Palestine. The Δάοι of Herodotus, the Dahæ of Pliny and Virgil, were a warlike and "numerous nomad tribe who wandered over the steppes to the east of the Caspian. Strabo has grouped them with the Sacæ and Massagetæ as the great Scythian tribes of inner Asia to the north of Bactriana." In the time of Alexander and later they were found about the rivers Oxus and Jaxartes. The name also appears in the vicinity of the Sea of Azof and of the river Danube. But all these places are far beyond the horizon of Assyria, nor can we find that the Assyrians ever mention such a race. On the whole, we incline to regard the identification as an interesting suggestion rather than an established fact.—W. H.

**DEHORT.** See GLOSSARY.

**DE'KAR** (Heb. דְּקָר, *deh'-ker*, *stab*), the father of Solomon's purveyor in the second royal district, lying in the western part of the hill country of Judah and Benjamin, Shaaibim and Beth-shemesh (1 Kings 4:9), B. C. before 960.

**DELAIAH** (Heb. דְּלַיָּה, *del-aw-yaw'*, freed by Jehoiah).

1. One of the sons of Elioenai, a descendant of

the royal line from Zerubbabel (1 Chron. 3:24), where the name is Anglicized *Dalaiah*. He probably belongs to the tenth generation before Christ (see Strong's *Harmony of the Gospels*, p. 17), B. C. about 300.

2. The head of the twenty-third division of the priestly order in the arrangement by David (1 Chron. 24:18), B. C. about 960.

3. "Children of Delaiah" were among those that returned to Zerubbabel from certain parts of the Assyrian dominions, but who had lost the genealogical records (Ezra 2:60; Neh. 7:62), B. C. 536.

4. The son of Mehetabel and father of the Shemaiah who advised Nehemiah to escape into the temple from the threats of Sanballat (Neh. 6:10), B. C. 445.

5. A son of Shemaiah and one of the princes to whom Jeremiah's first roll of prophecy was read (Jer. 36:12). He afterward vainly interceded with the king (Jehoiakim) to spare the roll from the flames (v. 25), B. C. 606.

**DELICATE.** See GLOSSARY.

**DELI'LAH** (Heb. דִּלְיָלָה, *del-ee-law*, 'languishing, lustful'), a courtesan who dwelt in the valley of Sorek, beloved by Samson (Judg. 16:4-18), B. C. about 1060. Samson was inveigled by her into revealing the secret of his strength and the means by which he might be overcome. To this she was bribed by the lords of the Philistines, who gave her the large sum of eleven hundred pieces of silver for her services. She was probably a Philistine, and one who used her personal charms for political ends.

**DELUGE.** See FLOOD.

**DE'MAS** (Gr. Δημάς, *day-mas*'), a companion of St. Paul (called by him his fellow-laborer in Philem. 24; see also Col. 4:14) during his first imprisonment at Rome. At a later period (2 Tim. 4:10) we find him mentioned as having deserted the apostle through love of this present world, and gone to Thessalonica, A. D. 66.

**DEME'TRIUS** (Gr. Δημήτριος, *day-may'-tree-os*).

1. A silversmith of Ephesus, who made "silver shrines for Diana" (Acts 19:24), i. e., probably, silver models of the temple or of its chapel, in which, perhaps, a little image of the goddess was placed. These, it seems, were purchased by foreigners, who either could not perform their devotions at the temple itself, or who, after having done so, carried them away as memorials or for purposes of worship. Demetrius, becoming alarmed at the progress of the Gospel under the preaching of Paul, assembled his fellow-craftsmen, and excited a tumult by haranguing them on the danger that threatened the worship of Diana, and, consequently, the profits of their craft. The tumult was quieted by the tact and boldness of the town-clerk, and Paul departed for Macedonia, A. D. (perhaps autumn) 55.

2. A Christian mentioned with commendation in 3 John 12, A. D. about 90. Further than this nothing is known of him.

**DEMON** (Gr. δαίμων, *dah'-ee-mown*, and its derivative δαιμόνιον, *dahce-mon'-ee-on*). Once in the

New Testament (Acts 17:18, A. V. "gods") used for deity, but usually inferior spiritual beings or angels who "kept not their first estate" (Matt. 25:41; Rev. 12:7, 9); the ministers of the devil (Luke 4:35; 9:1, 42; John 10:21, etc.). Satan is called the "prince of the devils" (Matt. 9:34; 12:24; Mark 3:22; Luke 11:15; Gr. ἀρχὸν τῶν δαιμονίων). Demons are said to enter into the body of one to vex him with diseases (Matt. 8:30, 32, sq.; Matt. 9:33; 17:18; Luke 4:33, etc.). A person was thought to be possessed by a demon when he suffered from some exceptional severe disease (Luke 4:33; 8:27); or acted as though mad (Matt. 11:18; Luke 7:33; John 7:20, etc.). According to a Jewish opinion which passed over to the Christians, demons were the gods of the Gentiles and the authors of idolatry. Paul, teaching that the gods of the Gentiles are a fiction (1 Cor. 8:10, sq.), makes the existences answering to the heathen concept of the gods to be *demons*, to whom he says they really sacrifice (1 Cor. 10:20); according to 1 Tim. 4:1 pernicious errors are disseminated by demons. They are represented as "reserved in everlasting chains under darkness unto the judgment of the great day" (Jude 6; comp. 2 Pet. 2:4).

**DEMONIAC** (Gr. δαιμονίῳχος, *dahce-mon'-ee-on*, *to be under the power of a demon*, derived "possessed with a devil"), a term frequently used in New Testament of one under the influence of a demon. The verb "to be demonized" occurs, in one form or another, seven times in Matthew, four times in Mark, once in Luke and once in John.

1. **Nature.** By some, demoniacs are thought to have been "persons afflicted with especially severe diseases, either bodily or mental (such as paralysis, blindness, deafness, loss of speech, epilepsy, melancholy, insanity, etc.), whose bodies in the opinion of the Jews, demons had entered." But the evidence seems to us sufficient to accept the theory of actual possession by spirits. "The demonized were incapable of separating their consciousness and ideas from the influence of the demon, their own identity being merged, and that extent lost, in that of their tormentors. In this respect the demonized state was also kindred to madness" (Edersheim, *Life of Jesus*, i, p. 6).

(1) **The evangelists** constantly distinguish between demoniacal possession and all forms of severe disease, although sometimes occurring together. Thus, he "cast out the spirits . . . and healed all that were sick" (Matt. 8:16); "brought unto him all sick people . . . and them which were possessed with devils, and those who were lunatic" (4:24); "they brought unto him all that were diseased, and them that were possessed with devils" (Mark 1:32; comp. verse 34). Here "lunatics" are specially distinguished from demoniacs. Matthew (9:32, 33) keeps the position distinct from the dumbness with which he was also afflicted. Jesus called his disciples together, and gave them power and authority over all devils, and to cure diseases" (Luke 9:1; comp. Matt. 10:1). In Mark 6:13 "they cast out the devils, and anointed with oil many that were diseased and healed them" (see Mark 8:15; Luke 6:17, 18).

(2) **The evangelists** constantly assert that



actions and utterances in demoniacal possessions were those of the evil spirits. The demons are the actual *agents* in the cases. Such statements are many: "The unclean spirits cried, saying," etc. (Mark 3:11); "the devils besought him" (Matt. 8:31); "when the unclean spirit had torn him, and cried with a loud voice, he came out of him" (Mark 1:26; Luke 4:35). Similar in their origin are Mark 9:20-26; Luke 9:42; 8:2; Acts 16. (3) **Not mere disease.** Some of the facts recorded are not compatible with any theory of mere disease, bodily or mental. One of these inoperable facts is found in the case recorded by three evangelists (Matt. 8; Mark 5; Luke 8), where the devils asked and received from Christ permission to pass from the demoniac into the herd of swine, and are declared to have done so, with the results there set forth. Again, there is the habitual assertion of Christ's divinity by these spirits and our Lord's recognition of the fact, while as yet not only the people, but the disciples did not know and characterize him, e. g., "I know thee who thou art, the Holy One of God" (Mark 1:24; Luke 4:34); "What have we to do with thee, Jesus, thou Son of God?" (Matt. 8:29; comp. Luke 4:41; Mark 3:11). That this was a genuine recognition, so understood by our Saviour, appears in this same passage; for "he straitly charged them that they should not make him known." Mark 8:13-14 he "suffered not the devils to speak, because they knew him;" and Luke (4:41), "he rebuking them suffered them not to speak: for they knew that he was Christ." Epilepsy, lunacy, insanity, do not meet these several facts. Alford calls attention to a sort of double consciousness indicated in some of these cases, the utterance seeming to come now from the man and not from the evil spirit. In Acts 19:13-17 we find a distinction between "the evil spirit" who said, "Jesus I know, and Paul I know; but who are ye?" and "the man in whom the evil spirit was," who leaped on the sons of Sceva and overcame them. (4) **Jesus and demoniacs.** Jesus treated cases of demoniacal possession as realities. He is not only described as 'charging,' 'rebuking,' 'commanding,' and 'casting out' the unclean spirits, but his direct addresses to them are recorded. Thus (Mark 5:8-12; Matt. 8:29-32), 'he [Jesus] said unto him, Come out of the man, thou unclean spirit. And he asked him, What is thy name? And he [the unclean spirit] answered, My name is Legion: for we are many. . . . And all the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go.' Again (Mark 1:25; Luke 4:34), he directly addressed the unclean spirit: 'Hold thy peace, and come out of him.' Was this all a show and a pretense on his part? He went further yet, for he deliberately argued with the Jews on the assumption of the reality of demoniacal possession, affirming that his casting out devils by the Spirit of God proved that the kingdom of God had come unto them (Matt. 12:23-27; Luke 11:17-23). Questioned as to their inability to cast out an evil spirit Jesus replied, 'This kind can come forth by nothing, but by prayer and fasting' (Mark 9:29). Then the seventy returned and said to him with

joy, 'Lord, even the devils are subject to us through thy name,' his answer was to the same effect: 'I beheld Satan as lightning fall from heaven.' We are further informed (Mark 8:14, 15) that in the solemn act of calling and appointing the apostles 'he ordained twelve, that they should be with him, and that he might send them forth to preach, and to cast out devils.' Was he trifling with his chosen messengers?" (President Bartlett, in *Independent*, February 14, 1889.)

**2. Cure.** "The New Testament furnishes the fullest details as to the manner in which demoniacs were set free. This was always the same. It consisted neither in magical means nor formulas of exorcism, but always in the word of power which Jesus spake or intrusted to his disciples, and which the demons always obeyed. In one respect those who were demonized exhibited the same phenomenon: they all owned the power of Jesus" (Edersheim, *Life of Jesus*, i, p. 480, sq.).

**DEN.** The rendering of one Greek and several Hebrew words, meaning a *lair* of wild beasts (Job 37:8; Psa. 10:9; 104:22; Isa. 32:14); a *hole* of a venomous reptile (Isa. 11:8); a *fissure* in the rocks, caves used for hiding (Judg. 6:2; Heb. 11:38; Rev. 6:15), or resort for thieves (Matt. 21:13; Mark 11:17; Luke 19:46). For "Den of Lions" see DANIEL.

**DENARIUS.** See METROLOGY, IV.

**DENIAL.** 1. Heb. שָׁקַר, *kaw-khash'*, to be untrue, *disown* (Josh. 24:27; Prov. 30:9).

2. Gr. ἀπαρνέσθαι, *ap-ar-neh'-om-ah-ee*, to affirm that one has no acquaintance or connection with another; of Peter denying Christ (Matt. 26:34, sq., 75; Mark 14:30, sq., 72; Luke 22:34, 61); to deny one's self, to lose sight of one's self and one's own interests (Matt. 16:24; Mark 8:34; Luke 9:23).

3. Gr. ἀρνέσθαι, *ar-neh'-om-ah-ee*, to deny an assertion (Mark 14:70) or event (Acts 4:16); to deny with accusative of the person is used of followers of Jesus who, for fear of death or persecution, deny that Jesus is their master and desert his cause (Matt. 10:33; Luke 12:9; 2 Tim. 2:12); and, on the other hand, of Jesus denying that one is his follower (Matt. 10:33; 2 Tim. 2:12). "Denying" God and Christ is used of those who, by cherishing and disseminating pernicious doctrines and immorality, are adjudged to have apostatized from God and Christ (2 Pet. 2:1; 1 John 2:22, 23; Jude 4). "Denying ungodliness and worldly lusts" (Tit. 2:12) is to abjure, renounce.

**Self-denial,** in the scriptural sense, is the renouncing of all those pleasures, profits, views, connections, or practices that are prejudicial to the true interests of the soul. The understanding must be so far denied as to lean upon it in preference to divine instruction (Prov. 3:5, 6); the will must be denied so far as it opposes the will of God (Eph. 5:17); the affections when they become inordinate (Col. 3:5); the physical nature must be denied when opposed to righteousness (Rom. 6:12, 13); position (Heb. 11:24-26), pecuniary gain (Matt. 4:20-22), friends and relatives (Gen. 12:1) must be renounced if they stand in the way of religion and usefulness. One's own righteousness must be relinquished, so as not to depend upon it

(Phil. 3:8, 9); even life itself must be laid down if called for in the cause of Christ (Matt. 16:24, 25).

**DENIAL OF CHRIST.** See PETER.

**DENOUNCE.** See GLOSSARY.

**DEPOSIT.** See PROPERTY, OFFENSES AGAINST.

**DEPRAVITY.** In theology the term depravity denotes the sinfulness of man's nature. See SIX, ORIGINAL.

**DEPTH.** See DEEP.

**DEPUTY,** the rendering of several words:

1. *Nits-tsawb'* (Heb. נִיטְסָאָב, appointed), a prefect; one set over others. This word is rendered "officer," or chief of the commissariat appointed by Solomon (1 Kings 4:5, etc.).

2. *Peh-khaw'* (Heb. פִּהְקָה, Esth. 8:9; 9:3; R. V. "governor"), the Persian prefect "on this side" (i. e., west of) the Euphrates; modern form, *pasha*.

3. *Anth-oo'-pat-os* (Gr. ἀνθράτος, in lieu of anyone), a proconsul. The emperor Augustus divided the Roman provinces into senatorial and imperial. The former were presided over by proconsuls appointed by the senate; the latter were administered by legates of the emperor, sometimes called propretors (Acts 13:7, 8, 12; 18:12). GLOSSARY.

**DER'BE** (Gr. Δέρβη, der'-bay), a small town at the foot of Mount Taurus, about sixteen miles east of Lystra. Paul and Barnabas gained many converts here; possibly among them was Gaius (Acts 14:6, 20; 20:4). Paul passed through the place on his second missionary journey (16:1).

**DESCRY.** See GLOSSARY.

**DESERT** is scarcely distinguished in ordinary language from *wilderness*, and in the English Bible the terms are used indiscriminately. In one place we find a Hebrew term treated as a proper name, and in another translated as a common name.

1. *Mid-baw'* (Heb. מִידְבָּר, pasture; Exod. 3:1; 5:1, etc.), usually rendered "wilderness" (Gen. 14:6, etc.), and applied to the country between Palestine and Egypt, including Sinai (Num. 9:5). When used with the article *midbaw* denotes the *wilderness of Arabia* (1 Kings 9:18). Such pasture land in the East is very often an extensive plain or steppe, which during the drought and heat of summer becomes utterly parched and bare; so that the transition from pasture land to desert was quite easy and natural. That the word comprehends both meanings, see Ps. 65:13; Joel 2:22. But in many, and indeed the greater number of passages, the ideal of sterility is the prominent one (Gen. 14:6; 16:7; Deut. 11:24, etc.). In the poetical books "desert" is found as the translation of *midbaw* (Deut. 32:10; Job 24:5; Isa. 21:1; Jer. 25:24).

2. *Ar-aw-baw'* (Heb. עֲרָבָה, sterility; rendered "desert" in Isaiah, Jeremiah, and Ezekiel; elsewhere usually "plain"). While this term primarily meant plain, it was not in the sense of pasture, but rather that of hollow or level ground, and especially the level of the Jordan valley, extending to the Red Sea (Deut. 1:1; 2:8; Josh. 12:1; hence also "sea of the *Arabah*" or "desert," Deut. 4:49; viz., the Dead Sea). In the East wide, ex-

tended plains are liable to drought and consequent barrenness; hence the Hebrew language describes a plain, a desert, and an unfruitful waste by the same word.

3. *Yesh-ee-mone'* (Heb. יֵשׁוּעֵמֹנִי, desolation; rendered "wilderness," Deut. 32:10; Ps. 68:7; "solitary," Ps. 107:4) is used with the definite article apparently to denote the waste tract on both sides of the Dead Sea. In such cases it is treated as proper name in the A. V.; thus "the top of Pisgah, which looketh toward *Jeshimon*" (Num. 21:20). This term expresses a greater extent of uncultivated country than the others (1 Sam. 23:19, 24; Isa. 43:19, 20).

4. *Khor-baw'* (Heb. חֲרָבָה, desolation) is generally applied to what has been made desolate by man or neglect (Ezra 9:9; Ps. 109:10; Dan. 9:12). The only passage where it expresses a natural waste or "wilderness" is Isa. 48:21, where it refers to Sinai. It is rendered "desert" only in Ps. 102:6; Isa. 48:21; Ezek. 13:4. The Greek word in the New Testament (*ἐρημος*, er'-ay-mos) has the general meaning of *solitary*, *uninhabited*, and is sometimes rendered "wilderness."

**Figurative.** "Desert" or wilderness is used in Scripture as the symbol of temptation, solitude and persecution (Isa. 27:10; 33:9); of nations ignorant or neglectful of God (32:15; 35:1); of Israel when they had forsaken God (40:3). The desert was supposed to be inhabited by evil spirits, or at least occasionally visited by them (Matt. 12:43; Luke 11:24).

**DESIRE.** See GLOSSARY.

**DESIRE OF ALL NATIONS** (literally, the *delight* or *costly* of all the nations) is an expression (Hag. 2:7) understood by most of the earlier commentators as a title of the Messiah. *Khem-daw'* (Heb. חֶמֶד, desire) is the valuable possessions of the heathen, their gold and silver (v. 8), and the thought is that the shaking will be followed by this result, or produce this effect, that all that valuable will come to fill the temple with glory.

**DESOLATION, ABOMINATION OF.** See ABOMINATION.

**DESPITE, DESPITEFUL.** See GLOSSARY.

**DESTROYER** (Heb. מַשְׁחֵהוֹת, *marsh-kheeth*) an exterminator, Exod. 12:23, the agent employed in the slaying of the firstborn (Heb. 11:29; Gr. *θολοκτῆρας*, *hō hol-oth-ryoo'-on*), the angel or messenger of God (2 Sam. 24:15, 16; 2 Kings 19:35; Ps. 78:49; Acts 12:23).

**DESTRUCTION** (Heb. אֲבֵדוֹן, *ab-ad-don'*) perishing, Job 26:6; 31:12; Ps. 88:11; Prov. 15:11 means a place of destruction, abyss, and is nearly equivalent to *sheol* (q. v.).

**DESTRUCTION, CITY OF.** See ON.

**DEU'EL** (Heb. דְּעִיאל, *deh-oo-ale'*, known as God), father of Eliasaph, the "captain" of the tribe of Gad at the time of the numbering of the people at Sinai (Num. 1:14; 7:42, 47; 10:20), B. about 1209. The same man is mentioned again (2:14), but here the name appears as *Reuel*, owing to an interchange of the two very similar Hebrew letters, ד and ר.



**DEVIL** (Gr. *δίαβολος*, *dee-ab'-ol-os*, *accuser*).

1. One who slanders another for the purpose of injury, a calumniator, e. g., a gossip monger (Tim. 3:11; 2 Tim. 3:3; Tit. 2:3).

2. "Devil" is the rendering of the Heb. שָׂטָן, *w-er*, *hairy* (Lev. 17:7), a "goat," or "satyr" (Isa. 13:21; 34:14). These were supposed to be spirits that inhabited the desert, and whose pernicious influence was sought to be averted by sacrifice. The Israelites brought this superstition and the idolatry to which it gave rise from Egypt, where goats were worshipped as gods. These were the gods whom the Israelites worshipped in Egypt (Josh. 24:14; Ezek. 20:7; 23:3, 8, 9, etc.).

3. In Deut. 32:17; Psa. 106:37, the term rendered "devil" is *shade* (Heb. שָׂדֵי, *demon*), and means an idol; since the Jews regarded idols as demons that caused themselves to be worshipped by men.

4. "The Scriptures associate with the evil in humanity an empire which is not human, but which has invaded humanity, and as the prince of its empire they point to a created but lofty spirit, who has fallen from God and man, and has power to show this enmity in action." See SATAN.

**DEVOTED THING.** See ANATHEMA.

**DEVOTION.** See GLOSSARY.

**DEW** (Heb. טַל, *tal*). "The dews of Syrian nights are excessive; on many mornings it looks as if there had been heavy rains, and this is the slackening of the drought which the land feels from May till October" (Smith, *Hist. Geog.*, 65) (Judg. 6:38; Cant. 5:2; Dan. 4:15, sq.). It is partial refreshment of the ground is of great value, and would alone explain all the oriental references to the effect of dew. Thus it is coupled with a blessing with rain, or mentioned as a source of fertility (Gen. 27:28; Deut. 33:13; Zech. 8:12), and its withdrawal is considered a curse (2 Sam. 1; 1 Kings 17:1; Hag. 1:10).

**Figurative.** Dew in the Scriptures is a symbol of the beneficent power of God, which quickens, revives, and invigorates the objects of nature when they have been parched by the burning heat of the sun (Prov. 19:12; Hos. 14:5). The silent, resistible, and rapid descent of dew is used to symbolize the sudden onset of an enemy (2 Sam. 12). "The dew of thy youth" (Psa. 110:3) is thought to be a figure of abiding youthful vigor. Dew is a token of exposure in the night (Cant. 5:2; Dan. 4:15, etc.); the symbol of something innocent (Hos. 6:4; 13:3); and, from its noiseless descent and refreshing influence, the emblem of brotherly love and harmony (Psa. 133:3).

**DIADEM.** The rendering in the A. V. of several Hebrew words:

1. *Tsaw-nee'* (צִנְיָה, something wound about the head), spoken of the turban of men (Job 29:14), women (Isa. 3:23, "hood"), of the high priest (Ex. 39:30), and the tiara of a king (Isa. 62:3).

2. *Tsef-ee-raw'* (צִפְרָה, circlelet, Isa. 28:5), a royal tiara.

3. *Mits-nel'-felh* (מִצְנֶפֶת, Ezek. 21:26) does not mean the royal diadem, like *tsaw-nee'*, but

the tiara of the high priest, as it does in every instance in the Pentateuch, from which Ezekiel has taken the word.

The difference in Greek between *diadem* (διδάδμα) and *crown* (στέφανος) is carefully observed. The latter is a crown in the sense of a chaplet, wreath, or garland; the "badge of victory in the games, of civic worth, of military valor, of nuptial joy, of festal gladness." *Diadem* is a crown as the badge of royalty.

What the "diadem" of the Jews was we know not. That of other nations of antiquity was a fillet of silk, two inches broad, bound around the head and tied behind, the invention of which is attributed to Liber. Its color was generally white; sometimes, however, it was blue, like that of Darius, and it was sown with pearls or other gems (Zech. 9:16; comp. Mal. 3:17).

**DIAL** (דִּיָּל, *mah-al-aw'*, *step*), for the measurement of time, erected by Ahaz (2 Kings 20:11; Isa. 38:8), and called the "steps of Ahaz." As *mah-al-aw'* may signify either one of a flight of steps or degree, we might suppose the reference to be a dial plate with a gnomon indicator; but, in the first place, the expression points to an actual succession of steps, that is to say, to an obelisk upon a square or circular elevation ascended by steps, which threw the shadow of its highest point at noon upon the highest steps, and in the morning and evening upon the lowest, either on the one side or the other, so that the obelisk itself served as a gnomon. The step dial of Ahaz may have consisted of twenty steps or more, which measured the time of day by half hours, or even quarters. If the sign was given an hour before sunset the shadow, by going back ten steps of half an hour each, would return to the point at which it stood at twelve o'clock. When it is stated that "the sun returned," this does not mean the sun in the heaven, but the sun upon the sundial, upon which the illumined surface moved upward as the shadow retreated, for when the shadow moved back the sun moved back as well. The event is intended to be represented as a miracle, and a miracle it really was (Delitzsch, *Com.*, on Isa. 38:7, 8).

**DIAMOND.** See MINERAL KINGDOM.

**DIANA.** See GODS, FALSE.

**DIB'LAIM** (Heb. דִּבְלַיִם, *dib-lah'-yim*, *cakes* [of dried figs?]), the name of the father of Gomer, the wife of Hosea (Hos. 1:3), B. C. about 750.

**DIB'LATH**, properly **DIB'LAH** (Heb. דִּבְלָה, *dib-law'*), a place named only in Ezek. 6:14, as if situated at one of the extremities of the land of Israel. It is natural to infer that Diblah was in the north. The only name in the north at all like it is Riblah, and the letters D and R are so much alike in Hebrew and so frequently interchanged, owing to the carelessness of copyists, that there is a strong probability that Riblah is the right reading.

**DIB'ON** (Heb. דִּבְוֹן, or דִּבְוֹן, *dee-bone'*, *pinning*).

1. A town on the east side of Jordan, in the rich pastoral country, which was taken possession of and rebuilt by the children of Gad (Num. 32:3, 34). From this circumstance it possibly received the name of Dibon-gad. Its first mention is in

the ancient fragment of poetry (Num. 21:30), and from this it appears to have belonged originally to the Moabites. We find Dibon counted to Reuben in the lists of Joshua (13:9, 17). In the time of Isaiah and Jeremiah, however, it was again in possession of Moab (Isa. 15:2; Jer. 48:18, 22; comp. 24). In the same denunciations of Isaiah it appears, probably, under the name of Dimon. In modern times the name *Dhibān* has been discovered by Seetzen, Irby and Mangles, and Burckhardt as attached to extensive ruins on the Roman road, about three miles N. of the Arnon (*Wady Modjet*).

Dr. Tristram (*Land of Moab*, pp. 132, 133) says: "Dibon is a twin city upon the two adjacent knolls, the ruins covering not only the top, but the sides to their base."

2. One of the towns which was reinhabited by the men of Judah after the return from captivity (Neh. 11:25). From its mention with Jekabzeel, Moladah, and other towns of the south there can be no doubt that it is identical with **DIMONAH** (q. v.).

**DIB'ON-GAD**, one of the halting places of the Israelites (Num. 33:45, 46). It was, no doubt, the same place which is generally called **DIBON**, l.

**DIB'RI** (Heb. דִּבְרִי, *dib-ree'*, perhaps *eloquent*), a Danite, father of Shelomith, a woman whose son was stoned to death by command of Moses for blaspheming the name of the Lord (Lev. 24:11), B. C. 1209.

**DIDRACHM**. See METROLOGY, IV.

**DID'YMUS** (Gr. Δίδυμος, *did'-oo-mos*, *twin*), a surname (John 11:16, etc.) of the apostle Thomas.

**DIE THE DEATH**. See GLOSSARY.

**DIET** (Heb. דִּיֵּת, *ar-oo-khaw'*), the term applied to the daily allowance apportioned by Evilmerodach, king of Babylon, to his royal captive, Jehoiachin, king of Judah (Jer. 52:34). Respectively the general use of the word see **FOOD**.

**DIGNITIES** (Gr. plural of δόξα, *dox'-ah*, *glory*), persons higher in honor (2 Pet. 2:10; Jude 8), probably angels as being spiritual beings of pre-eminent dignity.

**DIK'LAH** (Heb. דִּיקְלָה, *dik-law'*, perhaps a *palm tree*), the name of a son of Joktan (Gen. 10:27; 1 Chron. 1:21). His descendants probably settled in Yemen and occupied a portion of it a little to the east of the Hejaz.

**DIL'EAN** (Heb. דִּילְעָן, *dil-awn'*), a town in the low country of Judah (Josh. 15:38). Identification uncertain.

**DILIGENCE, DILIGENTLY**. See GLOSSARY.

**DILL**, marginal and correct rendering (Matt. 23:23) of Gr. ἀνιθον, *an'-ay-thon*, translated in the text "anise." See **VEGETABLE KINGDOM**.

**DIM'NAH** (Heb. דִּמְנָה, *dim-naw'*, *dunghill*), a Levitical city in Zebulun (Josh. 21:35). In 1 Chron. 6:77 Rimmon is substituted for it.

**DIMON, THE WATERS OF** (Heb. דִּימוֹן, *dee-mone'*), some stream on the east of the Dead Sea, in the land of Moab, against which Isaiah is here uttering denunciations (Isa. 15:9). Gesenius

conjectures that the two names Dimon and Dibon are the same.

**DIMO'NAH** (Heb. דִּימוֹנָה, *dee-mo-naw'*), city in the south of Judah (Josh. 15:22), perhaps the same as Dibon in Neh. 11:25.

**DIN'AH** (Heb. דִּינָה, *dee-naw'*, *justice*), daughter of Jacob by Leah (Gen. 30:21), and first sister of Simeon and Levi. While Jacob dwelt at Shechem Dinah was seduced by Shechem, the son of Hamor, the chief of the country. She was probably at this time about thirteen or fifteen years of age, the ordinary period of marriage in the East. Shechem proposed to make the usual reparation by paying a sum to the father of a daughter marrying her (Deut. 22:28, 29), but Jacob declined to negotiate until he had made known the facts to his sons and advised with them. Hamor proposed a fusion of the two peoples by the establishment of intermarriage and commerce. The sons, bent upon revenge, demanded, as a condition of the proposed union, the circumcision of the Shechemites. They assented, and on the third day, when the people were disabled, Simeon and Levi slew them all and took away their sisters (Gen. 34). Dinah probably continued unmarried and went with her father into Egypt (46:15), B. C. about 1640.

**DIN'NAITE** (Heb. דִּינָיִי, *dee-nah'ee*), a name given to a part of the colonists placed in Samaria after it was taken by the Assyrians (Ezra 4:10). "They remained under the dominion of Persians and took part with their fellow-colonists in opposition to the Jews under Artaxerxes, but nothing more is known of them" (Smith, *Bib. Dict.*, s. v.).

This is the usual understanding. Hoffmann, however, regards it as an official title, "judges" (דִּינָיִי, "judges," Ezra 7:25).

**DINE, DINNER**. See **EATING, FOOD**.

**DIN'HABAH** (Heb. דִּין־חֲבָה, *din-hab-bah*), *robbers' den*, a city of Bela, king of Edom (Gen. 36:32; 1 Chron. 1:43). Location uncertain.

**DIONYSIUS THE AREOPAGITE** (Gr. Διονύσιος, *dee-on-oo'-see-os*, *reveler*, Acts 17:19-21), an eminent Athenian converted to Christianity by the preaching of Paul on Mars' Hill. Nothing further is related of him in the New Testament, but Suidas recounts that he was an Athenian by birth and eminent for his literary attainments; that he studied first at Athens and afterwards at Heliopolis, in Egypt. The name of Dionysius became important in Church history from certain writings formerly believed to be his, but now known to be spurious and designated as Pseudo-Dionysian writings (McC. and S., *Cyc.*, s. v.).

**DIOT'REPHES** (Gr. Διοτρεφής, *dee-of-ref'-ah*, *Jove-nourished*), a person condemned by the apostle John in his third epistle. Desiring precedence, he refused to see the letter sent by John, thereby declining to submit to his directions, to acknowledge his authority. He circulated malicious slanders against the apostle and exercised an arbitrary and pernicious influence in the Church (3 John 9, 10).

**DISALLOW**. See GLOSSARY, Vow.

**DISCERNING OF SPIRITS**, a spiritual



enjoyed by certain in the apostolic age. This enabled its possessor to judge from what spirits utterances they heard proceeded, whether the Holy Ghost, human or demoniac spirits; thus preserving the Church from misled influences (1 Cor. 10; comp. 1 Cor. 14:29; 1 John 4:1).

**DISCIPLE.** 1. This term occurs once in the Testament, as the rendering of Heb. לִמּוּד, *limood'*, one *instructed*, Isa. 8:16; rendered "taught" in 50:4, "taught" in 54:13.

2. In the New Testament it is the rendering of the Gr. μαθητής, *math-ay-tace'*, *learner*, and occurs frequently. The meaning is one who professes to have learned certain principles from another and maintains them on that other's authority. It is applied principally to the followers of Jesus (Matt. 5:1; 8:21, etc.); sometimes to those of John the Baptist (Matt. 9:14) and of the Pharisees (Matt. 22:16). It is used in a special manner to indicate the twelve (Matt. 10:1; 11:1; 17).

## DISEASES.

In treating this subject we call attention to the several diseases mentioned in Scripture, and to their treatment. Under the latter we introduce medicine, physician, remedies, etc.:

**AGUE** (Heb. קַדַּח, *kad-dakh'-ath*, Lev. 26:16, V. "fever"). This is doubtless generic for all fevers of the land. They are intermittent, remittent, typhoid, typhus, besides the febrile ones accompanying the various inflammations and the exanthemata. Malarial fevers are the most characteristic. They prevail especially in summer and early autumn. In the swamps of the Hûleh and the irrigated gardens about the cities very malignant types of these fevers attack those who sleep in the foci of infection and those who work in the poisonous atmosphere. Not infrequently patients die in the second or third paroxysm of such fevers. When they do not die in the violence of the poison they often drag through weary months of constantly recurring attacks and suffer from congestion or abscess of the liver or spleen and other internal disorders.

**BLAINS and BOILS** (Heb. אֵפְרָיִם, *ab-ah-aw'*; שֶׁחַח, *shekh-eeen'*, Exod. 9:9, 10). These are of several kinds: (1) Simple boils, which may be single or come out in large numbers and successive crops (Job 2:7), causing much suffering and some danger to the patient. They consist in an abscess, which is a gangrenous bit of skin and subcutaneous tissue, surrounded by an angry, inflamed, suppurating nodule, which finally bursts and discharges out the core, after which the seat of the boil remains, leaving a permanent scar. (2) Carbuncles. These are very large boils, with a number of openings, leading to a considerable mass of dead cellular tissue and giving exit to the discharge of the pus. Such was probably Hezekiah's boil (2 Kings 19; Isa. 38:21). (3) Malignant pustules. These are due to infection from animals having splenic fever. The virus is carried by insects or in wool, hides or otherwise, and produces a black spot where it enters, surrounded by a dark livid purple or dusky red zone, with vesicles and a hard

area of skin infiltrated with anthrax bacilli. If the focus of the disease be not destroyed the blood is rapidly poisoned and the patient dies. (4) Probably all skin diseases in which there is suppuration in and beneath the cutis would have been included in the generic designation boils.

**BLEMISH** (Lev. 21:18-21, the rendering of several Hebrew words), any deformity or spot. Such disqualified their possessor from becoming a priest.

**BLINDNESS** (Heb. עֵינָיו, *in-vaw-rone'*, Deut. 28:28, etc.). Eye affections are among the most common of all the diseases of Bible lands. Ophthalmia and other destructive diseases prevail to a frightful extent in Egypt. Among the lower classes it is, perhaps, the exception to see both eyes perfect. A very large proportion of the population has lost one eye, and the number of totally blind is excessive. While the ravages of eye diseases are not so frightful in Palestine and Syria they are sufficiently so to illustrate the very frequent (more than sixty times) references to blindness in the Bible. The causes are the heat, sunlight, dust, and, most of all, the uncleanly habits of the people, all of which favor the spread of diseases, which often in a single day destroy the eye.

**BOILS.** See BLAINS.

**BOTCH** (Heb. שֶׁחַח, *shekh-eeen'*, burning, Deut. 28:27, 35, R. V. "boil"), another rendering of the word elsewhere translated "boil."

**BROKEN-HANDED, BROKEN-FOOTED** (Lev. 21:19), a disqualification for the priesthood. Clubfoot and clubhand would also disqualify.

**BRUISES** (Isa. 1:6; Jer. 30:12; Nah. 3:19, several Hebrew words), familiar accidents, often far more serious than would be supposed from their external marks.

**CANKER** (2 Tim. 2:17, A. V. marg., R. V. "gangrene;" Gr. γάγγραινα, *gang'-grah-ee-nah*). The terrible disease, *cancer*, for which no remedy exists but the knife, is quite prevalent in the East, especially the form of it known as *epithelioma*. The sufferer from all forms of cancer has more or less acute pain, and ultimately ulceration, and, exhausted by bleeding or suppuration, at length dies worn out with its unspeakable agony. But this rendering, although it would suit the requisitions of the passage, is not the true one. See GANGRENE.

**CHILDBEARING** (Gen. 3:16; 1 Tim. 2:15). The only helpers to women in this condition are the ignorant midwives. Many valuable lives are lost through their incompetence and mismanagement. See CHILD, 2.

**CROOKBACKED** (Heb. גִּיבָנָה, *gib-bane'*, arched, Lev. 21:20). In the East it is quite common to see young girls carrying children on their shoulders, or perched on their hips. Many of these fall and experience irreparable injuries to their spines. Scrofulous disease of the spine is also very common and often results in angular curvature. The specimens of deformity of this class, which are to be seen by every wayside in Syria and Palestine,

are lamentable. Those afflicted with such deformities were not allowed in the temple service.

**DROPSY** (Gr. ὁδρωπικὴ, *hoo-dro-pik-os'*, *watery*, Luke 14:2). This is a symptom of a number of diseases, mostly of the heart, liver, kidneys, and brain, causing collections of water in the cavities of the body, or on its surface, or in the limbs. It is curable only if the disease causing it is amenable to treatment.

**DWARF**. Dwarfs were not allowed in the priesthood (Lev. 21:20).

**EMERODS** (Heb. עִמְרוֹד, *o'-fel*, *tumor*, Deut. 28:27, etc.), a painful disease, especially promoted by the sedentary habits of the orientals, and hence very common there. Although amenable to the advanced skill of the West, the popular medicine of the East has no cure for it. It was, therefore, a very terrible visitation (1 Sam. 5:6, 9, 12; 6:4, 5, 11).

**FLAT NOSE** (Heb. קָרַם, *khaw-ram'*, to be blunt, Lev. 21:18), a disqualification for the priesthood.

**FLUX** (Gr. δυσεντερία, *doos-en-ter-ee'-ah*). The "bloody flux" (Acts 28:8) was, no doubt, *dysentery*. This disease is very common in the East, and often fatal, not merely by its own violence, but by the abscess of the liver which it frequently causes. It is supposed that the disease of the bowels (2 Chron. 21:15, 19) with which Jehoram was smitten was the advanced state of this disease, causing an invagination and proclidentia.

**GANGRENE** (R. V., 2 Tim. 2:17, for A. V. "canker"), mortification of any part of the body. The reference is probably to the variety known as senile gangrene. This disease begins at the end of a toe or finger, as a blackish spot, which gradually spreads over the rest of the toe, then to the other toes, and the foot, and leg, until at last the patient dies of blood poisoning. Even early and free amputation generally fails to save life, as the disease is in the constitution, and reappears in the stump. This course of the destructive process corresponds well with that of profane and vain babblings which (v. 16) "increase" (R. V. "proceed further") unto more ungodliness. See **CANKER**.

**HALT** (Gr. χωλός, *kho-los'*, *limping*, Luke 14:21; John 5:3), lame, whether from rigidity, or amputation, or deformity.

**IMPOTENT** (John 5:3), a general term for disabled.

**INFIRMITY**, a word used in the A. V. in three senses: (1) *Impurity* (Lev. 12:2, R. V. "impurity"). (2) *Deformity* (Luke 13:11). (3) A general term for *disability* (John 5:5; 1 Tim. 5:23). Besides these senses it is used figuratively for mental and spiritual weaknesses (Rom. 8:26, etc.).

**INFLAMMATION**, a general and well-understood term (Lev. 13:28; Deut. 28:22).

**ISSUE**, a word used medically in three senses: (1) *Offspring* (Gen. 48:6). (2) *A flowing of blood* (Lev. 12:7; Matt. 9:20, etc.). (3) *Other discharges* (Lev. 15:2). These discharges rendered their victim unclean.

**ITCH** (Heb. יָרַס, *khek'-res*, Deut. 28:27). It is probable that the word translated "itch" in this passage refers to some other torment skin disease, as eczema or prurigo, while translated A. V. "scab," R. V. "scurvy" (Heb. יָרַב, Arab. *jarab*), is the true itch. *Jarab* is the classical name of this disease, and used to this day in common speech to this day (see *Scurvy*). Itch is a skin disease produced by the entrance of a parasitic insect into the substance of the skin. It causes intolerable itching, and the scratch produces deep furrows and excoriations. If left to itself it is interminable. Although curable by proper medical treatment, this was probably known to the Hebrews.

**LAMENESS**, impairment or loss of power in walking. It was a barrier to the priestly office (Lev. 21:18).

**LEPROSY** (Heb. צַרַּאת, *tsaw-rah'-ath*). Much confusion has arisen in the interpretation of scriptural allusions to leprosy, from the fact that this word is used in English for a disease, *phthiasis Græcorum*, wholly different in its symptoms, course, and termination from the Levitical and New Testament leprosy. The former is constitutional, incurable, hereditary, more or less contagious disease, which sometimes begins with numbness of the extremities, with or without pain. There are dusky and livid swellings, and distortions of the hands and feet; nodules are formed on various parts of the body; ulcers open on the soles of the feet or at the ball of the heel. These extend to the bones, which become carious, and, as ulceration spreads, the patient becomes more and more crippled. Tubercles are produced on the face, and folds of skin are raised on the forehead and cheeks, which give the so-called leonine expression to the countenance. Fever sets in, ultimately the patient, often after a long and miserable life, succumbs. This disease may be called "botch" (A. V., Deut. 28:35, R. V. "boil") "in the knees and legs," and "from the sole of the foot to the crown of the head."

The biblical leprosy is a whiteness (Exod. 4:15), which disfigured its victim, but did not disable him. Naaman was able to exercise the functions of general of the Syrian army, although a leper. Both Old Testament and New Testament leprosy went about everywhere. Leprosy is described in the Leviticus as a white spot, spreading or disappearing, sometimes with a reddish base, or as a scaly spot. A victim of this superficial, scaly disease (*lepra*, or *psoriasis*) was unclean only as long as the affection was partial. Once the whole body was covered he was clean, and could enter the temple (Lev. 13:12, 17).

The allusion to a boil (Lev. 13:18-28), with flamed margins and whitened hairs, may refer to an Aleppo button, ending at its margin in a papule, or a lupoid affection, which spreads for some distance around. This is quite common in the East. Levitical leprosy is self-terminable (Lev. 13:46). *Elephantiasis Græcorum* is neither incurable, nor does it wear itself out.

The secret of the ceremonial uncleanness of persons with the various forms of tetter, eczema, lepra simplex, psoriasis, etc., is the piebald



bled appearance, not the disease, for, as before, a man wholly covered with the eruption was clean. When the lepers were cured by Christ the disease was called *cleansing* (Matt. 10:8; 11:5; Luke 17:14). The victims were neither lame nor maimed. They were never brought on beds. Mosaic law was full of prohibitions in regard to that which was not simple and uniform. A spotted or piebald animal could not be offered. A priest could not wear a patched or many-colored garment. Fungous growths on walls, mildew on ones, were accounted leprosy, and made the affected objects unclean. In this case surely it was the mottled blotched appearance that was objected to. The aim of the law was to inculcate by object lessons purity, simplicity, unity. When the objects were attained by uniformity in the nation, even of leprosy, all over the body of the patient, he ceased to be ceremonially a leper. It disposes at once of the idea that scriptural lepers were isolated hygienically, as the victims of *scabies* *Græcorum* are, lest they should infect others. For when perfectly leprosy they were free to go where they would. (See, for a complete elaboration of this argument, *Sunday School Teacher*, London, May, 1880, pp. 183-188.)

**LUNACY** (Matt. 4:24; 17:15). See MAD-

**RADNESS** (Heb. שִׁיגָאוֹנָה, *shig-gaw-one'*, *rav-* Deut. 28:28). Madmen are twice mentioned Am. 21:15; Prov. 26:18). Insanity is much rarer in the East than in the West. This is attested due to the freedom from the strain which severely tests the endurance of the more active elements of the Japhetic stock. Little or no treatment is used. It is considered a merit to feed and nurse the insane if needy.

**MAIMED** (Luke 14:21), a general term for severely injured.

**PURRAIN** (Heb. דֵּבֵר, *deh'-ber*, *pestilence*). We have no means of knowing what the epidemic which constituted the fifth plague (Exod. 9:3). It may have been splenic fever, which sometimes prevails extensively.

**PARALYSY** (Gr. παραλυτικός, *par-al-oo-tee-kos'*, *med*). Paralysis comes from several causes: inflammation of the brain or spinal cord. This in the East is specially common in infancy, and in many cases leads to partial paralysis, as of the hand, arm, one or both legs, and sometimes the power of speech or hearing, or both. (2) Injuries to the spinal column. These are more apt to occur in adult life. (3) Pressure from curvature of the spine, or from tumors or other cause. Apoplexy. The paralysis from the latter cause is sometimes cured. That from the others is not curable. The cases brought to our Saviour were undoubtedly of the incurable sort, and probably involved at least the lower limbs.

**PESTILENCE** (Heb. דֵּבֵר, *deh'-ber*; Gr. λοιμός, *loy-mos'*, *plague*), a general term for diseases which attack large numbers of persons at the same time. They are not known to be due to miasmatic germs. We have no means of knowing the particular pestilences from time to time which plagued the Israelites.

**SCAB** (Heb. for שֹׁפָח, *saw-fakh'*, Lev. 13:2, 6, 7; 14:56). The same root appears in the form of a verb (Isa. 3:17), *sippakh*, to afflict with a scab. Both refer to the crust which forms on a skin eruption. Such are common in many skin diseases and do not indicate any particular kind. Many diseases of the scalp produce them and cause the hair at the same time to fall out. This is regarded as a special calamity for women (Isa. 3:17). The term *yallepheth* (Lev. 21:20; 22:22), A. V. "scabbed," refers to some crustaceous disease of the skin of animals. The disease of horses, in which there is a scabby, eczematous state of the pastern, known in English as "scratches," is called *jarab* (itch) in Arabic.

**SCALL** (Lev. 13:30, 35; 14:54), a somewhat general term for eruptions.

**SCURVY** (R. V., Deut. 28:27, for A. V. "scab"). We have given our reasons under *ITCH* for preferring the rendering *itch* for the Heb. *garab* here, instead of for *heres*, as in A. V., R. V. We do not see any reason to render it with R. V. "scurvy." Nor do we think the rendering of the same word (Lev. 21:20; 22:22), A. V., R. V., "scurvy" any better. *Itch* is its proper rendering. This would remove *scurvy* from the list of diseases mentioned in Scriptures.

**SORES** (Isa. 1:6; Luke 16:20; Rev. 16:11), a general term for ulcers.

**WEN** (Heb. גִּבַּל, *yab-bale'*), a cyst containing sebaceous and other matters, spoken of only in connection with animals intended for sacrifice (Lev. 22:22), but also common in men.

**WITHERED** (Heb. נָבֵשׁ, *yaw-bashe'*). The Nazarite's skin is spoken of as withered (Lam. 4:8), i. e., wrinkled and dry. A "withered hand" (Matt. 12:10, etc.; comp. 1 Kings 13:4-6) is one in which the muscles, and often the bones themselves, are shrunken, owing to loss of nerve power or stiffening of joints. Not infrequently the limb is much shorter, as well as more slender, than natural. When resulting from anything but recent disuse it is incurable.

**WOUNDS** are frequently alluded to. The binding up and pouring in oil and wine (Luke 10:34) was as good antiseptic treatment as was then known.

**WORMS**. The worms which ate Herod (Acts 12:23) may have been maggots bred in some gangrenous sore.

#### TREATMENT OF DISEASES.

The Hebrews were greatly inferior to their powerful neighbors of Egypt, Assyria, and Greece in scientific culture. We have no allusion in the Old Testament to scientific schools, and it is improbable that such existed. There were schools for the education of religious teachers, but we have no reason to believe that anything was taught in them except the Hebrew language itself and the various branches of canon law and interpretation. While their neighbors were evolving and cultivating mathematics, astronomy, history, logic, metaphysics, law, and medicine, and their learned men were committing to inscribed bricks, stone, papyrus rolls, and books full trea-

tises on all that they knew, the ancient Hebrews have not left us a single fragment of literature or science except the canonical Scriptures and the Apocrypha. Only by the most laborious search can we find in these Scriptures hints as to the scientific belief and practice which the Hebrews may have derived from their residence in Egypt and intercourse with their more enlightened and progressive rivals. The Talmud, the function of which was to gather up all that tradition had transmitted, and expound it by all that the ingenuity of its astute authors could furnish, does nothing to change our judgment that the Hebrews had little or no notion of the movement of the human mind which was taking place in other lands.

We have no reason to suppose that medicine affords any exception to the general state of the sciences among the Hebrews. It is exceedingly difficult to establish from the Bible the existence of such a science or of a proper order of medical practitioners in the earlier stages of Hebrew history. The allusions to the offices of the midwives (Gen. 35:17; 38:27-30; Exod. 1:15) give us no reason to suppose that they were an educated class, or had any knowledge of the art of accouchement greater than is possessed by their successors in Syria at the present day. There is nowhere in Scripture an intimation that a physician assisted at a confinement. The simple operation of circumcision was probably performed by heads of families or their dependents (Gen. 17:10-14; 34:24), or even women (Exod. 4:25). The law provided that one who injured another should "pay for the loss of his time and cause him to be thoroughly healed" (Exod. 21:19). But this "causing to be healed" does not state nor necessarily imply a physician. Physicians embalmed Jacob (Gen. 50:2), but they were Egyptians, not Hebrews. Job mentions physicians (13:4). Even so late as the time of Joram (850 B. C.), although he returned to Jezreel to be healed of wounds and sickness (2 Kings 8:29), no mention is made of doctors. It is uncertain whether Asa's physicians (2 Chron. 16:12, 915 B. C.) were natives or foreigners. The poetical allusion (Jer. 8:22, B. C. 626) is in the form of a question, "Is there no balm in Gilead? is there no physician there?" While it implies that physicians were then recognized as a guild, it does not make it certain that they were more than users of balsams and ointments for wounds. A few passages in Proverbs and one in Ecclesiastes have been quoted to prove that Solomon was versed in medicine (Prov. 3:8; 12:18; 17:22; 20:30; 29:1; Eccles. 3:3); but such an interpretation is quite fanciful. The allusions to diseases and remedies also tend to show that the conceptions of medicine were crude and popular. Of the diseases and deformities mentioned in the Hexateuch we know ague, blains, boils, botch, bruises, crookback, dwarf, emerods, flat nose, haltness, infirmity, inflammation, issue, itch, lameness, madness, wen, wound. Yet the most cursory glance at these terms shows that they are popular, not scientific. The "running issue" (Lev. 15:2, R. V. "issue out of his flesh"), "scab" (Deut. 28:27, R. V. "scurvy"), "scall" (Lev. 13:30), "leprosy" (Lev. 13:15), both of persons and

things, "pestilence" (Exod. 5:3, etc.), "murrain" (Exod. 9:3), are uncertain. Of the treatments of these, except ceremonial and sacerdotal, we have not the faintest hint. The few remedies mentioned are evidently popular ones, as mandragora, balm; or ingredients in unguents used for various purposes, not for healing, as calamus, cassia, nard, myrrh, galbanum, onycha, stacte, frankincense; or condiments, as coriander.

Thus for the period of Hebrew history to the end of the Old Testament the Scripture reveals hardly a trace of medical science or art. It seems remarkable, considering the long residence of Israel in Egypt, where medicine was well established and cultivated to a high degree of excellence for those days. The Egyptians, owing to the practice of embalming, were well acquainted with human anatomy, as well as with that of domestic animals. They also had a system of pathology and a considerable materia medica. They cultivated medicine to the point of dividing it into specialties as in modern times. But the Israelites in Egypt were a race of illiterate slaves, and there is no reason to believe that any of them except Moses carried away any of the learning of Egypt. Although a considerable number of hygienic precepts exist in the Mosaic law, as circumcision, burying of excrements, etc. (Deut. 23:12), it is a strained interpretation to refer them to the medical knowledge or skill of the lawgiver. There was a tendency in all serious sicknesses to fall back on the religious ritual, and ultimately on the divine providence (Exod. 15:26; Psa. 107:17-3; Isa. 30:26; Jer. 17:14; 30:17). Asa "sought not to the Lord, but to the physicians" (2 Chron. 16:12), the record speaks reproachfully. It is impossible to tell whether his diseased and swollen feet were dropsical or elephantiasis.

In the time of Christ the Jews had become enlightened by contact with Egypt, Babylon, Greece, and Rome. They certainly cultivated philosophy, law, and medicine. In the New Testament mentioned dropsy, cancer (canker, or better, grene), bloody flux (dysentery), palsy, and lunacy. Physicians were a regular profession (Matt. 23:23; Mark 2:17; Luke 4:23; 5:31). Luke was the "loved physician" (Col. 4:14). Physicians were numerous (Mark 5:26; Luke 8:43). They did less practiced according to the system then in vogue in the Greek and Roman world. But a vast number of the unrelieved stands out on the pages of the gospels and gives to the minister of Christ its peculiar hold on the people. A survey of the methods of treatment followed in the East, wherever the influence of western science and art have not transformed them, will give a graphic impression of the state of medicine in biblical times.

The thing which most strikes a stranger in the management of the sick in the East is the gathering of friends from far and near in the sick chamber. It is evident that this was the custom in our Saviour's time. There seem to have been numerous witnesses to every miracle of healing, the fame of his power was thus the more spread, and widely spread.

Fevers are treated by bloodletting, often



ious. Barbers are accustomed to perform this simple operation, as they were in Europe until recent times. Indiscriminate bloodletting has only appeared from modern medicine within the last few years. But in the East it continues to be considered the sheet anchor of the healing art. Here blood is not taken from a vein large number of leeches are applied, and the flow of blood favored by poultices. Scarifying is also practiced with great vigor, and the skin over an injured part is often scored with hundreds of cross-hatches. Inflammations are also treated with poultices, hot fomentations, or cold applications, even with snow. When the inflamed part has been purged it is lanced, often by a barber or an educated quack. Tents made of a roll of rag paper are introduced to favor the flow of matter.

Chronic inflammations are treated by scarification, liniments, but especially by firing with a red-hot iron. Immense scars, caused by this heroic treatment, often gridiron the abdomen and chest in the neighborhood of the large joints. Setons, leeches, and blisters are also freely employed, especially in the treatment of eye diseases and internal inflammations.

Mineral springs, especially the thermal ones at Jericho, M'Kes, and Tiberias, have a great reputation in the treatment of chronic rheumatism, skin diseases, and rigidity of joints. Even the Bedouins resort to these springs. Anah was famed for finding "the hot springs (Gen. 36:24, 25; not, as in A. V., 'mules') in the wilderness." A find would give a man a reputation among nomads to-day. The hot-air bath at Abu-ah, northeast of Hems, is much visited by the Arabs. The ruins of an immense khân surround the blowhole of the bath.

Diarrhoeas and dysenteries are little understood and little treated by the people. In a case of dysentery arising from an overloaded stomach they usually administer emetics and cathartics. They have a very imperfect idea of the diet suitable to these cases.

Acute chest diseases, as pneumonia and pleurisy, are treated by sangrado methods. Consumption, fortunately not so common as in Europe and America, they do not understand. They have an exaggerated idea of its contagiousness. They give asses' milk as diet in many cases of this disease.

Eye diseases are treated in a barbarous fashion. Granular lids they scarify the conjunctiva and rub into it a variety of powders, among which kermes and antimony is one of the most used. They use solutions of silver nitrate and crystals of copal sulphate. There are a considerable number of Arab and Persian eye doctors who couch cataracts. This operation, which they do cleverly enough, is, however, only a temporary benefit. The cataract is always subsequently lost. For ingrowing cataracts they remove a segment of the lid and the wound. The operation is seldom of much benefit and often ruins the eyes.

Most barbers draw teeth, but they often break off at the crown. They cannot extract the roots. Much misery is caused in this way. There are a considerable number of stonecutters, who go from place to place performing a very an-

tiquated operation. They relieve a large number of cases, but many patients die in their hands, and even when they live are often the victims of the bungling which has left them with an incurable fistula.

Tumors are beyond the anatomical knowledge and operative skill of the native quacks. Few of these practitioners can reduce a strangulated hernia. None of them can operate on it with the knife.

Fractures occur so frequently in sheep and goats that shepherds and goatherds learn to put them up. In using this art on the human subject, however, they are apt to forget the difference between the sinewy limb of a goat and the fleshy one of a man, and apply their bandages too tight, and so cause gangrene and sometimes death. It is customary to stiffen the bandages with which a fracture is put up with a paste made of flour and eggs.

The native charlatans frequently succeed in arresting the bleeding from wounds by pressure. They have inherited the idea of dressing wounds with balsams, and some of them sew wounds in a rude sort. They understand and use a number of astringent powders and solutions. They compound a considerable variety of ointments and have great faith in them.

The "birthstool" (R. V., Exod. 1:16) is still used by the native midwives. It is carried from house to house as needed. It is superfluous to say that it often carries infection with it. The midwives have no idea of operative assistance and are of no use in any emergency. The native doctors are not called in such cases. Nevertheless the mortality of oriental women in childbirth is not relatively large, their physical conformation being such as to favor them at this crisis.

Insanity is not treated medically. If lunatics are violent they are chained, and sometimes brutally used. But they are generally left at large, as in scriptural times. Epilepsy is usually not treated, and its victims roam about the streets, and many of them make their living by real or feigned attacks in public places, as in our Saviour's day.

The materia medica of the native doctors has, of course, been greatly enriched in our day by the science of the West. But the quacks still employ many exploded remedies, the knowledge of which has come down to them by tradition or through the writings of Avicenna or others of the Arabian physicians. These are the survival of the remedies in use among the Greeks and Romans, with what was added in the Middle Ages.

Their surgical instruments are few. A razor is the instrument used by the stonecutters, the scarifiers, and a lancet the instrument for bleeding and opening of abscesses. A flint knife (Exod. 4:25) is the nearest approach to a surgical instrument alluded to in Scripture.

The following animal and vegetable substances used in medicine are alluded to under their several headings in the articles on ANIMAL KINGDOM and VEGETABLE KINGDOM: Anise, balm, calamus, cassia, cinnamon, cummin, dill, galbanum, gall, hyssop, leech, mandrake, mint, myrrh, stacte, wine.—G. E. Post.

**DISH**, the rendering in the A. V. of several Hebrew and Greek terms:

1. *Say'-fel* (סַף, *low*), probably a shallow pan (a "dish" of butter, curdled milk, Judg. 5:25; "bowl" of water, Judg. 6:38).

2. *Tsal-lakh'-ath* (צַל־אֶת, something to pour into), probably a platter (2 Kings 21:13).

3. *Keh-aw-rav'* (כֶּה־אֲרָב, something deep), the gold "dishes" of the tabernacle (Exod. 25:29; 37:16; Num. 4:7; "charger" in Num. 7).

4. *Troob'-lee-on* (Gr. τρύβλιον, Matt. 26:23; Mark 14:20), probably the same as No. 3.

In ancient Egypt and Judea each person broke off a small piece of bread, dipped it into the dish, and conveyed it to the mouth with a small portion of the contents of the dish. To partake of the same dish was to show special friendliness and intimacy.

**DISHAN** (Heb. דִּישָׁן, *dee-shawn'*, another form of *Dishon*, *antelope*), the name of the youngest son of Seir, the Horite, father of Uz and Aran, and head of one of the original tribes of Idumaea (Gen. 36:21, 28, 30; 1 Chron. 1:38, 42).

**DISHON** (Heb. דִּישָׁן, *dee-shone'*, *antelope*), the name of two descendants of Seir, the Horite.

1. Seir's fifth son, and head of one of the original Idumean tribes (Gen. 36:21, 30; 1 Chron. 1:38).

2. Seir's grandson, the only son of Anah, and brother of Aholibamah, Esau's second wife (Gen. 36:25; 1 Chron. 1:41).

**DISHONESTY.** See GLOSSARY.

**DISPENSATION** (Gr. οἰκονομία, *oy-kon-om-ee'-ah*, *management* of household; hence English *economy*).

1. Divine dispensations are generally understood to be the methods or schemes by which God provides for man's salvation. These have varied in different ages, being adapted by the wisdom and goodness of God to the circumstances of men. The different dispensations are known as the *Patriarchal*, *Mosaic* or *Jewish*, and *Christian*. It must be remembered that through these dispensations the virtue of the one covenant of grace flowed (Eph. 1:10; 3:2).

2. The word is used by Paul to indicate the office (duty) intrusted to him by God of proclaiming the Gospel (1 Cor. 9:17; Col. 1:25).

3. Those acts of God which affect men, either in mercy or judgment, are called dispensations of PROVIDENCE (q. v.).

**DISPERSION OF IS'RAEL** (Gr. διασπορά, *dee-as-por-ah'*; rendered "dispersed," John 7:35; "scattered," James 1:1; 1 Pet. 1:1). Jewish communities settled in almost all the countries of the civilized world, remaining, on the one hand, in constant communication with the mother country, and, on the other, in active intercourse with the non-Jewish world.

1. *Causes of the dispersion.* These were of different kinds: The deportation by the Assyrian and Babylonian conquerors of large masses of the nation into their eastern provinces; the carrying to Rome by Pompey of hundreds of Jewish captives. Of greater importance, however, were the

voluntary emigrations of Jewish settlers during the Græco-Roman period to the countries bordering on Palestine, and to all the chief towns of the civilized world, for the sake chiefly of trade. The Diadochoi (successors of Alexander the Great) in order to build up their several kingdoms, offered to immigrants citizenship and many other privileges. Attracted by these circumstances, perhaps influenced by adverse events at home, large numbers of Jews were induced to settle in Syria, Egypt, and Asia Minor, as well as in all the more important parts and commercial cities of the Mediterranean Sea.

2. *Extent.* That the dispersion became widespread we have strong and varied evidence. The Roman Senate dispatched a circular (139 B. C.) in favor of the Jews to the kings of Egypt, Syria, Pergamos, Cappadocia, and Parthia, and a great number of provinces, towns, and islands of the Mediterranean Sea (1 Macc. 15:16-24). It may hence be safely inferred that there was ready a greater or less number of Jews in these lands. See also the list of countries in which Jews had come to Jerusalem (Acts 9-11).

In Mesopotamia, Media, and Babylonia lived descendants of the members of the ten tribes, and of the kingdom of Judah carried thither by the Assyrians and Chaldeans. The "ten tribes" never returned at all from captivity, nor was the return of the tribes of Judah and Benjamin conceived of as complete. These eastern Jewish settlements may also have been increased by voluntary additions, and the Jews in the provinces were numbered by millions (Josephus, *Ant.* xi, 5, 2).

Josephus names Syria as the country in which was the largest percentage of Jewish inhabitants, and its capital, Antioch, was specially distinguished in this respect. In Damascus, according to Josephus, ten thousand (or according to another passage, eighteen thousand) Jews were to have been assassinated during the war. Agrippa is authority for the statement that Jews had settled in Bithynia and in the uttermost corners of Pontus, which is confirmed by the Jewish inscriptions in the Greek language found in the Crimea. The entire history of the apostle Paul shows widely the Jews had settled all over Asia Minor.

The most important with regard to the history of civilization was the Jewish colony in Egypt, and especially in Alexandria. Long before the time of Alexander the Great, Jewish immigrants were found there. In the time of Jeremiah the Jews went to Egypt for fear of the Chaldeans (Jer. 41:17, 18), in opposition to the warning of the prophet (chaps. 42, 43), and settled in various parts of the country (44:1). Nebuchadnezzar appears, during his invasion of Egypt, to have carried to Babylon a considerable number of Jews from Alexandria.

The Jewish dispersion penetrated from Italy to the westward, and was numerously represented in Cyrenaica. That it reached Greece is evident from the fact that Paul found synagogues in Thessalonica, Berea, Athens, and Corinth (Acts 17:1, 10, 17; 18:4, 7). Jews were also found almost all the islands of the Grecian Archipelago.



the Mediterranean Sea, and in some of these large numbers.

In Rome there was a Jewish community numbering thousands, first appearing in that city during the time of the Maccabees. Judas Maccabeus sent an embassy to obtain assurances of its friendship and assistance (1 Macc. 8:17-32); another sent by Jonathan (12:1-4), and a third by Simon (B. C. 140-139), which effected an actual offensive and defensive alliance with the Romans (Macc. 14:24; 15:15-24).

But the settlement of Jews at Rome dates only in the time of Pompey, who after his conquest of Jerusalem (B. C. 63) took numerous Jewish prisoners of war with him to Rome. Sold as slaves, many of them were afterward given their liberty, and, granted Roman citizenship, formed a colony beyond the Tiber. They were expelled from Rome under Tiberius, and again by Claudius. The Jews soon returned and, although looked upon by the Romans, increased in wealth and numbers.

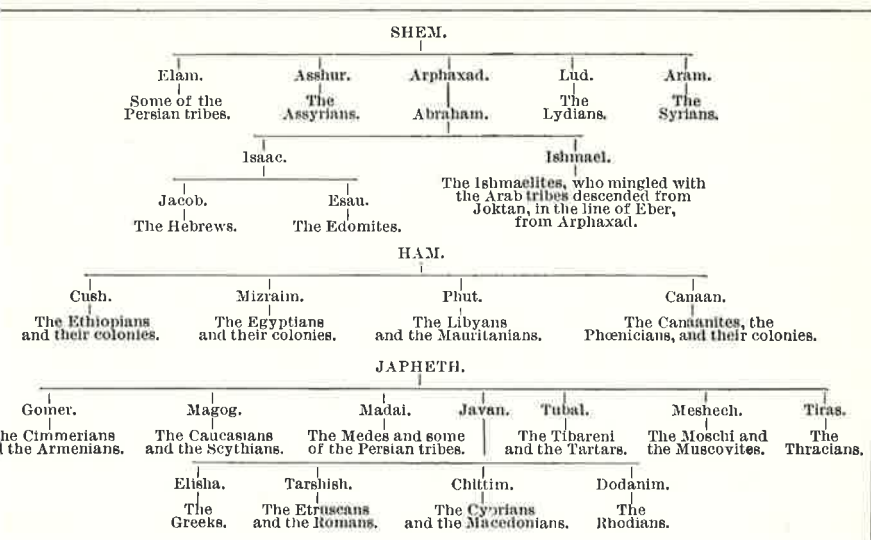
**Jewish Communities in the dispersion.** The course there was only one way in which the scattered Israelites could maintain their native religion and usages, viz., by organizing themselves into *independent communities*; and that as a rule they were in the habit of doing, the nature of the organization varying according to time and place. Information respecting this feature of the dispersion in the East, Asia Minor, and Syria is very meager. In Alexandria and Cyrene they formed independent municipal communities within or subordinate with the rest of the city. A very important light is thrown upon the constitution of communities of the dispersion by a Jewish inscription found in Berenice, in Cyrenaica (probably B. C. 13), from which we find that the Jews of that place formed a distinct community, with *nine* *synagogues* at its head. With regard to the constitution of the Jewish communities of Rome and of

Italy generally we are most thoroughly informed through the large number of Jewish epitaphs found in the cemeteries of Rome and Venosa. From these inscriptions we gather that the Jews living in Rome were divided into a *large number of separate and independently organized communities*, each having its own synagogue, *gerousia* (assembly of elders), and public officials. Two important privileges were allowed them: *the right of administering their own funds and jurisdiction over their own members*. Rome also granted them *exemption from military service*. In the older cities of Asia Minor, Syria, and Phoenicia there were instances in which individual Jews had the rights of citizenship conferred upon them, e. g., Paul (Acts 21:39). But as a rule the *Jewish communities* are to be considered as *private associations of settlers*. These had the right to claim the protection of the laws and enjoy the comforts and immunities of life.

**4. Religious Life.** Constant contact could not fail to have its effect upon the Jews in their development. The cultured Jews were not only Jews, but Greeks also, in respect to language, education, and habits; and yet in the depths of their hearts they were Jews, and felt themselves in all essentials to be in unison with their brethren in Palestine. One of the principal means employed for preserving and upholding the faith of their fathers was the **SYNAGOGUE** (q. v.).

There was also a *temple* at Leontopolis, with a regular Jewish temple service (B. C. 160-A. D. 73). See **TEMPLE**. Collections were regularly received in every town, and at particular seasons forwarded to Jerusalem. The language employed in the religious services appears to have been usually Greek.

**DISPERSION OF MANKIND**, the result of confusion of tongues at Babel (Gen. 11:6-9). In Gen. 10:5, 20, 31, we are told that the posterity of Noah were divided in their lands, every



one according to his tongue, family, and nation; so that their distribution was undoubtedly conducted under the ordinary laws of colonization. The tenth chapter of Genesis presents an account of the principal descendants of Noah, followed by the description of that event which led to the division of race into many nations with different languages. The table on the preceding page shows the principal tribes that have been identified.

**DISPOSITION.** See GLOSSARY.

**DISPUTE.** See GLOSSARY.

**DIVERS, DIVERSE** (Heb. כְּלָאִים, *kil-ah'-yim*, of two sorts). The Jews were forbidden to bring together different kinds of materials, animals, or products, such as: (1) Weaving garments of two kinds of stuff, particularly of wool and linen; (2) sowing a field with mixed seed; (3) yoking an ox and an ass together; (4) breeding together animals of different species, e. g., to procure mules (Lev. 19:19; Deut. 22:9-11). The enactment concerning cloth would probably be better understood if we knew the exact meaning of Heb. שָׁטְמִיז, *shah-at-naze'*, rendered "linen and woolen" (Lev. 19:19), and "garment of divers sorts" (Deut. 22:11). Perhaps the best explanation is woolen and linen carded together.

**DIVERT.** See GLOSSARY.

**DIVINATION** (Heb. כִּסְפָּה, *keh'-sem*, lot, or some kindred term).

1. Of the many instances mentioned in Scripture some must be taken in a good sense, as through them Jehovah made known his will. They were: (1) Cleromancy, or lot, used by the Hebrews in matters of extreme importance, and always with solemnity and religious preparation (Josh. 7:13). See LOT. (2) Oneiromancy, DIVINATION BY DREAMS (q. v.). (3) The URIM AND THUMMIM (q. v.), which seems to have the same relation to true divination that the TERAPHIM (q. v.) had in the idolatrous system. (4) Phonomancy, i. e., direct vocal communication, such as God vouchsafed to Moses (Deut. 34:10); accompanied by the rod serpent (Exod. 4:3); *leprous hamā* (v. 6); *burning bush* (3:2); *plagues* (chaps. 7-12); and the *cloud* (16:10, 11). At other times there was no visible phenomenon (Deut. 4:15; 1 Kings 19:12, 13, 15). God also communed with men from the MERCY SEAT (q. v.) and by the voice of angels. (5) Through his prophets God revealed his will (2 Kings 13:17; Jer. 51:63, 64). See PROPHECY.

2. The pretended art of foretelling the future, or discovering that which is obscure, by supernatural or magical means, is treated under MAGIC.

**DIVORCE, DIVORCEMENT** (Heb. כְּרִיתוּת, *ker-ee-thooth'*; Gr. ἀποστάσις, *ap-os-tas'-ee-on*, a cutting, separating).

1. **Jewish Law.** A legal separation between man and wife, by means of a formal process of some sort. As the ordinances respecting marriage have in view the hallowing of that relation, so also was the Mosaic regulation in respect of divorce (Deut. 24:1-4). From this we learn that a man, finding in his wife something shameful or offensive, dismissed her from his house with a writ of

divorcement. (1) **Temporary expedient.** Divorcing a wife, giving a writ, and causes of divorce seem to have been accepted by Moses by hereditary usage, allowed because of the people's hardness of heart (Matt. 19:7, 8). The question of divorce was entirely at the will of the husband; the wife, not possessing equal privileges with the husband, had no right of divorce. The action of Salome and others was done in defiance of law, and in imitation of Roman licentiousness. (2) **Ground divorce.** There have been many interpretations of the expression "some uncleanness," given as the ground of divorce. It occurs also in Deut. 24:14 of things which profane the camp of Israel, and denotes something shameful or offensive. Adultery, to which some of the rabbins would restrict the expression, is not to be thought of, because this was to be punished with death. It is necessary, therefore, to understand by the phrase in question something besides adultery, something perhaps tending in that direction, something fit to raise not unreasonable jealousy or distrust in the mind of the husband, and destroy the prospect of true conjugal affection and harmony between him and his wife. Still, a good deal was left to the discretion, and it might be the foolish caprice of the husband; and so far from justifying its abstract principles of rectitude, our Lord rather admitted its imperfection, and threw upon the defective moral condition of the people the blame of a legislation so unsatisfactory in itself, and evidently liable to abuse. (3) **Regulations.**

The giving "a bill (or rather 'book') of divorcement" (comp. Isa. 50:1; Jer. 3:8) would in ancient times require the intervention of a Levite, not to secure the formal correctness of the instrument, but because the art of writing was then generally unknown. This would bring the matter under cognizance of legal authority, and tend to check the rash exercise of the right by the husband. To guard against thoughtless and hasty divorce, the law provided that if a man dismissed his wife, she became the wife of another man, he must again take her to wife, not even if the second husband had divorced her, or even if he had died. "The remarrying of a divorced woman is to be regarded as a pollution, or on the same level with fornication, and the law condemns the reunion of such a divorced one with her first husband as abomination before Jehovah," because their fornication is carried still further, and marriage degraded to the mere satisfaction of sexual passion" (Keil, *Bibl. Arch.*, ii, 173-175).

2. **Christian Law.** The teachings of Jesus upon the subject of divorce are found in Matt. 19:31, 32; 19:8-10; Mark 10:2-12, and Luke 16:16. Briefly they are: (1) The liberty given to a man by the Mosaic law to put away his wife (Deut. 24:1, sq.) was because of the hardness of the Jewish heart. (2) He who divorces his wife, except for fornication, and marries another, commits adultery (Matt. 19:9); and he who thus puts her away leads her to commit the same crime (Matt. 5:32). (3) He who marries a divorced woman commits adultery, and the woman who puts away her husband and marries another man (Mark 10:12) incurs the same kind of guilt. This last refers to the custom among the Greeks and Romans, viz., that



might also be the divorcing party. In Matt. 19 is given the one exception in favor of divorce, *i. e., fornication*, *i. e., adultery*; because adultery destroys what, according to its original institution God, constitutes the very essence of marriage, union of two in one flesh (vers. 5, 6).

**DIZ'AHAB** (Heb. דִּזְאָהָב, *dee zaw-havb'*, *gold-region of gold*), a place in the wilderness of Sinai, not far from the Red Sea. It has been identified with *Mersa Dahab*, or *Mina Dahab*, *i. e., gold-harbor*. Gold was most likely found there (Deut. 1:1).

**DOCTOR** (Gr. διδάσκαλος, *did-as'-kal-os*, a teacher, Luke 2:46; 5:17; Acts 5:34). The Jewish teachers, at least some of them, had private lecture rooms, but also taught in public. Their method was the same as prevailed among the Greeks; any question being allowed to ask questions, to which the teacher gave reply. They did not have any official position, and received no salary other than voluntary gifts from their disciples, and were chiefly of the sect of the Pharisees. See **LAWYER**, **RABBI**.

**DOCTRINE**. 1. *Leh'-kakh* (Heb. לִקְחָה, something received), instruction (Deut. 32:2; Job 11: Proverbs 4:2; Isa. 29:24).

2. *Mo-say-raw'* (Heb. מוֹסַרְרָה, *correction, chastisement*). "But they are altogether brutish and foolish: the stock is a *doctrine* of vanities" (Jer. 12:8) is thus rendered by Orelli (*Com.*, in loc.): and at a stroke they shall become simpletons and fools; the vanities are chastised, wood is cut." He then adds: "When their worshippers are convicted of folly and stand confounded, this is also a chastising of the idols, which are degraded in their arrogant height to what they really are, wood."

3. *Shem-oo-aw'* (Heb. שְׁמוּעָה, something heard, so an *announcement*), proclamation, preaching (Isa. 28:9).

4. Generally in the New Testament *doctrine* is from Gr. διδάσκα, *did-as'-ko*, to teach (Matt. 7:28; Mark 1:22, 27; Luke 4:32, etc.), but once (Heb. 6:1) it is the rendering of Gr. λόγος, *log'-os*, something spoken, *instruction*.

**DO'DAI** (Heb. דֹּדַי, *do-dah'ee*, probably another form for *Dodo*), an Ahoite, who commanded a contingent for the second month under David (1 Chron. 27:4; probably the same as *Dodo* (q. v.)).

**DOOD'ANIM** (Heb. דֹּדָנִים, *do-daw-neem'*, Gen. 14:4; 1 Chron. 1:7, marg. of A. V. "Rodanim"), a tribe or race descended from Javan, the son of Japheth. The weight of authority is in favor of the former name. Doodanim is regarded as identical with Dardani. The Dardani were found in historical times in Illyricum and Troy; the former name was regarded as their original seat. They were probably a semi-Pelasgic race, and are connected with the Chittim in the genealogical table, more closely related to them than to the other branches of the Pelasgic race. Kalisch identifies Doodanim with the Daunians, who occupied the district of Apulia (Smith, *Diet.*).

**DOOD'AVAH** (Heb. דֹּדָוָה, *do-daw-vaw'-hoo*, *servant of Jehovah*), a man of Maresah, in Judah,

and father of the Eliezer who predicted the wreck of Jehoshaphat's fleet auxiliary to Ahaziah (2 Chron. 20:37), B. C. 874.

**DO'DO** (Heb. דֹּדֹד, *do-do'*, *amatory*).

1. A descendant of Issachar, father of Puah, and grandfather of the judge Tola (Judg. 10:1), B. C. after 1100.

2. An Ahoite, father of Eleazar, one of David's three mighty men (2 Sam. 23:9; 1 Chron. 11:12), B. C. before 1000. He seems to be the same with the *Dodai* mentioned in 1 Chron. 27:4 as commander of the second division of the royal troops under David.

3. A Beth-lehemite, and father of Elhanan, one of David's thirty heroes (2 Sam. 23:24; 1 Chron. 11:26), B. C. before 1000.

**DO'EG** (Heb. דֹּעִי, *do-ayg'*, *fearful*), an Edomite, and chief of Saul's herdsmen ("keeper of the king's mules," Josephus, *Ant.*, vi, 12, 1). He was at Nob when Ahimelech gave David assistance by furnishing him with the sword of Goliath and the showbread (1 Sam. 21:7). Of this he informed the king, and, when others refused to obey his command, slew Ahimelech and his priests to the number of eighty-five persons (1 Sam. 22:9-19), B. C. about 1000. This "act called forth one of David's most severe imprecative prayers (Psa. 52), of which divine and human justice seem alike to have required the fulfillment."

**DOG**. See **ANIMAL KINGDOM**.

**Figurative**. 1. In Bible times, as now, troops of hungry and half-wild dogs roamed about the fields and the streets feeding upon dead bodies and other offal (1 Kings 14:11; 16:4; 21:19, 23; 2 Kings 9:10, 36; Jer. 15:3, etc.), and thus became objects of dislike. Thus fierce and cruel enemies were styled *dogs* (Psa. 22:16, 20; Jer. 15:3).

2. The dog being an *unclean* animal, the terms "dog," "dead dog," "dog's head," were used as terms of reproach, or of humiliation if speaking of one's self (1 Sam. 24:14; 2 Sam. 3:8; 9:8; 2 Kings 8:13).

3. In the East "dog" is used for impure and profane persons, and was used by the Jews respecting the Gentiles (Matt. 15:26).

4. False apostles are called "dogs" on account of impurity and love of gain (Phil. 3:2).

5. Those who are shut out of the kingdom of heaven are also called "dogs" (Rev. 22:15), on account of their vileness.

**DOLEFUL CREATURES**. See **ANIMAL KINGDOM**.

**DOOR**, the opening for ingress and egress, an essential part of a tent or house.

**Figurative**. "I will give the valley of Achor for a door of hope" (Hos. 2:15) refers, doubtless, to the defeat of Israel through the sin of ACHAN (q. v.), the encouragement given by Jehovah, and Joshua's uninterrupted success (Josh. 7:1, sq.).

An "open door" is used by Paul (1 Cor. 16:9; 2 Cor. 2:12; Col. 4:3) as a symbol of the favorable opportunity for apostolic work. Our Lord speaks of himself as "the door" (John 10:9), and John of a "door opened in heaven" (Rev. 4:1).

**DOORKEEPER** (Heb. שוֹרֵר, *sho-are'*; Gr. θυρωρός, *thoo-ro-ro's*). "Doorkeepers for the ark

are named (1 Chron. 15:23, 24), whose duty was thought to be to guard the door of the tabernacle, so as to prevent anyone from coming carelessly to the ark." Persons were appointed to keep the street door of houses, and these were sometimes women (John 18:16; Acts 12:13).

"Doorkeeper" in Psa. 84:10 (marg. "to sit at the threshold") does not convey the right meaning of the original. It means one "at the threshold," either a beggar asking alms, or a passer-by merely looking in.

**DOORPOST**, the rendering of Heb. **סַף**, *saf* (Ezek. 41:16), for **THRESHOLD** (q. v.). Moses enjoined upon the Israelites that they should write the divine commands "upon the posts of thy house and thy gates" (Deut. 6:9; Heb. **סַף וְסַף**, *mez-oo-zaw'*). These words were figurative, and are expected to be understood spiritually. Placing inscriptions about the door of the house was an ancient Egyptian custom, and was evidently followed by the Israelites in very early times. Portions of the law were either carved or inscribed upon the doorposts, or else written upon parchment and inclosed in a cylinder or reed, and fixed on the right hand doorpost of every room in the house.

**DOPH'KAH** (Heb. **דּוֹפְקָה**, *dof-kaw'*, a *knock*), one of the encampments of Israel in the desert, their eighth station (Num. 33:12, 13). It was located between Rephidim and the Red Sea; there is no satisfactory identification.

**DOR** (Heb. **דּוֹר**, *dore*, *dwelling*), an ancient city of the Canaanites (Josh. 11:2; 12:23). Its people were tributary to King Solomon (Judg. 1:27; 1 Kings 4:11). It was a Phœnician settlement on the coast of Syria, and is identified with Tantura, about eight miles N. of Cæsarea.

**DOR'CAS** (Gr. *Dorác*, *dor-kas'*, *gazelle*), a charitable and pious Christian woman of Joppa, whom Peter restored to life (Acts 9:36-41). The sacred writer mentions her as "a certain disciple named Tabitha, which by interpretation is called Dorcas," the reason of which probably is that she was a Hellenistic Jewess, and was called *Dorcas* by the Greeks, while to the Jews she was known by the name of **TABITHA** (q. v.).

**NOTE.** See **GLOSSARY**.

**DO'THAN** (Heb. **דּוֹתָן**, *do'-thawn*, *two wells*; Young says "double feast"), an upland plain on the caravan route from Syria to Egypt, about eleven miles N. of Samaria, and noted for its excellent pasturage; the scene of Joseph's forced slavery, and also of Elisha's vision of the mountain full of horses and chariots (Gen. 37:17; 2 Kings 6:13). One of the two wells found there now has the name of "the pit of Joseph" (*Jubb Yusuf*). It was "the usual sort of pit or pond dug even now by Arabs and shepherds to get rain water, with sloping sides, perhaps ten feet deep."

**DOUBLE**, the rendering of several Hebrew and Greek words, has many meanings. Thus the **BREASTPLATE** (q. v.) was to be made of two thicknesses of cloth (Exod. 39:9). "Double money," the same value as before, with an equal value added thereto (Gen. 48:12, 15). "She hath re-

ceived of the Lord's hand *double* for all of her sins" (Isa. 40:2) does not mean twice as much as she *deserved*, but *ample* punishment through her twofold captivity, the Assyrian and Roman. "For your shame ye shall have *double*" (Isa. 61) refers to the double possession of land, not on that which they had inherited, but extended far beyond their former borders. See **INHERITANCE**.

*Double heart, double tongue, double mind* are opposed to one that is simple, unequivocal, sincere (James 1:8; 4:8).

**DOUBT** is that state of mind in which it hesitates between two contradictory conclusions. It may have some degree of belief, checked by consciousness of ignorance. In this case it is provisional, waiting for more light. The New Testament gives several instances of this as worthy to be reasoned with.

Absolute *disbelief* is the belief of the opposite of that which faith holds.

**DOUGH** (Heb. **בֶּזֶק**, *baw-tsake'*, *swelling* from fermentation, Exod. 12:34, 39; Jer. 7:18, etc.; **אַרְעֵסָו**, *ar-ee-saw'*, *meal*). Mention is made of Israel carrying their dough with them, before it was leavened, when they left Egypt (Exod. 12:34). Dough was sometimes baked with or without leaven. See **BREAD**.

**DOVE COT.** "When traveling in the north of Syria many years ago I noticed in certain villages tall square buildings without roofs, whose walls were pierced inside by numberless pigeon holes. In these nestled and bred thousands of these birds. Their foraging excursions extended many miles in every direction, and it is curious to notice them returning to their 'windows' like bees to their hives or like clouds pouring over a sharp ridge into the deep valley below (see I. 60:8). I have never seen them in Palestine (Thomson, *Land and Book*).

**DOVE'S DUNG.** See **ANIMAL KINGDOM**.

**DOVES** and **TURTLEDoves** were the only birds that could be offered in sacrifice, being usually selected by the poor (Gen. 15:9; Lev. 5:12:6; Luke 2:24); and to supply the demand of them dealers in these birds sat about the precincts of the temple (Matt. 21:12, etc.). See **ANIMAL KINGDOM**.

**Figurative.** The dove was the harbinger of reconciliation with God (Gen. 8:8, 10), and has since been the emblem of peace. It is also a symbol of tender and devoted affection (Cant. 2:14, etc.), and likewise of mourning (Isa. 61:14; 59:11).

The dove symbolizes the Holy Spirit which descended upon our Saviour at his baptism, visible with that peculiar *hovering motion* which distinguishes the descent of a dove (Matt. 3:16; Mark 1:10; Luke 3:22; John 1:32).

**DOWRY** (Heb. **מִנְחָה**, *mo'-har*, *price paid* for a wife, Gen. 34:12; Exod. 22:17; 1 Sam. 18:16; **זֶכֶת**, *zek'-bed*, *a gift*, Gen. 30:20). In arrangement for marriage, as soon as paternal consent was obtained, the suitor gave the bride a betrothal gift, as well as presents to her parents and brothers. In more ancient times the bride-



ceived a portion only in exceptional cases (Josh. 18 sq.; 1 Kings 9:16). The opinion that the elites were required to buy their wives from the parents or relatives seems to be unfounded. The *har* in the Old Testament was not "purchase money," but the *bridal gift* which the bridegroom, after receiving the bride's assent, gave to *her*, not the parents or kinsfolk. See MARRIAGE.

**DOXOLOGIES** (Gr. *δοξολογία*, *dox-ol-og-ee'-a*, *ing glory*), ascriptions of glory or praise to God.

**Scriptural.** These abound in the Psalms (e.g., 96:6; 112:1; 113:1), and were used in the synagogue. The apostles very naturally used them (Rom. 11:36; Eph. 3:21; 1 Tim. 1:17). We have many examples of celestial doxologies (Rev. 5:13; 7:1). The song of the angels in Luke 2:14 is a doxology. As to the doxology in Matt. 6:13, see Lord's Prayer.

**Liturgical.** Three doxologies of special use have been used in church worship from a very early time: (1) The *Lesser Doxology*, or *Gloria Patri*, originally in the form, "Glory be to the Father, and to the Son, and to the Holy Ghost," which was added later, "world without end," and still later brought to its present form: "Glory to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen." (2) The *Greater Doxology*, or *Gloria in Excelsis*, called also *ANGELIC HYMN* (q. v.). (3) The *Trisagion*, old as the 2d century, beginning, "Therefore, O angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name."

**DRAG** (Heb. *מִקְמֶרֶת*, *mik-mel'-reth*) is mentioned as being the object of worship by fishermen (Matt. 1:15, 16). It was a large fishing net, the lower part of which, when sunk, touches the bottom, while the upper part floats on the top of the water.

**DRAGON.** See ANIMAL KINGDOM.

In the New Testament "dragon" (Gr. *δράκων*) is only found in Rev. 12:3, sq.; 13:2, 4, 11; 16:13; 19:2, and is used figuratively of Satan. The son of this scriptural symbol is to be sought only in the union of gigantic power with craft and malignity, of which the serpent is the natural emblem, but in the record of the serpent's agency in the temptation (Gen. 3).

In Christian art the dragon is the emblem of evil in general and idolatry in particular, having usually the form of a gigantic winged crocodile.

**DRAGON WELL** (Heb. *בְּרֵית הַתַּנִּינִים*, *ane hat-tenen'*), probably the fountain of Gihon, on the east side of Jerusalem (Neh. 2:13).

**DRAM.** See METROLOGY, IV.

**DRAUGHT** (Gr. *ἀφειδράν*, *af-ed-rone'*), a privy, found only in Matt. 15:17; Mark 7:19. See GLOSSARY.

**DRAUGHT HOUSE** (Heb. *בֵּית חֶרֶף*, *makh-aw-aw'*, literally, *easing one's self*), a privy or toilet. Jehu, in contempt of Baal, ordered his temple to be destroyed and the place turned into a receptacle for offal or ordure (2 Kings 10:27).

**DRAWER OF WATER** (Heb. *מִיָּמִין*, *sho-ayb', drawer, mah'-yim, water*). In the East water is often carried from the rivers or wells by persons who make it their trade, carrying water



Water Carrier.

in goatskins slung on their backs, with the neck brought around under the arm to serve as a mouth. It was a hard and servile employment (Deut. 29:11), to which the Gibeonites were condemned (Josh. 9:21, 23).

**DREAM** (Heb. *חֶלֶם*, *khal-ome'*; Gr. *ὄναρ*, *on'-ar*). "The dream is a domain of experience, having an intellectual, ethical, and spiritual significance. Living in an earthly body, we have, as the background of our being, a dim region, out of which our thinking labors forth to the daylight, and in which much goes forward, especially in the condition of sleep, of which we can only come to a knowledge by looking back afterward. Experience confirms to us the assertion of Scripture (Psa. 127:2) that God giveth to his beloved in sleep. Not only many poetical and musical inventions, but, moreover, many scientific solutions and spiritual perceptions, have been conceived and born from the life of genius awakened in sleep.

"Another significant aspect of dreaming is the ethical. In the dream one's true nature manifests itself, breaking through the pressure of external relations and the simulation of the waking life. From the selfishness of the soul, its selfish impulses, its restlessness stimulated by selfishness, are formed in the heart all kinds of sinful images, of which the man is ashamed when he awakens,

and on account of which remorse sometimes disturbs the dreamer. The Scriptures appear to hold the man responsible, if not for dreaming, at least for the character of the dream (Lev. 15:16; Deut. 23:10).

"A third significant aspect of dreams is the spiritual: they may become the means of a direct and special intercourse of God with man. The witness of conscience may make itself objective and expand within the dream-life into perceptible transactions between God and man. Thus God warned Abimelech (Gen. 20) and Laban (31:24) in a dream, and the wife of Pilate warned her husband against being concerned in the death of the Just One." The conviction of the sinfulness and nothingness of man is related by Eliphaz as realized in a dream (Job 4:12-21).

The special will of God is often revealed to men through dreams, of which the Scriptures mention many. Such are the dreams of Jacob in Beth-el (Gen. 28:12) and in Haran (Gen. 31:10-13), the dream of Solomon in Gibeon (1 Kings 3:5), the dreams of Joseph the husband of Mary (Matt. 1:20), the night visions of Paul (Acts 16:9; 18:9; 23:11; 27:23). From 1 Sam. 28:6 we infer that God did at times answer sincere inquirers. Concerning the future the dreams of Nebuchadnezzar and Daniel are examples.

"Waking visions probably are to be distinguished from these prophetic dream visions, which the seer, whether by day (Ezek. 8:1; Dan. 10:7; Acts 7:55; 10:9-16) or by night (comp. Acts 16:9; 18:9), receives in a waking state."

The dreams of Joseph in his father's house (Gen. 37:5-11), which, as became plain to him subsequently (42:9), figuratively predicted to him his future eminence over the house of Jacob, the dreams of the chief butler and the chief baker of Pharaoh (Gen. 40), the dream of the soldier in the Midianitish camp in the time of Gideon (Judg. 7:13), are illustrations of dreams of presentiment.

According to Num. 12:6, dreams and visions (q. v.) are the two forms of the prophetic revelations of God. Too much reliance is not to be placed upon dreams (Eccles. 5:7).

"A good dream" was one of the three things—viz., a good king, a fruitful year, and a good dream—popularly regarded as marks of divine favor; and so general was the belief in the significance that it passed into this popular saying: "If anyone sleeps seven days without dreaming call him wicked" (as being unremembered by God) (see Delitzsch, *Biblical Psychology*, p. 324, sq.).

**Interpretation of Dreams.** Because the dream was looked upon as a communication from the gods there arose those who professed ability to interpret the same (see MAGIC). These were not to be listened to if they taught anything contrary to the law (Deut. 18:1, sq.; Jer. 27:9, etc.). Instances are given of God's aiding men to understand dreams and the divine lessons taught thereby, e. g., Joseph (Gen. 40:5, sq.; 41:7-32), Daniel (Dan. 2:19, sq.; 4:8).

**DREDGE.** See GLOSSARY.

**DRESS.** 1. The rendering of the Heb. שֵׂמֶרֶת, *shek'-mer*, Psa. 75:8, elsewhere *lees* of wine. As the wine was strained when about to be used, so

the psalmist uses the figure of the strained wine, being a portion of the righteous, while the wicked shall drink the dregs.

2. Heb. גִּבְעִית, *koob-bah'-ath*, *goblet*, Isa. 51:22, and rendered "dregs of the cup of my fury," but better, "the goblet of his fury."

**DRESS.** In treating of this subject we call attention to: (1) Materials, color, and ornamentation; (2) Garments, forms, names, etc.; (3) Usage relating thereto.

1. **Materials, etc.** The first mention of dress occurs in Scripture of clothing is of the simple garments made by Adam and Eve from fig leaves (Gen. 3:7), which were followed by those made of the skin of animals (3:21). Skins were not worn as such at later periods; the "mantle" worn by Elijah appears to have been the skin of a sheep, some other animal with the wool left on. It was characteristic of a prophet's office from its appearance (Zech. 13:4; comp. Matt. 7:15). The pelisses of sheepskin still form an ordinary article of dress in the East. The art of weaving had been known to the Hebrews at an early period (Exod. 26:7; 35:6); the sackcloth used by mourners was of this material. John the Baptist's robe was of camel's hair (Matt. 3:4). Wool, we presume, was introduced at a very early period; the flocks of the pastoral families being kept partly for their wool (Gen. 38:12); it was at times largely employed, particularly for the outer garments (Lev. 13:47; Deut. 22:11, etc.). Flax was no doubt used in the earliest times to make linen garments. Of silk there is no mention at a very early period, unless it be in Ezekiel (16:10).

White was esteemed the most appropriate color for cotton cloth, and purple for others.

Ornamentation was secured by (1) weaving with previously dyed threads (Exod. 35:25); (2) girding with thread; (3) introduction of figures, either woven into the stuff or applied by needlework. Robes decorated with gold (Psa. 45:13), and at a later period with silver thread (comp. Acts 12:28) were worn by royal personages; other kinds of embroidered robes were worn by the wealthy both of Tyre (Ezek. 16:13) and Palestine (Judg. 5:30; Psa. 45:14). The art does not appear to have been maintained among the Hebrews; the Babylonians and other Eastern nations (Jer. 7:21; Ezek. 27:24), as well as the Egyptians (v. 30), excelled in it. Nor does the art of dyeing appear to have been followed up in Palestine; dyed robes were imported from foreign countries (Zeph. 1:8), particularly from Phœnicia, and were not much used on account of their expensiveness; purple (Prov. 31:22; Luke 16:19) and scarlet (2 Sam. 1:24) were occasionally worn by the wealthy. The surrounding nations were more lavish in their use of them; the wealthy Tyrians (Ezek. 27:7), the Medianitish kings (Judg. 8:26), the Assyrian nobles (Ezek. 23:6), and Persian officers (Esth. 8:15) all represented in purple.

2. **Garments.** From the simple loin cloth and apron, dress gradually developed in amount and character according to climate, and condition of life and taste of the wearer. Regarding the clothing of the patriarchs and ancient Israelites we have no exact information, but it was unquestionably very





BEDOUIN FAMILY OF BETHLEHEM.  
Showing the Peasant Dress of the Orient.





ple. It was not limited to what was indispensable to cover nakedness, for we read of various forms of clothing (Gen. 24:53; 37:3) and costly garments of byssus (Gen. 41:42; 45:22). The making of clothes among the Israelites was always the business of the housewives, in

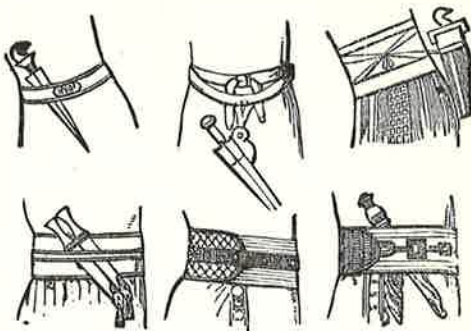


Man's Outdoor Costume.

ch women of rank equally took part (1 Sam. 9; Prov. 31:22, sq.; Acts 9:39). While the costume of men and women was very similar, there was an easily recognizable distinction between the male and female attire of the elites, and accordingly the Mosaic law forbids a man to wear women's clothes, and *vice versa* (Lev. 22:5).

(1) **The dress of men.** Among the Israelites there were: (1) *Tunic* (Heb. כֶּתֶם, *keth-o'-neth*, Exod. 28:4, 39; 29:5; 2 Sam. 15:32; Gr. χιτών, *chiton*, Matt. 5:40; Mark 6:9; Luke 3:11; 6:29; A. V. in each case "coat"). This was the simplest of all the garments worn, corresponding to an ordinary shirt or nightgown. It was probably made of two pieces sewn together at the sides, or else formed of one piece, with a place for the head to pass through. It afforded so little covering that persons who had on nothing else were called *naked* (1 Sam. 19:24; 2 Sam. 1; John 21:7). Another kind reached to the knees and ankles. It was in either case fastened to the loins with a girdle (q. v.), and the lower part of the robe served as an inner pocket. Such a garment was worn by the priests (q. v.), and probably by Joseph (Gen. 37:3, 23) and Tamar (2 Sam. 13:18). (2) **The Inner Tunic** (Heb. מֵעָל, *meh-eel*), a looser and a different sort of a tunic, reaching to near the ankles; it was drawn over the head, and had holes for the insertion of the arms.

As an article of ordinary dress it was worn by kings (1 Sam. 24:4), prophets (1 Sam. 28:14), nobles (Job 1:20), and youths (1 Sam. 2:19). It may, however, be doubted whether the term is used in its specific sense in these passages, and not rather for any robe that chanced to be worn over the *keth-o'-neth* (1). Where two tunics are mentioned (Luke 3:11) as being worn at the same time, the second would be a *meh-eel*; travelers generally wore two, but the practice was forbidden to the disciples (Matt. 10:10; Luke 9:3). (3) **Mantle or Cloak** (Heb. שִׁמְלָה, *sim-law'*, and other terms), a piece of cloth nearly square, a sort of blanket or plaid. In pleasant weather it was more conveniently worn over the shoulders than being wrapped around the body. While it answered the purpose of a cloak, it was so large that burdens, if necessary, might be carried in it (Exod. 12:34; 2 Kings 4:39). The poor wrapped themselves up wholly in this garment at night, spread their leathern girdle upon a rock, and rested their head upon it, as is customary to this day in Asia. Moses, therefore, enacted as a law what had been a custom, that the upper garment, when given as a pledge, should not be retained overnight (Exod. 22:26, 26; Deut. 24:13; Job 22:6; 24:7). In the time of Christ the creditors did not take the upper garment or cloak, which it was not lawful for them to retain, but the coat or tunic, which agrees with the representation of Jesus (Matt. 5:40). There having occurred an instance of the violation of the Sabbath (Num. 15:32-41), Moses commanded that there should be a fringe upon the four corners of this garment, together with a blue cord or ribband, to remind the people of the heavenly origin of his statutes (Matt. 9:20; Luke 8:44). See ITEM. The prophet's mantle was, probably, as a rule, a simple sheepskin with the wool turned outward. (4) **Breeches or Drawers** (Heb. מִכְנִסִּים, *mik-na'wee'*, *hiding*), a garment worn under the tunic for the fuller covering of the



Military Girdles.

person. These trousers were worn by the priests, but do not appear to have been in general use among the Hebrews. See PRIEST, DRESS OF. (5) **Girdle** (the rendering of one Greek and several Hebrew words). The tunic when it was not girdled impeded the person who wore it in walking. Those, consequently, who perhaps at home were

ungirded went forth girded (2 Kings 4:29; 9:1; Isa. 5:27; Jer. 1:17; John 21:7; Acts 12:8). There were formerly, and are to this day, two sorts of girdles in Asia: a common one of leather, six inches broad and furnished with clasps, with which it is fastened around the body (2 Kings 1:8; Matt. 3:4; Mark 1:6); the other a valuable one of flax or cotton, sometimes, indeed, of silk or of some embroidered fabric, a handbreadth broad, and supplied with clasps by which it was fastened over the forepart of the body (Jer. 13:1). The girdle was bound around the loins, whence the expressions, "The girdle of the loins" and "gird up your loins" (1 Kings 18:46; Isa. 11:5; Jer. 1:17). The Arabians carry a knife or a poniard in the girdle. This was the custom among the Hebrews (1 Sam. 25:13; 2 Sam. 20:8-10), a fact which admits of confirmation from the ruins of Persepolis. The girdle also answers the purpose of a pouch, to carry money and other necessary things (2 Sam. 18:11; Matt. 10:9; Mark 6:8). (6) *Cap or Turban*. The words for headdress which occur in the Old Testament (Heb. תַּכְתִּיף, *tsav-neef'*, Job 29:14, "diadem;" פֶּה־אֵיזֵר, *peh-ayr'*, Isa. 61:3, A. V. "beauty;" 61:10, A. V. "ornaments") belong to



Sandals.

for the feet were *sandals* (Heb. נַעֲלָיִים, *nah-al-ay-mah*, Gr. *ὑπόδημα*, *hoop-od'-ay-mah*, bound under feet), of leather and fastened with thongs. They were taken off upon entering a room or a holy place (Exod. 3:5; Josh. 5:15), while the poor and mourners went barefoot (2 Sam. 15:30; 19:26; Ezek. 24:17, 23). Men of rank had the sandals put on, taken off, and carried after them by slaves (Matt. 3:11; Mark 1:7; John 1:27).

(2) *The dress of women*. The difference between the dress of men and women was small, consisting chiefly in the fineness of the material and the length of the garment. The dress of hair in the two sexes was different, and another mark of distinction was that women wore a veil.

(1) *Tunic*. Women wore the tunic as an *under dress* (Cant. 5:3), but it was probably wider, longer, and of finer material; the well-to-do wore also *shirts* (Heb. סָדֵרִי, *saw-deen'*,

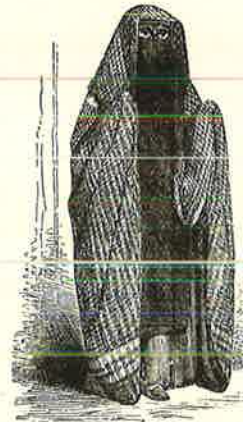
*wrapper*, Isa. 3:23, "fine linen"), and a kind of second tunic (male, 2), provided with sleeves and reaching to the ankles. (2) *Girdle*. This was frequently of fine woven stuff (Prov.

31:24) and studded with precious stones, and worn lower down on the loins and more loosely than by men. (3) *Head-dress*. (a) *Veil*. The lower class of Israelitish women is unknown, but the *veil* was regarded from ancient times as a mark of character as indispensable. Various kinds are mentioned: "The oldest kind seem-



Turban.

the dress of men of rank. *Mig-baw-aw'* (Heb. מִגְבָּעַת, *bonnet*) is used only of the priest's cap. Israelites, as a rule, seem not to have worn any cap, but to have confined their hair with a band or wrapped a cloth—generally known by us as a turban—around the head, as is still done in Arabia. See *DIADEM*, *MITER*. (7) *Ephod*. The *ephod* (q. v.) and the *meh-eel'* (2), according to the Mosaic law, were appropriately garments of the high priest (q. v.), but were sometimes worn by other illustrious men (1 Sam. 18:4; 2 Sam. 6:14; Job 29:14; Ezek. 26:16). (8) *Sandals, Shoes*. The covering



Woman's Outdoor Costume.



*tsaw-eef'* (Heb. *צִיָּץ*, to wrap, Gen. 24:65; 14, 19), a cloak-like veil, a kind of mantilla which at a later time, perhaps made of finer stuff,



Woman's Veil.

called *raw-deed'* (Heb. *רָדִיד*, spreading, Cant. Isa. 3:23)." The *rah-al-aw'* (Heb. *רַחֲלָאוּ*, fluttering, Isa. 3:19) are veils flowing down from the head over the temples, hence waving with the motion of walking, which were so adjusted to the eyes as to be seen through. Many undergarments *tsam-maw'* (Heb. *צִמְמָה*, to fasten on; "laces," Cant. 4:1, 3; 6:7; Isa. 47:2; R. V. "fil") to be a veil; and that of one covering breast, throat, and chin, such as is still worn in Syria and Egypt. (b) The *mit-pakh'* (Heb. *מִתְפָּחִית*, Ruth 3:15; rendered "mantle" in Isa. 3:22), a sort of shawl or outer garment, and probably similar to the *talit* (or cloak) worn by men. "As the robes worn by the ancients were so full that a part was thrown upon the shoulder and the other gathered up under the arm, Ruth, holding a certain part, could receive into her bosom the corn which Boaz gave her" (Ruth 3:15, *Sketches Jewish Life*). (c) The *mis-paw-khaw'* (Heb. *מִסְפָּחָה*, *mis-paw-khaw'*, "spread out," Ezek. 13:18, 21) is understood by some as a close-fitting cap; but others think it to have been a long veil or headdress. The Eastern women bind on their other ornaments with a rich embroidered handkerchief, which is described by some travelers as completing the headdress and falling in neat order upon the hair behind." In patriarchal times wives (Gen. 12:14) and young women (Isa. 62:10, sq.) went about, especially when engaged in their household duties, without veils; and yet in early times the betrothed veiled herself in

the presence of the bridegroom (24:65), and lewd women veiled themselves (38:15). (4) *Sandal*. Sandals consisted merely of soles strapped to the feet, but ladies wore also costly slippers, often made of sealskin (Ezek. 16:10, A. V. "badgers' skin," R. V. "sealskin"), probably also of colored leather. Ladies of rank appear to have paid great attention to the beauty of their sandals (Cant. 7:1). They were embroidered or adorned with gems, and so arranged that the pressure of the foot emitted a delicate perfume. (5) *Stomacher* (Heb. *סְטִיחִיל*, *peth-eeg-eel'*), a term of doubtful origin, but probably a gay holiday dress (Isa. 3:23). The garments of females were terminated by an ample border of fringe, which concealed the feet (Isa. 47:2; Jer. 13:22).

(3) **Luxurious articles of dress.** In addition to the essential and common articles of dress already mentioned a great many more of an ornamental kind were in use, especially among women of luxurious habits. In rebuking the women of Jerusalem Isaiah (3:16, sq.) mentions a number of these articles of luxurious dress. There is doubt as to the precise meaning of some of the words employed in the description, and little comparatively can now be known of the exact shape and form of several of the articles mentioned. They are: (a) *Tinkling ornaments*, rings of gold, silver, or ivory, worn round the ankles, which made a tinkling sound as the wearer walked. See **ANKLETS**. (b) *Curls*. These were probably headbands or frontlets, i. e., plaited bands of gold or silver thread worn below the hair net and reaching from ear to ear. (c) *Round tires* (Heb. *שִׁירִיךְ*,



Headdress Worn by Women of Modern Palestine.

*sah-har-one'*, a round pendant; "crescents," R. V.) the new moon being a symbol of increasing good fortune, and as such the most approved charm against the evil eye; fastened round the neck and hanging down upon the breast (Judg. 8:21).

(d) *Chains* (Heb. נְטִיפָה, *net-ee-faw'*), earrings (R. V. "pendants"). (e) *Bracelets* (q. v.). According to the Targum, these were chains worn upon the arm, or spangles upon the wrist, answering to the spangles upon the ankles. (f) *Mufflers*, i. e., fluttering veils (q. v. above). (g) *Bonnets* (Heb. פֶּה־אֵץ, *peh-ayz'*, *embellishment*, R. V. "head tires") are only mentioned in other parts of Scripture as worn by men. (h) *Ornaments of the legs* (R. V. "ankle chains"), a chain worn to shorten and give elegance to the step. See ANKLETS. (i) *Headbands* (Heb. שָׁרָף, *kish-shoor'*), *sashes*, and so rendered in R. V. (k) *Tablets* (Heb. נֶפֶשׁ, *neh'-fesh*, *breath*), smelling bottles (R. V. "perfume boxes"). (l) *Earrings* (Heb. לַחֵשׁ, *lak'h'-ash*, *whisper*), an amulet (R. V.), i. e., gems or metal plates with an inscription upon them, worn as protection as well as ornament. See EARRINGS. (m) *Rings*, both ear and nose. See RINGS. (n) *Changeable suits* (Heb. מַחֲלָאוֹת, *makh-al-aw-tsaw'*), gala dresses, not usually worn, but taken off when at home. (o) *Mantles*, the second tunic. See above. (p) *Wimples*, the broad cloth wrapped round the body, such as Ruth wore (Ruth 3:15). See VEIL (R. V. "shawl"). (q) *Crisping pins* (Heb. חֶרֶט, *khaw-reel'*, *cut out*, R. V. "satchel"), pockets for holding money (2 Kings 5:23, "bags"), which was generally carried by men in the girdle or in a purse. (r) *Glasses* (R. V. "hand mirrors," q. v.). (s) *Fine linen* (Heb. סָוּדֵן, *saw-deen'*, to *envelope*), veils or coverings of the finest linen, *Sindu* cloth. (t) *Hoods*, i. e., *head-dress*. (u) *Veils* (q. v.), probably delicate veil-like mantles thrown over the rest of the clothes.

Of course, garments varied greatly in material and ornamentation, according to ability and taste. Being often changed during marriage and other festive occasions, they were called *garments of change*. Kings and men of rank had always a large wardrobe of these, partly for their own use (Prov. 31:21; Job 27:16; Luke 15:22), partly to give away as presents (Gen. 45:22; 1 Sam. 18:4; 2 Kings 5:5; 10:22; Esth. 4:4; 6:8, 11).

(4) *Dress of foreign nations* mentioned in the Bible. That of the Persians is described in Dan. 3:21 in terms which have been variously understood, but which may be identified in the following manner: (1) The *sar-bal'* (סַרְבַּל, A. V. "coat"), *underclothing*, worn next the person, (2) *Pachash'* (פַּחַשׁ, A. V. "hosen"), probably the outer tunic; (3) *Kar-bel-aw'* (כַּרְבֵּלָא, A. V. "hats"), mantle; while (4) the "other garments" (לְבָשִׁים, *leb-oosh'*) may mean coverings for the head and feet. In addition to these terms we have notice of a robe of state of fine linen (Heb. תַּכְרִיךְ, *tak-reek'*), so called from its ample dimensions (Esth. 8:15). References to Roman or Greek dress are few.

**3. Customs Relating to Dress.** "The length of the dress rendered it inconvenient for active exercise; hence the outer garments were either left in the house by a person working close by (Matt. 24:18) or were thrown off when the occasion arose (Mark 10:50; John 13:4; Acts 7:58), or, if this was not possible, as in the case of a

person traveling, they were girded up (1 Ki. 18:46; 2 Kings 4:29; 9:1; 1 Pet. 1:13). On entering a house the upper garment was probably aside and resumed on going out (Acts 12:8). In sitting posture the garments concealed the feet; this was held to be an act of reverence (Isa. 6:2). The number of suits possessed by the Hebrews was considerable; a single suit consisted of under and upper garment. The presentation of a robe in many instances amounted to installation or investiture (Gen. 41:42; Esth. 8:15; Isa. 22:29). On the other hand, taking it away amounted to dismissal from office (2 Macc. 4:38). The production of the best robe was a mark of special honor in a household (Luke 15:22). The number of robes thus received or kept in store for presentation was very large, and formed one of the main elements of wealth in the East (Job 27:16; Matt. 6:19; James 5:2); so that to *have clothing*—to be wealthy and powerful (Isa. 3:6, 7)" (Smith, *Dict.*, s. v.; Jahn, *Keil*).

**DRESS** is used in Scripture in the following senses: (1) To till the soil (Heb. עָבַד, *aw-bad'*, *serve*, Gen. 2:15; Deut. 28:39; Gr. γεωργεῖν, *ge-o-re-gheh'-o*, Heb. 6:7). (2) Preparation of food (Heb. עָשָׂה, *aw-saw'*, to *make*, Gen. 18:7, 8; 1 Sam. 25:18; 2 Sam. 12:4; 13:5, 7, etc.). (3) Trimming lamps (Heb. יָשַׁב, *yaw-tab'*, *make right*, Exod. 30:8).

**DRINK.** As a drink water took the first place, although milk was also extensively used, but considered as food (q. v.). For the better quenching of thirst the common people used a sour drink (Ruth 2:14), a sort of vinegar mixed with oil, hence also sour wine. The well-to-do drank wine, probably mixed with water, and often also spiced, also a stronger intoxicating drink, either date wine or Egyptian barley wine. See WINE.

**Figurative.** To "drink waters out of the cistern" (Prov. 5:15) is to enjoy the pleasures of marriage. To "drink blood" (Ezek. 39:18) is to be satiated with slaughter. To "drink water by measure" (Ezek. 4:11) denotes scarcity and desolation.

**DRINK, STRONG** (Heb. שָׁקַר, *shay-kar'*, *intoxicant*; Gr. σίκερα, *sik'-er-ah*), any intoxicating beverage. The Hebrews seem to have drunk wine (q. v.) of pomegranates (Cant. 8:2) and other fruits. In Num. 28:7 strong drink is clearly used as an equivalent to wine. "The following beverages were known to the Jews: (1) *Dib*, which was largely consumed in Egypt under the name of *zythus*, and was thence introduced into Palestine. It was made of barley; certain hebrews such as lupin and skirrett, were used as substitutes for hops. (2) *Cider*, which is noticed in the Mishna as *apple wine*. (3) *Honey wine*, of which there were two sorts—one consisting of a mixture of wine, honey, and pepper; the other a decoction of the juice of the grape, termed *dēbash* (known by the Hebrews, and *dibs* by the modern Syrians). (4) *Date wine*, which was also manufactured in Egypt. It was made by mashing the fruit in water in certain proportions. (5) Various other fruits and vegetables are enumerated by Pliny as supplying materials for *factitious* or *home-made* wine, such as figs, millet, the carob fruit, etc.



not improbable that the Hebrews applied *vai-* to this purpose in the simple manner followed by the Arabians, viz., by putting them in jars of ear and burying them in the ground until fermentation takes place" (Smith, *Bib. Diet.*, s. v.).

**DRINK OFFERING.** See SACRIFICIAL OFFERING.

**DRUMEDARY.** See ANIMAL KINGDOM.

**DROPSY.** See DISEASES.

**DROSS** (Heb. דֶּרֶס, *seeg, refuse*), the impure separated from silver, etc., by the process of refining (Prov. 25:4; 26:23); also the *base metal* refined prior to smelting (Isa. 1:22, 25; Ezek. 22:19).

**Figurative.** Dross is used to represent the *evil* (Psa. 119:119; Prov. 26:23), *sin* (Isa. 1:25), *Israel* (Ezek. 22:18, 19).

**DROUGHT**, the rendering of a number of new words. In Palestine from May till October there is little if any rain, and consequently it is the season of drought. The copious dew which falls only the more robust plants, and as the season advances the grass withers, unless watered by dews or the labor of man. It is the drought of summer (Gen. 31:40; Psa. 32:4); the parched and cracked; the heaven seems like brass and earth as iron (Deut. 28:23); prairie and forest are not uncommon (Isa. 5:24; 9:18, etc.).

**BROWN** (Gr. καταποντίζω, *kat-ap-on-tid'-zo*). Drowning was not a Jewish method of capital punishment, nor was it a *practice* in Galilee, but adopted by the Greeks, Romans, Syrians, and Persians (Matt. 18:6).

**DRUM.** See MUSIC, p. 764.

**DUNK, DRUNKARD** (Heb. some form of שָׁכַר, *shaw-kar'*, to be tipsy; שָׁחַד, *shaw-thaw'*, to imbibe; רָוַה, *raw-vaw'*, to fill; סָבַח, *saw-baw'*, to drink to excess; Gr. μεθύω, *meth-oo'-o*). Noah, who was probably ignorant of the fiery nature of fire, affords us the first instance of intoxication (Gen. 9:21).

That the excessive use of strong drink was not common among the Jews may be inferred from the striking figures furnished by its use and prohibition, and also from the various prohibitions and penalties (Psa. 107:27; Isa. 5:11; 24:20; 49:26; 57-72; Hab. 2:15, 16). The sin of drunkenness is strongly condemned in the Scriptures (Lev. 19:13; 1 Cor. 5:11; 6:10; Eph. 5:18; 1 Thess. 5:7, 8).

**Figurative.** Men are represented as *drunk* with sorrow, afflictions, and God's wrath (Isa. 63:1; Jer. 51:57; Ezek. 23:33); also those under the power of superstition, idolatry, and delusion, because they do not use their reason (Jer. 51:7; Rev. 18:2). *Drunkness* sometimes denotes abundance, satiety (Deut. 32:42; Isa. 49:26). "To add drunkenness to thirst" (Deut. 29:19; R. V. "to add the moist with the dry") is a proverbial expression, meaning the destruction of one another.

**DRUSIL'LA** (Gr. Δρούσιλλα, *droo'-sil-lah*), the youngest daughter of Herod Agrippa I, by his wife Cypros, and sister of Herod II, was only six

years old when her father died in A. D. 44 (Josephus, *Ant.*, xix, 9, 1; xx, 7, 1, 2). She was early promised in marriage to Epiphanes, son of Antiochus, but the match was broken off in consequence of his refusing to perform his promise of conforming to the Jewish religion. She was married to Azizus, king of Edessa, but afterward was induced by Felix, procurator of Judea, to leave Azizus, and become his wife. In Acts 24:24 she is mentioned in such a manner that she may be naturally supposed to have been present when Paul preached before Felix in A. D. 57.

**DUKE** (Lat. *dux*, a leader) is the translation of two Hebrew terms: (1) *Al-loof'* (אֶלְלוּף, *friend*), the distinguishing title of Edomite and Horite phylarchs, i. e., head of a tribe or nation (Gen. 36:15-43; Exod. 15:15; 1 Chron. 1:51, 54). *Al-loof'* is used rarely of Jews (Zech. 9:7; 12:5, 6, "governor"), and once of chiefs in general (Jer. 13:21, "captain"). (2) *Nes-eek'* (נֶסֶךְ, *a prince*), being *anointed*, dukes of Sihon (Josh. 13:21), "properly *vassals* of Sihon, princes created by the communication or pouring in of power" (K. and D., *Com.*, in loc.). It is rendered "princes" (Psa. 83:11; Ezek. 32:30; Dan. 11:8) and "principal men" (Mic. 5:6).

**DULCIMER.** See MUSIC, p. 767.

**DU'MAH** (Heb. דּוּמָה, *doo-maw', silence*).

1. A son of Ishmael, most probably the founder of an Ishmaelite tribe of Arabia, and so giving name to the principal place or district inhabited by that tribe (Gen. 25:14; 1 Chron. 1:30; Isa. 21:11).

2. A town in Judah (Josh. 15:52), the same as *Daumeh*, about ten miles S. W. of Hebron.

3. The region occupied by the Ishmaelites in Arabia (Gen. 25:14; 1 Chron. 1:30), retained in the modern *Dumat el Jedel*.

4. **Figurative.** As used in Isa. 21:11, *Dumah* seems to be symbolical, meaning deep, utter "silence," and therefore the land of the dead (Psa. 94:17; 115:17).

**DUMB** (Heb. דֵּם, *il-lame', speechless*; דּוּמָה, *doo-maw'*, Hab. 2:19; Gr. κωφός, *ko-fos', blunted*, as to tongue, i. e., unable to speak, or as to ear, i. e., deaf). Dumbness has the following significations: (1) Inability to speak by reason of natural infirmity (Exod. 4:11; Matt. 15:30; Luke 1:20, etc.). (2) By reason of want of knowing what to say or how to say it (Prov. 31:8); unwillingness to speak (Psa. 39:2, 9).

**DUNG**, the rendering of several Hebrew and Greek words. In the case of sacrifices the dung was burned outside the camp (Exod. 29:14; Lev. 4:11; 8:17; Num. 19:5); hence the extreme opprobrium of the threat in Mal. 2:3. Particular directions were laid down in the law to enforce cleanliness with regard to human ordure (Deut. 23:12, sq.); it was the grossest insult to turn a man's house into a receptacle for it (2 Kings 10:27, "draught-house"; Ezra 6:11; Dan. 2:5; 3:29, "dung-hill," A. V.); public establishments of that nature are still found in the large towns of the East. The use of this substance among the Jews was twofold: (1) as manure (q. v.), and (2) as fuel (q. v.).

**DUNG GATE** (Neh. 2:13, "dung port;" 3:13, 14; 12:31), a gate of ancient Jerusalem, located at the southwest angle of Mount Zion (J. Strong, *Harmony*). It was doubtless so called because of the piles of sweepings and garbage in the valley of Tophet below.

**DUNGEON.** See PRISON.

**DUNG HILL**, the rendering of three Hebrew words and one Greek, and meaning: (1) A heap of manure (Isa. 25:10; Luke 14:35). (2) Privy (2 Kings 10:27, "draught-house;" Dan. 2:5).

**Figurative.** To sit upon a dung heap denoted the deepest degradation and ignominy (1 Sam. 2:8; Psa. 112:7; Lam. 4:5).

**DUR'Ä** (Heb. דִּירְאָ, *doo-raw'*, the circle), a plain in the province of Babylon in which Nebuchadnezzar set up a golden image (Dan. 3:1). It is supposed that the site of the image is identified in one of the mounds discovered in the territory.

**DURE.** See GLOSSARY.

**DUST** (usually Heb. עָפָר, *aw-fawr'*, powdered).

In the countries suffering from severe droughts the soil is often converted into dust, which, agitated by violent winds, brings terrific and desolating storms. Among the punishments against the Hebrews, in the event of forsaking Jehovah, was that, instead of rain, dust and ashes should fall from heaven (Deut. 28:24).

**Figurative.** To put dust on the head was the sign of the deepest grief (Josh. 7:6); sitting in the dust denotes degradation (Isa. 47:1); the "mouth in the dust" (Lam. 3:29) symbolizes suppliant and humble submission. Dust may mean the grave (Job 7:21), death itself (Gen. 3:19; Psa. 22:15), a numerous people (Num. 23:10), or low condition (1 Sam. 2:8; Nah. 3:18). The shaking off the dust is a sign of merited contempt with which the people rejecting the truth are reduced to the level of the Gentiles (Matt. 10:14; Acts 13:51). To "lick the dust" signifies the most abject submission (Psa. 72:9). To "cast dust" at anyone (2 Sam. 16:13) may signify contempt, or, as some think, to demand justice (Acts 22:23). See MOITRNING.

**DUTY** (Heb. דָּבָר, *daw-bawr'*, a matter, 2 Chron. 8:14; Ezra 3:4) means the task of each day. The other use of the word is that which a man owes to his wife or his deceased brother's widow (Deut. 25:5, 7; Heb. סִבְרָה, *o-naw'*, *cohabitation*). In the New Testament the word is the rendering of the Greek ὀφείλω, *of-i-leh'-o*, to be under obligation (Luke 17:10; Rom. 15:27), and signifies that which ought to be done.

Duty implies obligation. Such is the constitution of the human mind that no sooner do we perceive a given course to be right than we recognize also a certain obligation resting on us to pursue that course. Duties vary according to one's relations. Thus a man has duties to himself, the family, the state, and God. As his supremest relation is to God, and as God's commands are always right, therefore man's chief obligation is to God (1 Cor. 10:31).

**DWARF** (Heb. דָּבַד, *dak*, beaten small, as Lev. 16:12), an incorrect rendering for a lean, emaciated person (Lev. 21:20). Such a person was included among those who could not sojourn in the sanctuary. See BLEMISH.

**DWELL.** It has been thought, both by Scripture and profane writers, that the dwellings of men were caves; that these were followed by tents, and then by houses (Gen. 4:20). See HOUSE, TENT.

**Figurative.** God "dwelling in light" is in respect to his independent possession of his own glorious attributes (1 Tim. 6:16; 1 John 1:9). He dwells in heaven in respect to his more immediate presence there (Psa. 123:1); Christ abode (tabernacled) upon earth during his incarnation. To dwell has the sense of permanent residence. "God shall enlarge Japheth, and he shall dwell in the tents of Shem" (Gen. 9:27).

"To dwell under one's vine and fig tree" (1 Kings 4:25) is to enjoy the possession of a home in one's own right. God dwells in the Church (Eph. 3:17-19) through the Holy Spirit (1 Cor. 3:16; 2 Tim. 1:14); and believers are exhorted "let the word of God dwell in them richly" (Col. 3:16; Psa. 119:11).

"Dwell deep," literally, "make deep for dwelling" (Jer. 49:8), seems to refer to a custom common in Eastern countries of seeking refuge from danger in the recesses of rocks and caverns, etc.

**DWELLING**, the rendering of a number of Hebrew and Greek words. Human dwellings have varied from the earliest day to the present; caves, booths, tents, houses, and palaces—according to the character of the country, mode of living, and occupation, as well as the degree of culture.

**DYE** (Heb. כְּהַרְמֵז, *khaw-mates'*, dazzling). "The Egyptians were acquainted with the effect of dye on color, and submitted the cloth they dyed to some of the same processes adopted by our modern manufactories. We may suppose some general notions of chemistry, or at least of chemical agencies, were known to the Egyptians."

Their colors were principally blue, red, green, black, yellow, and white. The red was an earthen color; the yellow an iron ochre; the green was a mixture of a little ochre with a pulverulent green made by vitrifying the oxides of copper and soda with sand and soda; the blue was a glass of composition without the ochreous addition; black was bone or ivory black; and the white was very pure chalk. They were mixed with water and apparently a little gum to render them tenacious and adhesive. They had few mixed colors, though purple, pink, orange, and brown are mentioned, and frequently on papyri. The Israelites evidently learned the art of dyeing from the Egyptians (Exod. 26:1; 28:5-8). See COLOR, HANDICRAFTS.

**DYED ATTIRE** (Ezek. 23:15; Heb. לְבָשׁוֹת טֵבֹוֹ-לֵעֵם, *teb-oo-leem'*). This seems to refer to variegated headbands or turbans.



## E

**EAGLE.** See ANIMAL KINGDOM.

**Figurative.** Of great and powerful kings (Ezek. 17:3; Hos. 8:1); of the renovating and quickening influences of the Spirit in the godly, referring to the eagle's increase of vigor after the period of moulting (Psa. 103:5; Isa. 40:31); of God's strong and loving care of his church (Exod. 19:4; Deut. 32:11); the melting away of riches is symbolized by the swiftness of the eagle's flight (Prov. 23:5), also the rapidity of the movement of armies (Deut. 28:49; Jer. 4:13; 48:40), and the fitness of man's days (Job 9:26); the height and security of its dwelling symbolizes the fancied fatal security of the wicked (Jer. 49:16; Job 40:4). "Enlarge thy baldness as the eagle" (Isa. 46:16) is "a reference to the bearded vulture, more probably the carrion vulture, which has its front of the head completely bald and only a few hairs at the back of the head. The words cannot possibly be understood as referring to the eagle moulting of the eagle itself" (K. and D., *ibid.*, in loco).

**EAR** (Heb. אוֹז, *o'-zen*), the organ of hearing. We learn from Scripture that blood was put in the right ear of the priests at their consecration (Exod. 29:20; Lev. 8:23), and of the healed leper in his cleansing (Lev. 14:14); that they were adorned with rings (see **EARRING**), and that servants who refused to leave their masters were nailed to the door by an awl bored through the ear as a mark of perpetual servitude (Exod. 21:6; Lev. 19:28; Job 15:17).

**Figurative.** "To uncover the ear" (1 Sam. 26:10), margin) is to reveal; to have the "ear heavy" (Jer. 6:10) or "uncircumcised" (Jer. 6:10) is to be tentative and disobedient; the regard of Jehovah in the prayer of his people is expressed thus: "His ears are open to their cry" (Psa. 34:16).

**EAR, EARRING.** See GLOSSARY.

**EARNEST** (Gr. ἀρραβών, *ar-hrab-ohn'*, *pledge*), any which in purchase is given as a pledge that the full amount will subsequently be paid. The Hebrew word (עֲרָבוֹן, *ar-aw-bone'*) was used generally for *pledge* (Gen. 38:17; *surety* (Prov. 17:18), *hostage* (2 Kings 14:14). The noun *earnest* occurs three times in the New Testament (2 Cor. 1:22; Eph. 1:14); and the meaning of the passage appears to be that the Holy Spirit is in the heart as an *earnest* money given for a guarantee of a future possession, the pledge of complete satisfaction. The gift of the Holy Spirit, comprising that does "the power of the world to come" (Rom. 8:23), is both a foretaste and a pledge of future blessedness (Meyer, *Com.*, on 2 Cor. 1:22; *am, Dict.*, s. v.). See GLOSSARY.

**EARRING.** 1. **Egyptian, etc.** The earrings usually worn by Egyptian ladies were large, round, single hoops of gold, from one inch and a half to two inches and one third in diameter, and



frequently of a still greater size, or made of six rings soldered together; sometimes an asp, whose body was of gold set with precious stones, was worn by persons of rank as a fashionable caprice; but it is probable that this emblem of majesty was usually confined to members of the royal family. Earrings of other forms have been found at Thebes, but their date is uncertain, and it is difficult to say if they are of an ancient Egyptian age or of Greek introduction. Of these the most remarkable are a dragon and another of fancy shape, which is not inelegant. Some few were of silver, and plain hoops, like those made of gold already noticed, but less massive, being of the thickness of an ordinary ring. At one end was a small opening, into which the curved extremity of the other caught after it had been passed through the ear. Others were in the form of simple studs. The ancient Assyrians, both men and women, wore earrings of exquisite shape and finish; and those on the later monuments are generally in the form of a cross.

2. **Hebrew.** (1) *Aw-gheel'* (Heb. עֲנַיִל, *round*).

The ring formed in the shape of a hoop (Num. 31:50; Ezek. 16:12). (2) *Neh'-zem* (Heb. נֶחֶם, *used both as a nosering and an earring*, and differing little if any in form. It certainly means an earring in Gen. 35:4, but a nose jewel in Gen. 24:47; Prov. 11:22; Isa. 3:21; while its meaning is doubtful in Judg. 8:24, 25; Job 42:11.

(3) *Lakh'-ash* (Heb. לֶחֶשׁ, *whispering*). This word, rendered in the A. V. "earrings" (Isa. 3:20), is given "amulets" in the R. V. This latter more correctly represents the Hebrew word (meaning *incantations*), and these were gems or metal charms with an inscription upon them, which were worn for protection as well as ornament. On this account they were surrendered along with the idols by Jacob's household (Gen. 35:4). Chardin describes earrings, with talismanic figures and characters on them, as still existing in the East. Jewels were sometimes attached to the rings. The size of the earrings still worn in eastern countries far exceeds what is usual among ourselves; hence they formed a handsome present (Job 42:11) or offering to the service of God (Num. 31:50). Earrings were worn by both sexes (Exod. 32:2).

**EARTH.** The rendering of several Hebrew and Greek words. (See MINERAL KINGDOM.)

1. *Ad-aw-maw'* (Heb. אֲדָמָה, *soil or ground*, as in Gen. 9:20, where "husbandman" is literally *man of the ground*). The earth supplied the elementary substance of which man's body was formed (Gen. 2:7). According to the law, earth or rough stones were the material out of which altars were to be raised (Exod. 20:24); thought by some to symbolize the elevation of man to God. Others think it teaches that the earth, which has been involved in the curse of sin, is to be renewed and glorified by the gracious hand of God. Naaman's request for two mules' burden of earth (2 Kings 5:17) was based on the belief that Jehovah, like

heathen deities, was a local god, and could be worshipped acceptably only on his own soil.

2. *Eh'-rets* (Heb. עֲרֵצִים, *Ar'etsim*). K. and D. (*Com.*, on Gen. 2:5) thus distinguish between *field* (Heb. שָׂדֶה, *saw-deh'*) and *earth*. "*Saw-deh'* is not the widespread plain of the earth, the broad expanse of land, but a field of arable land, which forms only a part of the earth or ground." The term is applied in a more or less extended sense: (1) To the whole world (Gen. 1:1); (2) to land as opposed to sea (Gen. 1:10); (3) to a country (Gen. 21:32); (4) to a plot of ground (Gen. 23:15); (5) to the ground on which a man stands (Gen. 33:3); (6) to "the inhabitants of the earth" (Gen. 6:11; 11:1); (7) to *heathen countries*, as distinguished from Israel, especially during the theocracy (2 Kings 18:25; 2 Chron. 13:9, etc.); (8) in a spiritual sense it is employed in contrast with heaven, to denote things *carnal* (John 3:31; Col. 3:2, 5).

**EARTHEN VESSEL**, or **EARTHEN-WARE**. See POT, POTTER.

**EARTHQUAKE** (Heb. רָעַשׁ, *rah'-ash*, vibration; Gr. σεισμός, *sice-mos'*), a tremulous motion or shaking of the earth caused by the violent action of subterraneous heat and vapors. That Palestine has been subject both to volcanic agency and to occasional earthquakes there can be no doubt. The recorded instances, however, are but few; the most remarkable occurred in the reign of Uzziah (Amos 1:1; Zech. 14:5), which Josephus connected with the sacrilege and consequent punishment of that monarch (2 Chron. 26:16, sq.). Of the extent of that earthquake, of the precise localities affected by it, or of the desolations it may have produced—of anything, in short, but the general alarm and consternation occasioned by it, we know absolutely nothing. From Zech. 14:4, 5 we are led to infer that a great convulsion took place at this time in the Mount of Olives, the mountain being split so as to leave a valley between its summits. Earthquakes are mentioned in connection with the crucifixion (Matt. 27:51–54), the resurrection (Matt. 28:2), and the imprisonment of Paul and Silas (Acts 16:26). These, like that recorded in connection with the death of Korah (Num. 16:32), and with Elijah's visit to Mount Horeb (1 Kings 19:11), would seem to have been miraculous rather than natural phenomena. Josephus (*Ant.*, xv, 52) gives an account of an earthquake which devastated Judea (B. C. 31).

**Figurative**. Earthquakes are symbolical of the judgments of God (Isa. 24:20; 29:6; Jer. 4:24; Rev. 8:5); of the overthrow of nations (Hag. 2:6, 22; Rev. 6:12, 13; 16:18, 19).

**EAST**. The following terms are thus rendered in the English Bible:

1. *Keh'-dem* (Heb. קֶדֶם, *keh'-dem*, what is in front) properly means that which is *before* or *in front of* a person, and was applied to the east from the custom of turning in that direction when describing the points of the compass (Gen. 13:14; 28:14; Job 23:8, 9; Ezek. 47:18, sq.). *Keh'-dem* is used in a geographical sense to describe a spot or country immediately *before* another in an easterly direction (Gen. 2:8; 3:24; 13:11); and as a proper name, *eastward*, into the land of Kedem (Gen. 25:6).

2. *Miz-rawk'h'* (Heb. מִצְרָח, *rising*), the point of the sun's rising, and used when the east is distinguished from the west (Josh. 11:3; Psa. 1; 103:12; Zech. 8:7), or from some other quarter (Dan. 8:9; 11:44, etc.).

3. *Mo-tsaw'* (Heb. מוֹצָא, *Mo-tsaw'*, a going forth, as of the sun).

4. *An-at-ol-ay'* (Gr. ἀνατολή, *rising*), generally used in the plural and without the article, meaning "eastern regions." In Matt. 2:2, 9, it is used in the singular, which would seem to suggest the following rendering: "For we have seen his sign in its rising."

"The East" is the name given by the ancient Hebrews to a certain region, including the countries to the east and north of Palestine (Isa. 41:9; Jer. 49:28, etc.).

**Figurative**. East was symbolical of an extreme point, e. g., "As far as the east is from the west" (Psa. 103:12).

**EAST, CHILDREN OF THE** (Heb. בְּנֵי-מִצְרָיִם, *ben-ay'-keh'-dem*), an appellation given to a people or to peoples living east of Palestine (Judg. 6:3, 33; 7:12; 8:10; 1 Kings 4:30, etc.).

**EAST GATE**, the potter's gate, or the gate leading to the potter's field (Jer. 19:2). **JERUSALEM**.

**EAST SEA**. The Dead Sea was called the East Sea (Joel 2:20; Ezek. 47:18); while the Mediterranean Sea was called the West Sea (Num. 34:6).

**EAST WIND** (Heb. קָדִים, *kaw-deem'*, easterly). See WINDS.

**EASTER** (Gr. πάσχα, *pas'-k'hah*, from פֶּסַח, *peh'-sakh*), the Passover, and so translated in every passage excepting "intending a feast of Easter to bring him forth to the people" (Matt. 26:18). In the earlier English versions Easter has been frequently used as the translation of *πάσχα*. At the last revision Passover was substituted in all passages but this. See PASSOVER.

The word Easter is of Saxon origin, *Eastra*, goddess of spring, in whose honor sacrifices were offered about Passover time each year.

1. **Festival of**. A festival observed in commemoration of our Lord's resurrection. Although not of apostolic institution, the observance of Easter was early introduced into the Church. When Polycarp went to Rome (A. D. 160) he found two modes prevalent of celebrating Easter, each claiming apostolic precedent. Tertullian seems to recognize the celebration, and Apostolic Constitutions represent it as quite general in the Church. Easter was the central point of the paschal season, which very early extended over a period of fifteen days.

"The first week was called the 'Passover of the cross,' and the second the 'Passover of resurrection.' The first was usually kept as a strict fast, from midnight of the previous Sunday (Palm Sunday) till cockcrow on Easter morn. On Good Friday the kiss of peace was prohibited, the ornaments of the altar were removed, the lights extinguished; no chanting was allowed in the procession; there was no consecration of the eucharist; the collect was mostly intercessory. As



tern morn drew near the signs of sorrow and mourning were laid aside, the lamps and tapers were lighted, and a scene of darkness and mourning succeeded by one of splendor and gladness. Prayer, supplication, the singing of psalms and hymns, the reading of appropriate Scripture lessons, and homilies from the clergy occupied the hours of the evening and night. The Easter Sunday, from Easter eve to the evening of Easter day, was one continuous celebration of the resurrection. The Scripture readings included the resurrection history; the joy of the people unrestrained; all labor was suspended. After recognition of Christianity by the empire prisoners were often released, debtors forgiven, slaves manumitted. The entire week was considered a season of uninterrupted rejoicing. By degrees the fast preparatory to Easter day was lengthened, until, probably about the time of Constantine, it reached forty days (Quadragesima, Lent). The rejoicings were also continued through the whole period of fifty days (inquagesima) from Easter to the day of Pentecost (Whitsunday)" (Bennett, *Christ. Archaeol.*, 55).

**1. Controversies.** Very early there was much controversy as to the proper time of celebrating the Lord's resurrection, and consequently of the related events of the eucharist and crucifixion. Probably this controversy may be ultimately traced to the diversity of opinion in the churches of Jewish and Gentile origin respecting the obligations of the Mosaic institutions. One party, Christians of Asia Minor and a few others, adhered strictly to the tradition respecting the time of celebrating the Passover by Christ and his apostles just before the crucifixion. Hence they uniformly observed the Christian Passover on the fourteenth day of the month Nisan, which was the first month of the sacred year of the Jews. This was observed as a fast. In the beginning of the same day, Roman time, but at the beginning of the fifteenth Nisan, Jewish time, they took of the communion, to commemorate the paschal supper of Christ. The beginning of the festival might fall upon any day of the week; it had a fixed date, the fourteenth Nisan, and the day regulated the entire Easter festival. A second party, of which the Roman Church was the center, celebrated the crucifixion of Christ on any day, the day of the week on which it actually occurred. The Sunday following was observed as Easter, or the day of resurrection. They extended the fast from Friday till Easter day, and did not celebrate the eucharist before the festival of the resurrection. By this arrangement the anniversary of the death of Christ always fell upon any day, and that of the resurrection on Sunday; the feast was not fixed, as in the other case, as an immovable. Hence the Christian Sunday, or the day of resurrection, and not the Jewish paschal, regulated the Easter festival" (Bennett, *Christ. Archaeol.*, p. 452).

The ceremony in the Church of the Holy Sepulcher, Jerusalem, of the Holy Fire at the break of Easter is very remarkable. At a certain point in the celebration "a light is seen to glimmer through a hole in the mausoleum, the great

bells roll out a solemn peal, while the whole multitude sends forth a loud roar of relief after the suppressed excitement. The fire is supposed to come from heaven, and the actual presence of the Holy Ghost is expected. The fire is caught by the nearest pilgrims and passed to others, and so rapidly that in less than five minutes the whole church was covered by a sea of fire. Half an hour afterward the church was empty, and the fire on its way to kindle lamps in many a distant church" (Major Wilson, *Bib. Ed.*, iv, p. 285).

#### EATING. See FOOD, HOSPITALITY.

**Figurative.** "To eat" is spoken metaphorically of meditating upon and assimilating the word of God (Jer. 15:16; Ezek. 3:1; Rev. 10:9); familiar intercourse (Luke 13:26; comp. Tit. 1:16). "To eat the spoil of enemies" (Deut. 20:14) is to make use of it for one's own maintenance. "Eating and drinking" signifies enjoying one's self (Eccles. 5:18), or to live in the ordinary way as distinguished from asceticism (Matt. 11:18; comp. Acts 10:41).

**E'BAL** (Heb. עֵיבָל, *ay-bawl'*, to be bare, a stone).

1. A various reading (1 Chron. 1:22) for OBAL (q. v.).

2. One of the sons of Shobai, son of Seir, the Horite, of Idumea (Gen. 36:23; 1 Chron. 1:40).

3. One of two mountains separated by the valley of Shechem. Ebal is two thousand seven hundred feet above the sea. The opposite mountain, Gerizim, is two thousand six hundred feet above the sea. The modern name of Ebal is Sitti Salamigah, so called after a Mohammedan female saint. Ebal is the mountain from the top of which were pronounced the blessings, and from Gerizim the cursings, of Israel (Deut. 11:29; Josh. 8:30-35). Conder considers that upon the top of this mount may be the site of Joshua's altar. The base of Mount Ebal has many sepulchral excavations.

#### E'BED (Heb. עֶבֶד, *eh'-bed*, servant).

1. The father of GAAL (q. v.), who headed the insurrection at Shechem against Abimelech (Judg. 9:26-35), B. C. about 1100.

2. Son of Jonathan, and head of the descendants of Adin who returned (to the number of fifty males) from the captivity (Ezra 8:6), B. C. about 457.

**E'BED-ME'LECH** (Heb. עֶבֶד-מֶלֶךְ, *eh'-bed-meh'-lek*, servant of a king), probably an official title equal to *king's slave*, i. e., *minister*, an Ethiopian at the court of Zedekiah, king of Judah, who was instrumental in saving the prophet Jeremiah from the dungeon and famine (Jer. 38:7-13). For his humanity he was promised deliverance when the city should fall into the enemy's hands (Jer. 39:15-18), B. C. 589. He is there styled a eunuch, and he probably had charge of the king's harem, an office which would give him free private access to the king.

**EB'EN-E'ZER** (Heb. אֶבֶן-עֶזֶר, *eh'-ben haw-ay'-zer*, stone of the help), a stone set up by Samuel after a signal defeat of the Philistines, as a memorial of the "help" received on the occasion from Jehovah (1 Sam. 7:12). Its position is

carefully defined as between Mizpeh and Shen. Neither of these points, however, has been identified with any certainty—the latter not at all.

**E'BER** (Heb. עֵבֶר, *ay'-ber*, *beyond*).

1. The son of Salah and father of Peleg, being the third postdiluvian patriarch after Shem (Gen. 10:24; 11:14; 1 Chron. 1:18, 25). He is claimed as the founder of the Hebrew race (Gen. 10:21; Num. 24:24). In Luke 3:35 his name is Anglicized *Heber*.

2. The oldest of the three sons of Elpaal, the Benjamite, and one of those who rebuilt Ono and Lod, with their suburbs (1 Chron. 8:12), B. C. 535.

3. The head of the priestly family of Amok, in the time of the return from exile under Zerubabel (Neh. 12:20), B. C. 535.

**EBI'ASAPH** (Heb. אֶבְיָאֶסָף, *eb-yaw-sawf'*, *gatherer*), the son of Elkana and father of Assir, in the genealogy of the Kohathite Levites (1 Chron. 6:23). In v. 37 he is called a son of Korah, from a comparison of which circumstance with Exod. 6:24 most interpreters have identified him with ABIASAPH (q. v.) of the latter passage; but (unless we there understand, not three sons of Korah to be meant, but only three in regular descent) the pedigrees of the two cannot be made to tally without violence. From 1 Chron. 9:19 it appears he had a son named Kore. In 1 Chron. 26:1 his name is abbreviated to *Asaph*.

**EBONY**. See VEGETABLE KINGDOM.

**EBRO'NAH** (Heb. עֵבְרֹנָה, *eb-ro-naw'*, *passage*), the thirtieth station of the Israelites on their way from Egypt to Canaan (Num. 33:34, 35). Since it "lay near Ezion-gaber on the west, as they left Jotbathah, it was probably in the plain *Ká'a en-Nakb*, immediately opposite the pass of the same name at the head of the Elamitic branch of the Red Sea."

**ECCLE'SIASTES**. See BIBLE, BOOKS OF.

**ECLIPSE OF THE SUN**. No historical notice of an eclipse occurs in the Bible, but there are passages in the prophets which contain manifest allusion to this phenomenon (Joel 2:10, 31; 3:15; Amos 8:9; Mic. 3:6; Zech. 14:6). Some of these notices probably refer to eclipses that occurred about the time of the respective compositions; thus the date of Amos coincides with a total eclipse, which occurred February 9, B. C. 784, and was visible at Jerusalem shortly after noon; that of Micah with the eclipse of June 6, B. C. 716. A passing notice in Jer. 15:9 coincides in date with the eclipse of September 30, B. C. 610, so well known from Herodotus's account (I, 74, 103). The darkness that overspread the world at the crucifixion cannot with reason be attributed to an eclipse, as the moon was at the full at the time of the Passover.

**ED** (Heb. אֵד, *ayd*, *a witness*), a word inserted in the A. V. of Josh. 22:34, apparently on the authority of a few manuscripts, and also of the Syriac and Arabic versions, but not existing in the generally received Hebrew text.

**E'DAR** (Heb. עֵדָר, *ay'-der*, *a flock*), the place where Jacob first halted after the burial of Rachel (Gen. 35:21).

**E'DEN**. 1. (Heb. עֵדֶן, *ay'-den*). The origin of the name probably is found in the Assyrian *idinu* (from Accadian *edin*), "plain." But E has generally been supposed to mean "delight" (LXX ἡδονή; Vulg. *voluptas*). The earliest habitation of man; the dwelling place of our first parents; the exact location of which has always been a matter of conjecture (Gen. 2:8, 10, 15; 3:23, etc.). It is distinctly referred to in Scripture, and has been a matter of tradition among almost all nations, it being the "golden age" of the Greeks.

Its location was "eastward" from the writers of the sacred account. Probably somewhere at the course of the rivers Tigris and Euphrates and in the "land of Shinar," or Babylonia. It was a most fertile locality. "A region where streams abound, where they divide and reunite, where alone in the Mesopotamian tract can be found the phenomenon of a single river parting into many arms, each of which is or has been a river of consequence."

"The garden and its mystical tree were known to the inhabitants of Chaldea in pre-Semitic times. The garden stood hard by Eridu, 'the good city,' as it was called by Sumerian founders" (See *Higher Crit. and Mon.*).

2. One of the markets which supplied Jerusalem with richly embroidered stuffs (Isa. 37:12; Ezech. 27:23). It is not to be sought for in the plain of the village on the eastern slope of Lebanon, but in the *paradise* (παράδεισος) of the Greeks, where Robinson imagines that he has found in Old Judea not far from Riblah. It is called "house of Eden" (Amos 1:5).

3. Son of Joah, and one of the Gershonites, a Levite who assisted in the reformation of public worship under Hezekiah (2 Chron. 29:12), after 719. He is probably the same Levite pointed by Hezekiah as one of those who were superintend the distribution of the freewill offerings (2 Chron. 31:15).

**E'DER** (Heb. עֵדֶר, *ay'-der*, *a flock*).

1. A city of southern Judah, on the Idumean border (Josh. 15:21), perhaps the same as *Edra* (q. v.).

2. The second of the three "sons" (descendants) of Mushi appointed to Levitical office at the time of David (1 Chron. 23:23; 24:30). He died after 1000.

**EDIFICATION** (Gr. οἰκοδομή, *oy-kod-omē*, *building*) means building up. A building is therefore called an edifice. Accordingly, the word is used to confirm believers in the faith of the Gospel and adding to their knowledge and graces is properly expressed by this term. Christians are said in the New Testament to be edified by understanding spiritual truth (1 Cor. 14:3-5), by the work of "apostles, prophets, evangelists, pastors, and teachers" (Eph. 4:11, 12), and by prayer (4:29).

The means to be used for one's *upbuilding* are the study and hearing of God's word, prayer, the sacraments, meditation, self-examination, and Christian work of every kind. It is our duty to edify each other (1 Thess. 5:11) by the extension of every grace of life and conversation.

The term is also applied to believers as "living



nes" builded up into a habitation for the Lord, constituting the great spiritual temple of God (Gen. 2:20-22; 1 Pet. 2:5).

**EDIFY.** See GLOSSARY.

**EDOM** (Heb. **עֲדוֹם**, *ed-ome'*, red).

1. The name given to **ESAU** (q. v.) after he barred his birthright for a mess of red pottage (Gen. 25:30).

2. Edom stands also collectively for the **EDOMITES** (q. v.), as well as for their country, called **IDUMÆA**.

**EDOMITES** (Heb. **עֲדוֹמִי**, *ed-o-mee'*), the descendants of Esau, who settled in the south of Palestine, and at a later period came into conflict with the Israelites (Deut. 23:7; Num. 20:14, sq.); frequently called merely *Edom* (Num. 24:18; Josh. 1; 2 Sam. 8:14, etc.).

1. **Country.** Edom, or Idumæa, was situated on the southeast border of Palestine (Judg. 11:17; 1 Sam. 34:3), and was properly called the land or mountain of *Seir* (Gen. 36:8; 32:3; Josh. 24:4; Ezek. 35:3, 7, 15). The country lay along the route pursued by the Israelites from Sinai to Kadesh-barnea, and thence back again to Elath (Deut. 1:2; 2:1-8), i. e., along the east side of the great valley of Arabah. On the north of Edom was the territory of Moab, the boundary appearing to have been the "brook Zered" (2:13, 14, 18), probably the modern *Wady-el-ahsy*. "As yet, the precise limits of ancient Edom, westward, cannot be designated with confidence. . . . When the *âzimeh*, or Muqrâh, mountain track shall have been carefully explored, such natural features may be there shown for the marking of the western border of Edom" (Trumbull, *Kadesh-barnea*, 1899, sq.).

The physical geography of Edom is somewhat peculiar. Along the western base of the mountain range are low calcareous hills. These are succeeded by lofty masses of igneous rock, chiefly porphyry, over which lies red and variegated sandstone in irregular ridges and abrupt cliffs, with deep ravines between. The latter strata give the mountains their most striking features and remarkable colors. The average elevation of the summit is about two thousand feet above the sea. Along the eastern side runs an almost unbroken limestone ridge, a thousand feet or more higher than the other. This ridge sinks down with an easy slope into the plateau of the Arabian desert. While Edom is thus wild, rugged, and almost inaccessible, the deep glens and flat terraces along the mountain sides are covered with rich soil, from which trees, shrubs, and flowers now spring up luxuriantly.

2. **The Edomites** were descendants of Esau, Esau, who expelled the original inhabitants, the **HORITES** (Deut. 2:12), whose rulers were sheikhs (Gen. 36:29, 30). A statement made in Gen. 36:31 gives to fix the period of the dynasty of the eight kings. They "reigned in the land of Edom before there reigned any king over the children of Israel;" i. e., before the time of Moses, who may be regarded as the first virtual king of Israel (Exod. 18:16-19). It would also appear that these kings were elective. The princes (q. v. "dukes") of the Edomites are named in

Gen. 36:40-43, and were probably petty chiefs or sheikhs of their several clans.

3. **History.** "Esau's bitter hatred to his brother Jacob for fraudulently obtaining his blessing appears to have been inherited by his latest posterity. The Edomites peremptorily refused to permit the Israelites to pass through their land (Num. 20:18-21). For a period of four hundred years we hear no more of the Edomites. They were then attacked and defeated by Saul (1 Sam. 14:47). Some forty years later David overthrew their army in the 'Valley of Salt,' and his general, Joab, following up the victory, destroyed nearly the whole male population (1 Kings 11:15, 16), and placed Jewish garrisons in all the strongholds of Edom (2 Sam. 8:13, 14). Hadad, a member of the royal family of Edom, made his escape with a few followers to Egypt, where he was kindly received by Pharaoh. After the death of David he returned and tried to excite his countrymen to rebellion against Israel, but failing in the attempt he went on to Syria, where he became one of Solomon's greatest enemies (1 Kings 11:14-23). In the reign of Jehoshaphat (B. C. 875) the Edomites attempted to invade Israel in conjunction with Ammon and Moab, but were miraculously destroyed in the valley of Berachah (2 Chron. 20:22). A few years later they revolted against Jehoram, elected a king, and for half a century retained their independence (21:8). They were then attacked by Amaziah, and Sela their great stronghold was captured (2 Kings 14:7; 2 Chron. 25:11, 12). Yet the Israelites were never able again completely to subdue them (28:17). When Nebuchadnezzar besieged Jerusalem the Edomites joined him, and took an active part in the plunder of the city and slaughter of the Jews. Their cruelty at that time seems to be specially referred to in the 137th Psalm. It was on account of these acts of cruelty committed upon the Jews in the day of their calamity that the Edomites were so fearfully denounced by the later prophets (Isa. 34:5-8; 63:1-4; Jer. 49:17; Lam. 4:21; Ezek. 25:13, 14; Amos 1:11, 12; Obad. 8, 10, sq.). On the conquest of Judah, the Edomites, probably in reward for their services during the war, were permitted to settle in southern Palestine, and the whole plateau between it and Egypt; but they were about the same time driven out of Edom proper by the Nabatheans. For more than four centuries they continued to prosper. But during the warlike rule of the Maccabees they were again completely subdued, and even forced to conform to Jewish laws and rites and submit to the government of Jewish prefects. The Edomites were now incorporated with the Jewish nation, and the whole province was often termed by Greek and Roman writers *Idumæa*. Immediately before the siege of Jerusalem by Titus, twenty thousand Idumæans were admitted to the Holy City, which they filled with robbery and bloodshed. From this time the Edomites, as a separate people, disappear from the page of history. Little is known of their religion; but that little shows them to have been idolaters (2 Chron. 25:14, 15, 20). Josephus refers to both the idols and priests of the Idumæans" (Smith, *Bib. Dict.*, s. v.). See Trumbull, *Kadesh-barnea*; Smith, *Hist. Geog.*, etc.

**ED'REI** (Heb. עֲדְרֵי, *ed-reh'-ee, mighty*).

1. A fortified town of northern Palestine, situated near Kedesh and Hazor (Josh. 19:37), site not known.

2. One of the metropolitan towns of Bashan beyond Jordan (Josh. 12:4, 5; 13:12; Deut. 3:19), and the place where King Og was defeated by the Israelites (Num. 21:33-35; Deut. 1:4; 3:1-3). It afterward fell to eastern Manasseh (Josh. 13:31; Num. 32:33).

"Its present name, *Ed-Dera'-ah*; first discovered by Consul Wetzstein in 1860, explored and mapped since by Schumacher in 1886. Accounts of this wonderful city have been given by others. I will condense the accounts. It is a *subterranean* city. There is a small court, twenty-six feet long, eight feet three inches wide, with steps leading down into it, which has been built as an approach to the actual entrance of the caves. Then come large basaltic slabs, then a passage twenty feet long, four feet wide, which slopes down to a large room, which is shut off by a stone door so this underground city could be guarded.

"Columns ten feet high support the roof of the chambers into which you now enter. These columns are of later period, but there are other supports built out of the basaltic rock. Then come dark and winding passages—a broad street, which had dwellings on both sides of it, whose height and width left nothing to be desired. The temperature was mild, no difficulty in breathing; several cross streets, with holes in the ceiling for air; a marketplace, a broad street with numerous shops in the walls; then into a side street, and a great hall, with a ceiling of a single slab of jasper, perfectly smooth and of immense size. Airholes are frequent, going up to the surface of the ground about sixty feet. Cisterns are frequent in the floors. Tunnels partly blocked, too small for anyone now to creep through, are found. The two travelers from whom I have quoted believe that a far greater city exists than the portion they explored.

"This remarkable subterranean city was presumably hollowed out to receive the population of the upper town in times of danger, and the people were thus prepared to stand a siege on the part of the enemy for as long as their magazines were filled with food, their stables with cattle, and the cisterns with water.

"If, however, the enemy had found out how to cut off their supply of air by covering up the airholes the besieged would have had to surrender or perish. The average depth of the city from the surface of the ground is about seventy feet" (Harper, *Bib. and Mod. Dis.*, pp. 127-129).

**EDUCATION.** Although nothing is more carefully inculcated in the law than the duty of parents to teach their children its precepts and principles (Exod. 12:26; 13:8, 14; Deut. 4:5, 9, 10; 6:2, 7, 20, etc.), yet there is little trace among the Hebrews in earlier times of education in any other subject. Exceptions to this statement may perhaps be found in the instances of Moses himself, who was brought up in all Egyptian learning (Acts 7:22); of the writer of the book of Job, who was evidently well versed in natural history and in the astronomy of the day (Job 38:31; chaps. 39, 40,

41); of Daniel and his companions in captivity (Dan. 1:4, 17); and, above all, in the intellectual gifts and acquirements of Solomon, which were even more renowned than his political greatness (1 Kings 4:29, 34; 10:1-9; 2 Chron. 9:1-8). Later times the prophecies and comments on the as well as on the earlier Scriptures, together with other subjects, were studied. Parents were required to teach their children some trade. **CHILDREN, FATHER, SCHOOLS.**

**EFFECT.** See GLOSSARY.

**EFFECTUAL CALLING.** See CALL.

**EFFECTUAL PRAYER.** In James 5:16 the A. V. has "the *effectual fervent* (Gr. *ἐνεργούμενη*) prayer of a righteous man availeth much." The participle here has not the force of an adjective but gives the reason why the prayer of a righteous man has outward success. The R. V. renders appropriately, "the supplication of a righteous man availeth much in its working."

**EGG** (עֶגְגָּה, *eg-law'*, from root meaning white). The passage in Deut. 22:6 prohibits the taking of a sitting bird from its eggs or young. Eggs are mentioned as deserted (Isa. 10:14); the cockatrice (59:5). Egg is contrasted with scorpion (q. v.) as an article of food (Lukel1:1). Eggs were extensively used as food (q. v.).

**Figurative.** "The white of an egg" is used (Job 6:6, "the juice of purslain," R. V. margin) as a symbol of something *insipid*.

**EG'LAH** (Heb. עֵגְלָה, *eg-law'*, *heifer*), one of David's wives during his reign in Hebron and the mother of his son Ithream (2 Sam. 3:5; 1 Chr. 3:3), B. C. about 1000. The clause appended to Egla's name, viz., "David's wife," is not added to show that Egla was David's principal wife, which would necessitate the conclusion drawn by the rabbins that Michal was the wife intended (Keil, *Com.*).

**EG'LAIM** (Isa. 15:8). See EN-EGLAIM.

**EG'LON** (Heb. עֵגְלוֹן, *eg-law'n'*, *calflike*). Moabite king. (1) **Subdues the Israelites.** When Israel forsook the Lord again, the Lord strengthened Egla against them. The king allied himself with the Ammonites and the Amalekites, invaded the land, and took "the city of palm trees," i. e., Jericho (B. C. perhaps 1100). Sixty years had passed since Jericho had been destroyed by Joshua. During that time the Israelites had rebuilt the ruined city, but they had not fortified it on account of the curse pronounced by Joshua upon anyone who should restore it as a fortress; so that the Moabites could easily conquer it, and, using it as a base, reduce the Israelites to servitude. He built a palace (Josephus, *Ant.*, v. 4, 1, 8), which he occupied at least in the summer months (Judg. 3:20). (2) **His death.** After the Israelites had served him eighteen years the Lord raised up a deliverer in the person of Ehud (q. v.), a Benjamite. He was deputed to carry a present to the king, and after he had done so retired with attendants. Returning to the king, whom he found in his summer parlor, he informed him that he had a secret message from God. Egla dismissed his attendants and rose to receive the divine message with reverence, when Ehud plunged a dagger



to the body of the king, whose obesity was such that the weapon was buried to the handle, and he could not draw it out again. Ehud locked the door of the room, went out through the porch, and escaped to Seirath, in Mount Ephraim. Through the cunning the servants waited for a long time before they opened the door, when they found Eglon dead upon the floor (Judg. 3:12-26).

**EGYPT** (Heb. מִצְרַיִם, Gr. ἡ Αἴγυπτος, whence the modern *Kopt* through the Arabic *Qibt*).

**1. The Territory.** The Hebrew *Misraim* and the Greco-Roman *Aegyptus* have always included the same range of territory, viz., the region stretching northward from the first cataract of the Nile at Assouan (Syene), 24° north latitude, to the Mediterranean at 31° 30', eastward to the Nile to the Red Sea, and westward to the unknown desert. Practically, however, Egypt was limited to the district immediately watered and utilized by the Nile and its affluents within these northern and southern limits. The popular division into Upper and Lower Egypt has been maintained from the earliest times. "Lower Egypt," the main portion, was always confined to the delta, the fan-shaped region beginning at the modern Cairo and spreading out to the Mediterranean, where it extends from Alexandria on the west to Port Said on the east. "Upper Egypt" is now often used of Egypt proper, and "Lower Egypt" is often employed to include Nubia or Ethiopia (the Cush of the Bible), which reaches southward to Berber, above the Fifth Cataract. At this usage, while legitimate for modern Egypt, is quite erroneous when applied to the ancient country. The distance from the most northerly point of the Nile on the Mediterranean coast southward to Assouan is five hundred and fifty miles, but the winding course of the river makes the actual length of historical Egypt over five hundred miles. The widest spread of the delta along the coast is one hundred and fifty miles, while it is scarcely one hundred miles from the river to the sea. Southward the inhabited land, assured by the inundations of the river, varies from three to ten miles in breadth. This strip of territory really marks the valley of the Nile, beneath the deposit of black mud formed by the river during many thousands of years. The bed of the river, however, follows the course of a mighty fracture made in the limestone rock of the country toward the end of the tertiary period, by the subsidence of the present elevated land to the east of the river. This great fault or cleft received the waters of the Nile. But the channel was nearly filled up in various ways by boulders and gravel borne down the Nile mud was deposited in any great quantity. In the upper fifty miles of the valley between Assiout and Assouan the river follows its original channel through granite rocks, which have replaced the northern limestone and make the great cataract at Assouan. The black earth of the Nile valley, as distinguished from the red earth of the surrounding deserts, is thought to have been given to the country the name by which it has always been known to the native race—*Qemet*, from the Egyptian word, "black."

**2. The Inhabitants.** As in Babylonia, so in

Egypt, the problem of the original settlement is not yet fully solved. In both the presence of a Semitic element is certain. But while in Babylonia it predominated physically and intellectually it is difficult to prove as much for the earliest people of Egypt. It is hardly conclusive to say that no other race than the Semitic could have furnished the mental and moral impulses that started the Egyptian civilization. Yet the Semites were the only great civilizers of the early Eastern world, and their influence in the rise of Egyptian culture may be reasonably suspected till a race of better pretensions shall be proven to have played a larger part. The points of contact between the Semites and the Egyptians that are surest are linguistic and particularly grammatical resemblances. For example, the languages of both races have nearly the same set of pronominal suffixes, the same endings for genders, and most of their numerals alike. They have also in common the use of a construct state, as well as several analogies in verb inflections. More fundamental still is the practical identity of the consonantal systems, including the peculiar Semitic gutturals. Less conclusive is the absence of a representation of the vowels in Semitic and Egyptian writing, for, as a matter of fact, the Semitic phonetic system which most resembles the hieroglyphic alphabets, viz., the Babylonian cuneiform, does indicate the vowels uniformly. Thus, as far as writing is concerned, we are thrown back upon a questionable relationship of the original ideographic systems. The vocabularies also are disappointing, since they show very few resemblances. Grammatical analogies are, however, the surest test of relationship, and point to a kinship more radical than that which is indicated by vocabularies alone. A proof of the Semitic derivation of the Egyptian culture has been sought in certain common features of the respective religions, and also in resemblances in ancient architecture. These analogies are not clear or numerous enough to throw light upon the earliest affinities of either race.

Besides this Semitic element, thus surely but remotely indicated, there is also a non-Semitic factor, presumably African, in the Egyptian race. No monumental purely Egyptian faces are Semitic in their general type of feature. On the other hand they are not Negro or Negroid, and we are driven to the negative conclusion that the missing components are to be sought among some of the vanished races of northern Africa. An attempt has, indeed, been made by Hommel to conjure with the mysterious name "Sumerian," and to show that both people and civilization are a product of a supposed pre-Semitic civilization in Babylonia. But the data are very far from sufficient. The Sumerians themselves are somewhat shadowy and elusive.

What has been said refers to the historical Egyptians, from about the fourth dynasty onward. But there are traces of human habitation as far back as the Pleistocene epoch, and of actual sculptured figures at least two types are apparent, pointing to the presence of other races before the historic age. Petrie regards it as possible that two races, which he calls the "large-eyed" and the "aquiline," preceded successively the later



ruling people. The so-called "new race," whose discovery in 1895 has created such interest among Egyptologists, are not taken into account here, since they seem to have come in between the sixth and the tenth dynasties. As a remarkably diverging type they, however, deserve mention. They were apparently an invading people, who drove out the inhabitants from a large section of country in Upper Egypt. They knew nothing of writing, and were inferior to the ruling race of Egypt, and indeed to most ancient peoples, in all kinds of art except that of shaping flints and in pottery. They also worked in copper. Characteristic was their mode of burial, so different from that of the historic Egyptians, as they interred their dead in square grave pits, with the head to the south facing westward. The best opinion as to the origin of this people points to a Libyan source.

None of these racial types are Negro or Negroid, and for the presumably Semitic element in the Egyptian civilization we must look to Asia. A good deal of evidence indicates southwest Arabia, the *Punt* of the Bible, as the probable starting point of these immigrants. On the sculptured monuments there is, it is said, but one race represented whose face resembles the typical Egyptian—that of "Pun" or Punt. The first dynasty ruled at Abydos, and if the Asiatics had come by the Isthmus of Suez from northern Arabia their settlements would have been made in Lower rather than in Upper Egypt. To claim with Petrie that these people of Pun were connected with the historic Punie or Phœnician race is perhaps premature. The principal accessions of outsiders made to the population during historical times will be mentioned in the following brief abstract of the story of Egypt.

**3. Chronology.** As an introduction to the history the chronology of Egypt requires special mention. Unlike their contemporaries of Babylonia, the ancient Egyptians were not careful and accurate time measurers, and the chief source of information on this subject are ancient lists of kings, with more or less definite notation of time in connection with them. The current division of historical time is that of Manetho, an Egyptian priest, who wrote in Greek about 250 B. C., and whose work has been preserved in summaries or references by Josephus, Africanus, and Eusebius. He made out thirty-one dynasties of kings, with the length of each dynasty in years. A supplement and correction of his catalogue is afforded by monumental lists in temples or tombs or on papyri. These do not give the regnal years. Annals of the reigns of kings inscribed in temples or in tombs give very important data for determining the time of the recorded events. In spite of these helps there is not even an approximate agreement among scholars as to the probable duration of the earlier dynasties. Consequently also the total length of Egyptian history, in the strict sense of that term, is still a matter of conjecture. A table of "minimal dates" compiled by E. Meyer, and based upon the least numbers that can possibly be assumed, makes the first dynasty to have begun in 3180 B. C. Petrie, on the other hand, estimates four thousand seven hundred and sev-

enty-seven years, though he makes no claim of approximate accuracy before 3410 B. C., about which time he thinks the sixth dynasty began. Perhaps we are justified in saying that the beginning of Egyptian history was not far either way from 4000 B. C. Back to the 16th century B. C. a reasonable degree of accuracy has been gained. Modern astronomical calculations fortunately in fixing important epochs. Their chief basis must be briefly referred to here. It is the period called "Sothic period," named from "Sothis," the native name of the star Sirius. The Egyptians must not have had a leap year, lost one day in every four of their calendar years. In other words, every year began one day earlier every four years. Hence at the end of 1460-1461 years the circle of the year's retrogression would have been completed, and the new year would start exactly the same season as at the beginning of the period, i. e., when the sun was in the same apparent position as at the opening of the era. This great period began and ended with the time when Sirius rose heliacally, or at the same time with the sun on the same day of the current year. Such heliacal risings of Sirius are sometimes noted on monuments, since they coincided with the annual inundation of the Nile. Upon this basis Manetho has calculated the time of Thothmes III, the most powerful of the Egyptian kings, at 1508-1449 B. C. and other reigns have also been fixed as far as the interpretation of the memorials can be relied on to furnish the needed data.

**4. History.** Assuming it to be probable that the ruling race of Egypt came from the lower Nile Sea region (Punt), we yet find it impossible to trace the earliest development of its civilization. It is apparently to this stage that we must refer the native mythical list of ten kings of This (near Abydos), in Upper Egypt, who reigned three hundred and fifty years, and the preceding thirty demigods, who covered a period of three thousand six hundred and fifty years, which, along with the earlier gods extending over thirteen thousand eight hundred and seventy years, seem to have been suggested by the traditions of a long-vanished past and the gradual transition from the unknown or obscure to the more familiar conditions of human life and action. It is unanimously agreed among ancient authorities that the first historic dynasty began with King Menes. Neither the names of any authenticated remains of this ruler or of his successors of the first two dynasties have been discovered, but certain royal tombs supposed to belong to the period have been found at Abydos. Our knowledge, properly speaking, begins with the third dynasty; but some idea may be gained of the reality of antecedent history from the fact that kings of this dynasty were already working the copper mines of Sinai—an enterprise which implies travel, conquest, business relations, manufacture, a military system, and well-settled government. Already the political center had been transferred to Lower Egypt, at Memphis, an achievement credited by tradition to King Menes. In the fourth dynasty the civilization of Egypt seems to come before us as a finished product. The antecedent period is thus summarized by Petrie: "For a few centuries before the fou-



nasty (or from about 4500 B. C.) the dynastic Egyptians had been filtering into the Nile valley through the Koser road; they had early pushed down to Memphis, and got a footing there. Various rulers had arisen in different districts, who were remembered mainly by tradition. About a century before the fourth dynasty they consolidated their power: tools of copper were introduced, workmen were organized, and they began to use stone architecture, which was a novelty, all previous work having been in wood. The traditional tales about these kings were written down as histories, such as the Westcar papyrus. Lastly, in the nineteenth dynasty, these floating tales and additional accounts were collected, and a continuous list of kings made out from them, all in consecutive order."

The fourth dynasty is that of the greatest of the pyramids, of which the largest is well known as that of Cheops (*Chufu*), the second of the line. According to Manetho, he reigned sixty-three years; his successor, Chephren, sixty-six years; and his successor, Mykerinus, sixty-three years. Each of the two latter was also the builder of an immense pyramid, the example having been set by Cheops, the founder of this dynasty. The pyramid of Cheops is the greatest stone building ever erected. According to the reasonable account of Herodotus, it required the labor of one hundred thousand men for three months of each year for twenty years, the work being done when other employment was impossible, namely, during the season of the inundation of the Nile. From the fact that no preceding or succeeding monarch constructed so magnificent a pyramid we infer that its builder was an unrivaled architectural genius, an assumption confirmed by the marvelous correctness of the colossal workmanship. But the great pyramid of Chephren must also be mentioned, as well as his granite temple near by and the splendid diorite statue, the finest specimen of early Egyptian art. The Sphinx also is by many assigned to this dynasty. Of this dynasty we were only to add here that a great part of its enterprise was devoted to reclaiming by drainage the marshy land of the Delta. This task, indeed, represents much of the progressive activity of all the early dynasties.

The fifth dynasty was little distinguished. The sixth was, on the whole, aggressive and prosperous, though clouded with misfortune at the close. Memorials, both written and artistic, are found throughout Egypt, with records of expeditions to Nubia and northwest Arabia. Invasions from the quarter seem to have been frequent, since Seneferu I, the third king of this dynasty, is credited with having subdued the restless Bedouins in five successive campaigns, in which he employed levies of subject Nubians. Of the dynasties from the seventh to the tenth we know little directly. We observe, however, that the rulers of Memphis were able to retain that city as their capital and transferred their residence to Heracleopolis, south of the Fayum. The antecedent pressure must have come from Asia, and there is good evidence that an Asiatic kingdom or province was actually founded in the Delta during this obscure period. On the other hand, the kings who had their seat

in Heracleopolis were unable to maintain themselves against the princes of Thebes, to whom the local rulers for the most part gave their allegiance. Both centers of influence must have also been greatly disturbed by the settlement of the "new race" which, as above stated, probably entered Upper Egypt during this transitional era.

With the tenth dynasty the "Old Kingdom" came to an end. The "Middle Kingdom," which lasted from the eleventh to the thirteenth, or, including the Hyksos domination, to the seventeenth, showed in the earlier stages remarkable vigor and enterprise. The period is first signalized by the predominance of Thebes, which was now the acknowledged capital in place of Memphis. Until the twelfth dynasty none had arisen which could compare in fame and power with the monumental fourth. Now, however, the great aim of the monarchy was not only internal development but foreign conquest as well. Monuments of this dynasty are found everywhere, even as far up the Nile as the Second Cataract. The complete conquest of Nubia was now effected, with a great increase of wealth in gold, slaves, and fighting men. The Delta also was for a time reclaimed, and statues of the Theban kings there found attest the expulsion of the foreigners. During the thirteenth dynasty decentralizing influences reasserted themselves, and while there was abundance of energy in various parts of the country there was no common governing power.

It is from this time that we must date the steady influx of the Asiatics, which resulted finally in the rule of the "Bedouin Princes," or Hyksos, as Manetho terms them. Their origin is not yet surely made out, but they were at least mainly of the Semitic family, consisting of various nomadic tribes from northern Arabia, Palestine, and Syria. It has been conjectured that the Elamitic conquest of Babylonia, which took place about the same period as their occupation of Egypt, may have led to the movement westward. It is far more probable that it was caused by the Babylonian occupation of Syria and Palestine, which, as we can infer from the El Amarna tablets, lasted for many centuries, and, as we know from other cuneiform records, began before the Elamitic régime in Babylonia. It was in the eastern part of the Delta, at Zoan and Avaris, that the strangers had their headquarters, whence at length they made their authority felt throughout Egypt proper. A marked result of their sway was the introduction of Semitic words into the language of the Egyptians and of Semitic gods into their worship. It is difficult to know whether Thebes ever submitted to them. If so, its subjugation was not permanent. Long resistance on the part of Upper Egypt gradually changed into aggression, with the result that at the close of the seventeenth dynasty the Hyksos were finally expelled from the country. The Asiatic occupation, however, exercised an influence upon the policy and history of Egypt until the latest times.

With the eighteenth dynasty (about 1587-1400 B. C.) begins the "New Kingdom," Thebes being again the capital. Egypt now attains to the summit of its power. The former possessions in Nubia and the Delta were recovered, and new dominions



added both to the south and to the north. Extension in the latter direction is of most importance for Bible study. It was found that the only sure means of excluding the troublesome Asiatics was to occupy their territory. Hence the retreating Hyksos were followed across the Isthmus, and campaigns in western Asia became the order of the day. Two of the greatest conquerors of the time were Thothmes I, the third ruler of the dynasty, and Thothmes III, the sixth of the line. The latter extended his sway as far as the Euphrates, and even received tribute from beyond the river. In his first twenty years he led fifteen campaigns in Asia. The rising kingdom of Assyria sent to him propitiatory presents. These repeated expeditions were necessary to repress revolts, but the remainder of his long reign (1503-1449 B. C.) was mainly devoted to the arts of peace. He was the most powerful of all the Pharaohs. It was really a new Egypt which he ruled. Horses and chariots had changed the methods of war and created a new profession. Asiatic wives, gods, and customs became fashionable. The closest relations were maintained with all of western Asia. Wealth and luxury increased enormously. The official class grew at the expense of the tillers of the soil. The priesthood was the greatest permanent gainer. The temples and their ministers soon became all-powerful, and as the successors of Thothmes had little of his ability or energy they succumbed to the growing power of the hierarchy. At length the fourth king after Thothmes, usually known as Amenophis IV, son of a king of the same name, tired of the priestly yoke. In part or indirectly influenced by his Asiatic parentage, he determined to found a new and simpler religion—the sole worship of the sun's disc, or *Aton*. For this purpose he chose a new capital, on the site of the modern Tell el Amarna, half way between Thebes and Memphis. All other worship was proscribed but that of the solar deity and its life-giving rays. The attempt was unsuccessful. The age was not ripe for either a philosophy or a monotheistic religion. The forces of materialism triumphed after the death of this wonderful king (about 1370 B. C.). A few years later the dynasty itself came to an end, with Thebes once more the capital.

A great discovery has made clear to us the Asiatic relations of the latter half of this dynasty. At El Amarna were found in 1887 over three hundred letters, in cuneiform characters, from Babylonia, Assyria, northern Mesopotamia (Mitanni), Syria, and Palestine. From the two countries last named native governors, appointed by the Egyptian court, describe the precarious condition of their garrisons during the reigns of Amenophis III and IV. Local uprisings, treachery, and sedition of the officials, and the approach of the Hittites from the North, are the chief sources of danger. Among the familiar localities from which such letters were written were Tyre, Beirut, Accho, Gaza, Askalon, and Jerusalem. Sidon, Joppa, and Lachish are also referred to.

The no less famous nineteenth dynasty had not only to rehabilitate Egypt internally, but also to reestablish its power in Asia. The Hittites, now a strong confederacy, occupied Syria and threat-

ened Palestine. Seti I, the third king of the line, after much marching, reconnoitering, and fighting was fain to treat with the Hittite king. Thutmose III agreed that the Egyptians might rule as far as Lebanon, and the Hittites from thence northward. Seti then successfully devoted himself to the rebuilding of his country internally. His successor, Ramesses II (1347-1281), spent the first twenty-one of the sixty-seven years of his reign in desperate conflicts with the Hittites, which left pretty much where he began, the division of the whole coast-land being virtually the same as that arranged by his father. The treaty with the Hittite prince, Chetia-sira, is very elaborate, and was long faithfully observed. Contented with the possession of Palestine, Ramesses spent the rest of his life in strengthening and beautifying his kingdom and glorifying himself monumentally. To carry out his architectural designs he, like his great predecessors, made use of the conquered border populations. Among others were the Hittite brew people, who had settled on the east of the Delta during the régime of the Hyksos and had prospered under their protection. After their overthrow and the beginning of the Asiatic invasions the lot of the Hebrews was naturally grievous. Ramesses in particular pressed them hard with his rigorous system of forced labor. Pitho and Ramesses were two of the military stations they helped to construct. These familiar names help us to follow the foreign policy of this dynasty as it sought to make sure of its hold upon northern Arabia and Palestine. There was, indeed, no little danger of direct aggression from that quarter. The real rival of Egypt was Assyria, the successor of Babylonia as the arbiter of western Asia, and it was still at a distance.

Far more serious trouble threatened from the western side. The Libyans, from whom the Egyptian armies had long been recruited, were preparing to make Egypt their own camping ground. Menephtah, the son and successor of Ramesses, found his reckoning with them the most serious business of his reign. With them were all-roving pirates from various parts of the Mediterranean, who had already wrought much destruction on the Syrian and Phœnician coast, and were destined to play a part in the fates of more historic peoples. The combination was defeated, Egypt saved for the time. In Palestine Menephtah held a more or less insecure dominion. Among the peoples whom he claims to have subdued that region Israel finds a place—the only mention of the name, so far as is yet known, on the Egyptian monuments. Yet, as we shall see, it is very doubtful whether the Hebrew "Exodus" had taken place. The closing years of this dynasty were marked by confusion and anarchy. For a brief time a Syrian resident occupied the throne as one among many claimants.

Finally something like order was effected by Ramesses III (1220-1190), the founder with his father the twentieth dynasty. In the earlier years of his reign he had to repel renewed attacks from Libyans, and a more formidable incursion of maritime barbarians, who came not only directly by sea, but also by land through Syria and Palestine. They were defeated near the very border of Egypt.



their inroads and devastations broke up the remnants of the Hittite empire in Syria and made the Egyptians more insecure than ever in Palestine. Yet that country was not given up entirely at the time of the feeble successors of Rameses III, who bore his name without its traditional power or renown.

The twenty-first dynasty consisted of princes of this (Zoan), who for a time reigned concurrently with a line of priestly usurpers. It was the latter who had put an end to the rule of the house of pharaohs. But their régime in Thebes, as well as the Tanite princes, disappeared before the Libyan invasion. The "New Kingdom" now gave place to foreign domination, which lasted from the twenty-second to the twenty-fifth dynasty. The founder of this new order was Sheshonk (Shishak), who had been commander of the army. It was he who gave shelter and his sister-in-law in marriage to Jeroboam as a fugitive from Solomon. But in the reigns of Jeroboam and Rehoboam he made a raid upon the two kingdoms of Israel. The unimportance of its results suggests the general character of Egyptian invasions of Asia. Though Jerusalem was occupied and plundered, the Egyptians soon disappeared. An unsuccessful raid against Judah was made by his third successor, Shoshenq II ("Zerah," 2 Chron. 14:9, sq.). The following dynasty has an obscure history, but in its reign the Ethiopians began the invasions which culminated in their sovereignty over the whole of Egypt. They first established themselves in Thebes and then gradually pushed northward. The end of the Libyan régime found twenty independent princes in the Delta. These were subdued after stubborn resistance, but Pianchi, the Ethiopian king, wisely left them their petty realms on condition of vassalage. Hence the twenty-third and twenty-fourth dynasties are still named after native kings. But the twenty-fifth, under Sabako, grandson of Pianchi, is titularly Ethiopian (688-645 B. C.).

The princes of the Delta, accordingly, followed the lead of Ethiopia, though sometimes seeming to act an independent part. Thus one of them, Psammetichus I ("So," 2 Kings 17:4), allied himself with Hoshea of Israel and the Philistines of Gaza against Assyria. The fall of Samaria at the end of 722 B. C., and the defeat of the other allies by Sargon at Raphia in 720, frustrated the ambitious enterprise. In these and subsequent movements against Asia the inspiring motive came from the Ethiopian overlords, who now for a whole century cherished the design of restoring Egyptian ascendancy in Palestine and Syria. The result of the present attempt was, however, that Egypt narrowly escaped an Assyrian invasion. Sabatana, son of Sabako, in 715 B. C., paid tribute daily to Sargon to save his territory from being overrun by the irresistible Assyrians.

A better chance for Egypt seemed to offer itself with the next Ethiopian monarch, Tirhaka (702-662 B. C.). Sargon died in 705, and the lately subjugated states from Babylonia to the Mediterranean revolted against his son Sennacherib. When the Assyrian king came upon Palestine in 701 Tirhaka marched to the relief of Hezekiah of Judah, who was defeated at Elteke. His government at

home was, however, fairly prosperous. Thus he remained a constant obstacle to Assyria in the establishment of its great empire until Esar-haddon, the son of Sennacherib, carried the war into Africa. In 670 he annexed the country as far as Thebes and appointed as his governors, directly responsible to himself, the former Egyptian viceroys. Tirhaka fled to Ethiopia, but soon returned and started a rebellion. Esar-haddon died while on his way to put it down, and the task was left to his son, Assurbanipal. The governors assured him of their loyalty to Assyria. But the permanent submission of Egypt was a different matter. Necho I, of Sais, the most powerful of the princes of the Delta, and other chiefs united with Tirhaka. The uprising was repressed with great severity. Tirhaka again fled southward, and died soon thereafter. Necho was pardoned and held the Delta faithfully for the Assyrians. Urdaman, the nephew of Tirhaka, continued the war of independence. After some successes he had to retreat upon Thebes, which was taken, and met with a cruel fate at the hands of the Assyrians (comp. Nah. 3:8-10). A final defeat in Nubia itself brought the Ethiopian rule in Egypt to an end.

But the son of Necho, Psammetichus I, with the help of troops sent by Gyges, king of Lydia, rebelled in the name of ancient Egyptian independence, and by 645 B. C. Assurbanipal was obliged to relinquish the kingdom of the Nile. It had been an Assyrian dependency for a quarter of a century. Psammetichus was the founder of the twenty-sixth dynasty, under which the power of Egypt greatly revived. It was his policy and that of his successor, Necho II (610-594 B. C.), to favor the influx of Greek settlers and develop a great maritime commerce. The decline of Assyria encouraged the hope of a new Asiatic empire. Just before the fall of Nineveh, in 608 B. C., Necho struck into Palestine and Syria. Josiah of Judah, who intercepted his march, was defeated and slain at Megiddo, and his kingdom came under Egyptian control. Syria was then soon subdued by Necho. But the whole country had to be given up after his defeat at Carchemish, on the Euphrates (604 B. C.), by Nebuchadnezzar, the young Chaldean prince, who had already borne a hand in the capture of Nineveh.

Western Asia was now divided between the Chaldeans and their allies the Medes. Yet Egyptian intrigues were not yet at an end. It was partly through promises of Egyptian help that Jehoiakim of Judah, once an Egyptian vassal, and the last king, Zedekiah, were induced to revolt against Babylon. The two captivities of Judah were the result. Hophra, grandson of Necho II, was pharaoh at the time of the fall of Jerusalem (586 B. C.). Some time thereafter, during his reign, his kingdom was overrun by Nebuchadnezzar (comp. Jer. 46:13, sq.), but not long occupied by him. Imperial expansion was not the first aim of the Chaldean as it had been of the Assyrian empire. Generally, however, Egypt prospered until after the rise of Persia under Cyrus. In his time Amasis (Ahmes II) was on the throne of the Pharaohs. To check the progress of Cyrus he made a league with Croesus, king of Lydia, and Nabonidus, the last king of Babylon. Cyrus

conquered Lydia before the allies could well combine their forces, and by his capture of Babylon in 538 even Egypt was at his mercy. His eastern affairs alone prevented its subjugation.

Cambyzes, the son of Cyrus, undertook this task in 525. The conquered Egyptians were harshly treated by the cruel successor of the humane Cyrus. The Persian régime thus established lasted for more than a hundred years (525-414 B. C.). Cambyzes conquered not only Egypt but Ethiopia. His rule was insanely tyrannical but brief. Darius Hystaspes (521-486) tried with success to administer Egypt on the old historical and religious lines. A revolt, encouraged by the Greek victory at Marathon, was suppressed by his son Xerxes (486-466). Still another revolt, lasting two years, was put down in 462 under Artaxerxes I. Prosperity attended the Persian rule thereafter till the final revolt in the reign of Darius II, in 414, made Egypt once more independent. By the aid of Greek generals and soldiers it maintained itself, under three nominal dynasties (twenty-eighth to thirtieth), against the repeated efforts of the later Persian kings to reinstate it. Then the vigorous Artaxerxes III (Ochus) subdued it after a desperate struggle (about 349 B. C.) waged against Nectanebus II, the last of the Pharaohs. The brief rule of Ochus was barbarous and cruel. It and the few years of Darius Codomannus are reckoned the thirty-first dynasty, which came to an end when Alexander of Macedon, after his final defeat of Darius (331), came over into Egypt. With the founding of Alexandria he founded also that Hellenic civilization which tolerated and at length superseded the old Egyptian culture. Hence, when Egypt again became independent, under the Ptolemies (323), not only the spirit but the very form of ancient Egypt was changed forever.

**5. Religion.** Just as there is a large tract of primitive Egyptian history that is beyond our ken, so the religion of Egypt is in its early stages very obscure. It is also mysterious all through the dynastic ages. The little that can be said here must therefore be confined to what is proved or probable. The basis of the popular religion is, as elsewhere, partly animistic and partly mythological. The former element is relatively much stronger than in the purely Semitic religions. That is to say, the worship of spirits—of men, animals, and plants—had practically more sway than had the personification of the powers of nature, as in myths of the sun-god, of darkness, clouds, or rain. Hence the persuasion of the persistence of the spirit life of men, or the doctrine of immortality, early took deep hold of the people of Egypt and gave character to their religion everywhere and always, no matter which of the multifarious cults were locally observed. An historical illustration of the decline of myth worship will help to make this distinction plain. Among the greatest of the deities were Ra, the chief solar divinity, and Osiris, the god and judge of the dead. The worship of the former tended always to become more speculative and subjective, and therefore less popular. It will be remembered that Amenophis IV made a special form of this cult, the adoration of Aten, or the solar disc, the state religion, and proscribed all others. His ill success

brought about the depreciation of Ra worse generally, so that he became at last merely a local deity of On, the "Sun City" (Heliopolis).

From the point of view of historical development we observe that the polytheism of Egypt originally to a great extent a "polydemonism" arose from the combination of numberless local cults. This in its turn was due to the political alliance and ultimate union of the nomes or tracts into which the country was very early divided. We must necessarily go further back to these elementary political divisions, and see each of the surviving divinities a tribal deity which in many cases was doubtless the totem of a family or clan. At the other extreme we see Ptah, the deity of Memphis, became the great national deity with the rise of that city, and a higher honor was conferred later upon Amon as the god of Thebes ("No-Amon"). It is also interesting to observe how the various leading deities ranged about one or the other of the two important gods, Ra and Osiris, the one giving and controlling life, the other ruling the world of the dead. Along with these four, though standing alone on account of his unique character, was Hapi, god of the Nile, whose worship was naturally an expression of gratitude. For other deities, so of them the result of speculation rather than traditional worship, the reader must consult special works, though he will find there little agreement as to the attributes and mutual relations even such familiar divinities as Horus, Hathor, Neit, Isis, and Set.

The rampant animism of the religion is shown in the prevailing notions as to human existence. Besides the soul, the spirit, and the shadow of man, there was the most important of all, his *ka*, or double. This counterpart of each individual was held to survive with him after death as long as the body was incorrupt. Hence the need of practice of embalming the dead. The forms under which the various divinities were worshipped were chosen, we may presume, partly as emblems, partly as survivals of primitive superstition, and partly because certain sacred objects, beneficent or maleficent, needed propitiation. Interesting from these points of view is the adoration of a large number of animals, their association with one or another of the ruling deities. For the religious literature, and especially the great pyramid texts of the fifth and sixth dynasties and "the Book of the Dead," reference must be made to the special works, where also subjects of general literature and art may be studied.

**6. Relations with Israel.** The historical points of contact between Egypt and Asia, especially the people of Palestine, have been touched in the foregoing sketch. It will be necessary here merely to make some general remarks. We make two great periods: (1) *The time before the Exodus.* Egypt, as well as Babylonia, much to do in preparing a home-land for the people of Israel, whose successful occupation of Canaan depended upon their being able to come with the Canaanites. Had these remained independent people they could not have been subdued by Israel. But Palestine was for six



ies (about 2300–1700 B. C.) occupied by Babylonians, and during three later centuries (about 1000–1200 B. C.) it was practically a province of Egypt. The Hebrews of the Exodus entered Canaan after the retirement of the Egyptians and found its formidable people disunited and without political aptitude or cohesion, largely on account of their long dependence upon foreigners. In Egypt was the nursery of Israel during the childhood of the nation. The Hebrews, to be sure, led there a sort of parasitic existence. Yet they were brought thither “to save many people.” Nor was their Egyptian history one of mere unprogressive living. It was here that the family group developed into clans and tribes, and they took their part in the forming of the nation in a better and more suitable home. Here some of the great events occurred which have ceased to influence the national life and history. (2) **The time after the Exodus.** With the calling of Israel “out of Egypt” (Hos. 14:1) the close relations between the two peoples ceased. Egypt never again received any great number of Israelites. It was sometimes a resort of political refugees, most numerous of whom were the survivors of the fall of Jerusalem, who dreaded, in obedience to the exhortations of Jeremiah, to remain in Canaan under Babylonian protection (2 Kings 25:6; Jer. 41:17–44:30). The Egyptian control of Palestine antedated the Exodus, and, though occasional efforts were made thereafter to subdue the country, none met with success till six hundred years later, in the days of Pharaoh Necho. Egypt was always a secondary political power in the East. Its long occupation of Palestine and Syria was only possible during the interval between the Babylonian and the Assyrian supremacy, when these two powers were busy contending with one another. During the history of Israel in Canaan Egypt played normally the part of an antagonist against Assyria and the Chaldeans, inducing Israel to revolt with promises of help, and leaving it in the lurch when the time came for action. Hence the biting sarcasm of the nickname given to Egypt by Isaiah (80:7), “the dozing blusterer.” Its only achievement of consequence in Asia during these six hundred years, its conquest by Necho, was made when Assyria was moribund and the Chaldeans had not yet begun to power. Even less than the political was the religious influence of Egypt upon Israel. The two races had little in common fundamentally, Egypt being outside the historic Semitic realm. The Hebrews accordingly were in no wise impressed by what they saw in Egypt before the Exodus, and therefore they had little inducement to copy its customs in any sphere. No usage or ceremony or custom mentioned in the Bible as being practiced or professed by Israel can be clearly traced to an Egyptian source. On the other hand, Assyria, and especially Babylonia, along with the Canaanitic peoples, greatly affected the popular worship of Israel. Accordingly, while the indirect testimony of the Egyptian monuments to the truth of the Bible narratives is very great, it is not surprising that they have furnished so little direct illustration.

The little that seems to be specially applicable only tends, so far, to increase the difficulty of interpreting the monuments as an aid to the understanding of the Old Testament. Their only mention of “Israel”—the statement by Menephtah, alluded to above—is as yet a puzzle. If made before the Exodus, how did “Israel” happen to be then in Canaan? If made after the Exodus, why does the Bible say nothing of the successive attempts made by Egypt to reconquer Canaan in the days of Menephtah and his successors? In striking contrast with the indefiniteness and incoherence of the Egyptian records, those of Assyria and Babylonia furnish an almost complete historical commentary upon the outlines of the Old Testament story, from the Creation to the close of the Exile, besides furnishing the basis of biblical and oriental chronology. Yet Egypt plays a large and important part in the complete record of Revelation, and a clear understanding of its fascinating history, its religion, and its national character is indispensable to every student of the Bible.—J. F. McC.

**E'HI** (Heb. אֶחִי, *ay-khee'*, *brotherly*), one of the “sons” of Benjamin (Gen. 46:21). He is probably the grandson called AHIRAM (q. v.) in Num. 26:38. In the parallel passage (1 Chron. 8:6) he seems to be called EHUD (q. v.).

**E'HUD** (Heb. אֶחָד, *ay-hood'*, *union*).

1. A descendant of Benjamin, progenitor of one of the clans of Geba that removed to Manahath (1 Chron. 8:6). He seems to be the same as Ahiram (Num. 26:38), and if so Ahiram is probably the right name, as the family were called Ahiramites. In 1 Chron. 8:1 the same person seems to be called Aharah, and perhaps also Ahoah in v. 4; Ahiah, v. 7; and Aher, 1 Chron. 7:12.

2. The third named of the seven sons of Bilhan, the son of Jediael and grandson of the patriarch Jacob (1 Chron. 7:10), B. C. about 1640.

3. A judge of Israel, the son (descendant) of Gera, a Benjamite. The name Gera was hereditary among the Benjamites (Gen. 46:21; 2 Sam. 16:5; 1 Chron. 8:3, 5).

**Personal History.** Ehud was the second judge of Israel, or rather of that part of Israel which he delivered from the Moabites. (1) **Israel under Moab.** Israel having lapsed into idolatry, the Lord strengthened Eglon, the king of Moab, against them. With the assistance of the Ammonites and the Amalekites he invaded the land and took Jericho (Judg. 3:12, 13) and held Israel under tribute eighteen years (B. C. perhaps 1100–1082). (2) **Ehud slays Eglon.** Deputed by the children of Israel, Ehud brought a present (probably tribute) to Eglon. He departed with those who bore the gift, but, turning again at “the quarries (margin, *graven images*) that were by Gilgal,” he presented himself before the king in his summer parlor. He secured the dismissal of the attendants by declaring that he had a “secret errand” unto Eglon. When they were alone “Ehud said, I have a message from God unto thee,” and the king rose to receive it with reverence. Immediately Ehud, who was left-handed, drew a dagger from his right thigh and plunged it so deeply into Eglon’s abdomen that the fat closed upon the hilt and Ehud

could not withdraw it. Leaving the room, he locked the door and fled by way of the quarries into Seirath. (3) **Overcomes Moab.** Ehud now summoned the Israelites to Seirath, in the mountains of Ephraim. First taking the fords of Jordan, he fell upon the Moabites, defeating them with a loss of ten thousand of their best men. And so the land had rest for eighty years (Judg. 3:15-30).

NOTE.—“The conduct of Ehud must be judged according to the spirit of those times, when it was thought allowable to adopt any means of destroying the enemy of one's nation. The treacherous assassination of the hostile king is not to be regarded as an act of the Spirit of God, and therefore is not set before us as an example.” Beyond his commission as deliverer of Israel we do not suppose that God gave Ehud any special commands, but left him to the choice of such measures and plans of conquest as his own judgment and skill might devise.

**E'KER** (Heb. עֵקֶר, *ay'-ker*, *transplanted, for-signer*, Lev. 25:47), the youngest of the three sons of Ram, the grandson of Hezron (1 Chron. 2:27).

**EK'RON** (Heb. עֶקְרוֹן, *ek'-rone'*, *extermination*), a city of the Philistines, about eleven miles from Gath. It belonged successively to Judah (Josh. 13:3) and Dan (Josh. 19:43) and to the Philistines (1 Sam. 5:10). Here the ark was carried (1 Sam. 5:10, 6:1-8). The fly god was worshiped here (2 Kings 1:2). Robinson found its site at *Akir*, ten miles N. E. of Ashdod.

**EK'RONITE** (Josh. 13:3; 1 Sam. 5:10), an inhabitant of the Philistine city of EKRON (q. v.).

**EL** (Heb. אֵל, *ale*, *mighty*, especially the *Almighty*), God, either Jehovah or a false god; sometimes a *hero* or magistrate. It occurs as a prefix (and suffix) to several Hebrew words, e. g., El-Beth-el.

**EL'ADAH** (Heb. אֶלְעָדָה, *el-aw-daw'*, *God has decked*), one of the sons (rather than later descendants, as the text seems to state) of Ephraim (1 Chron. 7:20); perhaps the same as **ELEAD** (q. v.) of v. 21, since several of the names (see **TAHATH**) in the list appear to be repeated.

**E'LAH** (Heb. אֵלָה, *ay-law'*, *oak*, *any large evergreen*).

1. One of the Edomitish “dukes,” or chieftains, in Mount Seir (Gen. 36:41; 1 Chron. 1:52).

2. The father of Shimei, one of Solomon's purveyors (1 Kings 4:18), B. C. after 960.

3. The son and successor of Baasha, king of Israel (1 Kings 16:8-10). He reigned for only parts of two years (B. C. 888-886), and was then killed while drunk by Zimri, in the house of his steward, Arza (in Tirzah), who was probably a confederate in the plot. He was the last king of Baasha's line, and by this catastrophe the predictions of the prophet Jehu (1 Kings 16:1-4) were accomplished.

4. The father of Hoshea, last king of Israel (2 Kings 15:30; 17:1), B. C. before 730.

5. One of the three sons of Caleb, the son of Jephunneh (1 Chron. 4:15), B. C. about 1210. This passage ends with the words “even (or *and*) Kenaz,” showing that a name had been dropped out before it (Keil, *Com.*).

6. The son of Uzzi, and one of the Benjaminite heads of families who were taken into captivity (1 Chron. 9:8); or rather, perhaps, returned from it and dwelt in Jerusalem, B. C. 536.

7. **Vale of Elah.** Located eleven miles S. from Jerusalem, the scene of Goliath's death at the hands of David (1 Sam. 17:2; 21:9). Gei speaks of a terebinth tree at this place, fifty feet in height and seventeen feet in circumference, with foliage wide enough to cast shade extent seventy-five feet. It is the modern W. es-Sunt, or valley of the acacia tree. Its entrance from the Philistine plain is commanded by the famous Tell-es-Sâfiyeh.

**E'LAM** (Heb. עֵלָם, *ay-lawm'*, *hidden*).

1. The first named of the sons of Shem (Gen. 10:22; 1 Chron. 1:17). His descendants probably settled in that part of Persia which was afterwards frequently called by this name.

2. A chief man of the tribe of Benjamin, one of the sons of Shashak, resident at Jerusalem during the captivity or on the return (1 Chron. 8:10; B. C. 536).

3. A Korhite Levite, fifth son of Meshelem, who was one of the porters of the tabernacle at the time of David (1 Chron. 26:3), B. C. 1000.

4. The progenitor of a family who returned with Zerubbabel (B. C. 536) to the number twelve hundred and fifty-four (Ezra 2:7; Neh. 7:12). A further detachment of seventy-one came with Ezra (Ezra 8:7). It was, probably, one of this family, Shechaniah, son of Jehoiada, who encouraged Ezra in his efforts against indiscriminate marriages of the people (Ezra 10:2) and six of the “sons of Elam” accordingly away their foreign wives (Ezra 10:26).

5. In the same lists is a second Elam, whose sons, to the same number as in the former case, returned with Zerubbabel (Ezra 2:31; Neh. 7:12) and which, for the sake of distinction, is called “the other Elam.” “The coincidence of number is curious, and also suspicious, as arguing an accidental repetition of the foregoing name” (Smith's *Dict.*, s. v.).

6. One of the chiefs of the people who signed the covenant with Nehemiah (Neh. 10:14), B. C. 445.

7. One of the priests who accompanied Nehemiah and took part in the dedication of the wall of Jerusalem (Neh. 12:42), B. C. 445.

8. The name of a country inhabited by the descendants of Shem (Gen. 14:1-9; Isa. 11:11). The name corresponds to the Elymais of the Greek and Roman writers. It comprehended Susiana, now Khusistan. The seat of an ancient monarchy, the rival of Chaldaea, powerful in the days of Abraham (Gen. 14:1-9). “The doom of the country came with Nebuchadnezzar. After the fall of Babylon they were incorporated with the Persians, then with the Syro-Macedonian, and finally with the Parthian Empire. A remarkable confirmation of Scripture is a record of the Assyrian Assurbanipal (B. C. 668-626), recently deciphered: my fifth expedition to Elam I directed the march. . . . I overwhelmed Elam through its extension cut off the head of Teumman, their wicked king who devised evil. Beyond number I slew his sons; alive in hand I captured his fighting men” (Schaff-Herzog, *Cyc.*).

**E'LAMITES** (Ezra 4:9; Acts 2:9), the original inhabitants of the country called Elam; they



endants of Shem, and perhaps received their  
e from an actual man, Elam (Gen. 10:22).

**EL'ASAH** (Heb. אֱלִישָׁה, *el-aw-saw'*, *God has*  
*Me*).

. One of the sons of Pashur, a priest, who re-  
nued his Gentile wife, whom he had married  
ing the captivity or after (Ezra 10:22), B. C.

. The son of Shaphan, one of the two men  
were sent on a mission by King Zedekiah to  
uchadnezzar at Babylon. They at the same  
e took charge of the letter of Jeremiah the  
phet to the captives in Babylon (Jer. 29:3),  
c. about 593.

**ELATH** (Heb. אֵילָת, *ay-lath'*, *a grove*), or

**LOTH** (Heb. אֵילֹת, *ay-lōth'*, *a grove*), a town of  
m, usually mentioned together with Ezion-  
er, and situated at the head of the Gulf of  
bah. It would seem to have been a more an-  
t, at least more notable place, than Ezion-  
er, from its being used to indicate the location  
e latter. It first occurs in the account of the  
derings (Deut. 2:8), and in later times must  
e come under the rule of David in his conquest  
the land of Edom (2 Sam. 8:14). We find the  
e named again in connection with Solomon's  
y (1 Kings 9:26; comp. 2 Chron. 8:17). It was  
rently included in the revolt of Edom against  
am recorded in 2 Kings 8:20; but it was taken  
azariah (14:22). After this, however, "Rezin,  
s of Syria, recovered Elath, and drove out the  
s from Elath, and the Syrians came to Elath,  
dwelt there to this day" (16:6). From this  
e place is not mentioned until the Roman  
od, during which it became a frontier town of  
outh and the residence of a Christian bishop.

**EL-BETH'-EL** (Heb. אֵל בֵּית-אֵל, *ale-bayth-*  
*the God of Beth-el*), the name given by Jacob  
e altar which he erected at Beth-el on his re-  
from Laban (Gen. 35:7). It was built in  
ory of God's appearance to him in the vision  
e "ladder" (Gen. 28:12, sq.; 35:7).

**EL'DAAH** (Heb. אֶלְדָּא, *el-daw-aw'*, *God of*  
*pledge*), the last named of the five sons of  
an, Abraham's son by Keturah (Gen. 25:4;  
ron. 1:33), B. C. after 2,000.

**EL'DAD** (Heb. אֶלְדָּד, *el-dawd'*, *God has*  
*ed*), one of the seventy elders appointed  
ssist Moses in the administration of justice,  
c. 1210. These elders were assembled before  
door of the tabernacle and received the spirit  
rophecy from God (Num. 11:24, 25). Eldad  
tioned along with Medad, another elder, as  
ng received the same gift, although for some  
on they were not with the other elders, but  
ained in the camp. A young man brought  
to Moses that these two persons were proph-  
ing in the camp, and Joshua entreated Moses  
rbid them. But Moses replied: "Enviest thou  
ny sake? Would God that all the Lord's peo-  
vere prophets, and that the Lord would put  
Spirit upon them!" (Num. 11:26-29). The  
e of prophesying, in the case of Eldad and  
ad, was probably the extempore production of

hymns chanted forth to the people. Compare the  
case of Saul (1 Sam. 10:11).

**ELDER** (Heb. זָקֵן, *zaw-kane'*, *old*; Gr. πρεσ-  
βύτερος, *older*; Eng. *presbyter*). In early times  
books were scarce, and the aged of the tribes were  
the depositories of the traditions of bygone genera-  
tions. The old men, moreover, had most experience  
and were the heads of large families, over whom  
they exercised supreme authority. Great reverence  
was paid to the aged among the Hebrews and  
other nations (Lev. 19:32; Deut. 32:7; Job 12:12;  
Prov. 16:31). Identifying old age with matured  
wisdom, knowledge, and experience, and as a re-  
ward for a virtuous and godly life, the aged were  
from time immemorial chosen to fill the official  
positions in the community. The name *elder* came  
to be used as the designation for the office itself.

**1. In the Old Testament** the term *elder* is  
applied to various offices; to Eliezer, who is de-  
scribed as the "eldest servant" (R. V. *elder*, i. e.,  
*major-domo*, Gen. 24:2); the officers of Pharaoh's  
household (Gen. 50:7), and David's head servants  
(2 Sam. 12:17). "The ancients of Gebal" (Ezek.  
27:9) are understood to be the *master workmen*.  
The elders of Egypt (Gen. 50:7) were probably the  
state officers, and the term as denoting a political  
office applied not only to the Hebrews and Egyp-  
tians, but also to the Moabites and Midianites  
(Num. 22:7). "According to patriarchal custom  
the fathers, standing by the right of birth (primo-  
geniture) at the head of the several tribes and  
divisions of tribes, regulated the relations of the  
tribes and clans, punished offenses and crimes,  
and administered law and equity. Thus from the  
heads of tribes, clans, and families proceeded the  
*elders*, who, even before the time of Moses, formed  
the superiors of the people. For Moses and Aaron,  
on their arrival in Egypt, gathered the elders of  
Israel to announce to the people their divine com-  
mission to lead them out of the bondage of Egypt  
(Exod. 3:16, 18; 4:29)." They accompanied Moses  
in his first interview with Pharaoh (Exod. 3:18);  
through them Moses gave his communications and  
commands to the people (Exod. 19:7; Deut. 31:9);  
they were his immediate attendants in all the  
great transactions in the wilderness (Exod. 17:5);  
seventy of them accompanied Moses to Sinai (Exod.  
24:1), when they were called *nobles*. Seventy of  
them were also appointed to bear the burden of  
government with Moses (Num. 11:16, 17). As in  
the legislation of Moses certain things were com-  
mitted to the charge of the elders of each particu-  
lar city (Deut. 19:12; 21:3, etc.), it was clearly  
implied that the people, on their settlement in  
Canaan, were expected to appoint persons ("eld-  
ers"), who would see that divine regulations were  
executed in the several districts (see Josh. 20:4;  
Judg. 8:16; Ruth 4:2, etc.). In the Psalms and  
the prophets elders are spoken of as a distinct  
class, with an official character, and occupying a  
somewhat separate position (Psa. 107:32; Lam.  
2:10; Ezek. 14:1, etc.). After the return from  
the Exile the office rose into higher significance  
and fuller organization. With every synagogue  
(q. v.) there was connected a government of elders,  
varying in numbers according to the population  
attached to it. The rulers of the synagogue and

the elders of the people were substantially one, and a certain number of those elders belonged to the SANHEDRIN (q. v.).

**2. In the New Testament** they were associated sometimes with the chief priests (Matt. 21:23), sometimes with the chief priests and scribes (Matt. 16:21), or the council (Matt. 26:59), always taking an active part in the management of public affairs. Luke speaks of the whole order by the collective term of eldership (Gr. *πρεσβυτέριον*, *pres-bu-ter'ee-on*, Luke 22:66; Acts 22:5). There is no specific account given of the origin of the eldership in the apostolic Church. We find officers called indifferently *elders* or *presbyters* and *bishops* (Gr. *ἐπίσκοπος*, *ep-is-kop-os*, *superintendent*). This office pertained to local congregations and was extended as the churches multiplied, and was distinguished from that of deacon. Elders first came into prominence on the scattering abroad of the disciples and the withdrawing of the apostles from Jerusalem, following the death of Stephen. They were associated with James to give direction to the affairs of the church, and appear to have been a well-known and established class of officials (Acts 11:30), and come into greater prominence in association with the apostles (Acts 15:2). With the "brethren" they constituted the council at Jerusalem to which was referred the circumcision, and united with the apostles and the church in sending delegates to Antioch and other churches, who should convey the decision of the council (Acts 15:22, 23). When Paul visits Jerusalem for the last time he betakes himself to James, the president, where he finds all the elders assembled (Acts 21:18, sq.). The "elders" of the New Testament Church were the "pastors" (Eph. 4:11, "bishops or overseers" (Acts 20:28, etc.), "leaders" and "rulers" (1 Heb. 13:7; 1 Thess. 5:12, etc.) of the flock. They were also the regular teachers of the congregation, whose duty it was to expound the Scriptures and administer the sacraments (1 Tim. 3:2; Tit. 1:9). The Jewish Christians, following the pattern of the synagogue as well as of political administration of cities, which was vested in a senate or college, readily adopted the *presbytery*. Consequently we meet it everywhere in the plural, and as a corporation at Jerusalem (Acts 11:30; 15:4, 6, 23; 21:18), at Ephesus (20:17, 28), at Philippi (Phil. 1:1), at the ordination of Timothy (1 Tim. 4:14, etc).

The essential identity of presbyters and bishops in the apostolic age is a matter of well nigh absolute historic demonstration. The same officers of the church of Ephesus are alternately called presbyters and bishops. Paul sends greetings to the bishops and deacons of Philippi, but omits the presbyters because they were included in the first term, as also the plural indicates. In the pastoral epistles, when Paul intends to give the qualifications for all church officers he again mentions two, bishops and deacons, but the term presbyters afterward for bishops. Peter urges the presbyters to 'tend the flock of God, and to fulfill the office of bishops,' with disinterested devotion and without lording it over the charge allotted them. The interchange of terms continued in use to the close of the 1st century, as is evident from the epistle of Clement of Rome (about A. D. 95), and still

lingered toward the close of the second" (Schaff, *Hist. Christ. Church*). The reason of the use of two terms for persons having the same essential functions has given rise to much discussion.

Two general suggestions have been made: (1) The term *presbyter* has been claimed to be of Jewish derivation, and to have been used first only by Jewish-Christian congregations, communities where a Christian church had sprung from the bosom of a local synagogue, and therefore chiefly under the control of Jewish tradition and thought, the term *presbyter*, which was the name of the governing body of the synagogue, would be naturally transferred to officers of similar function in the Christian societies. It is likewise true that the term "bishop" is used to designate one of like official duty in the church of almost exclusively Gentile origin. (2) A second theory is that the bishop of the Christian Church was analogous in office and function to that of the president of the heathen fraternities or clubs. To administer the funds of these organizations became a matter of primary importance, and the officer charged with this duty was termed an *episcopus*.

The peculiar environment of the first Christian believers compelled like provision for the exercise of systematic charities. Most of the early disciples were of the poorer class, and many were upon profession of the Christian faith, been outcasts from their families and homes.

**3. In the Modern Church.** (1) In the Roman Catholic Church, the Church of England, the Protestant Episcopal Church "priest" is generally used instead of "presbyter" or "elder" to designate the second order in the ministry, three orders being bishops, priests, and deacons. (2) In the Methodist Episcopal Church only orders of ministers are recognized, elders and deacons, the bishop being chosen (*primus inter pares*) as superintendent. (3) Among Congregationalist and all Churches having the presbyterial form of government the two orders of elders and deacons are recognized. Among Presbyterians there are two classes of elders, viz., teaching elders (pastors) and ruling elders (laymen).

**E'LEAD** (Heb. *עֲלֵאד*, *el-aw-d'*, God has plauded), a descendant of Ephraim (1 Chron. 7:21), but whether through SHUTHELAH (q. v.), a son of the patriarch (the second Shuthelah is taken as a repetition of the first, and Ezer Elead as his brothers), is not determined.

**ELEA'LEH** (Heb. *עֲלֵאֵלֵה*, *el-aw-lay'*, God ascended), a town of the Amorites, in the country east of the Jordan, in the tribe of Reuben (Josh. 32:3-37). Prophetic threats were uttered against it (Isa. 15:4; 16:9; Jer. 48:34). The present El-Awad is about a mile N. from Heshbon.

**ELE'ASAH** (Heb. *עֲלֵאֲשָׁא*, *el-aw-saw'*), properly ELASAH (q. v.).

1. The son of Helez, one of the descendants of Judah, of the family of Hezron (1 Chron. 2:37).

2. Son of Rapha, or Rephaiah, a descendant of Saul through Jonathan and Merib-baal, or Phibosheth (1 Chron. 8:37; 9:43), B. C. 1030.



**ELEAZAR** (Heb. **אֵלֶעָזָר**, *el-aw-zawr'*, *God is helper*), a common name among the Hebrews.

1. The high priest. The third son of Aaron by Sheba, daughter of Amminadab (Exod. 6:23; 1). He married a daughter of Putiel, who bore him Phinehas (6:25), B. C. before 1210. (1) **Succed to priesthood.** After the death of Nadab and Abihu without children (Lev. 10:1; Num. 3:4), Eleazar was appointed chief over the principal Levites, to have the oversight of those who had charge of the sanctuary (Num. 3:32). After the destruction of Korah and his company, Eleazar gathered up their censers out of the fire to make plates a covering of the altar of burnt offering (Lev. 16:22-23; 23:7-9). With his brother Ithamar he ministered as a priest during their father's lifetime.

**As high priest.** Immediately before the death of Aaron Moses went with them both unto Mount Hor, where he invested Eleazar with the red garments, as the successor of Aaron in the office of high priest (Num. 20:25-29), B. C. about 1400. One of his first duties was, in conjunction with Moses, to superintend the census of the people (26:1-4). He also assisted at the inauguration of Joshua (27:18-23) and at the division of spoil taken from the Midianites (31:21). After the conquest of Canaan he took part in the division of the land (Josh. 14:1). The time of his death is not mentioned in Scripture. Josephus states that it took place about the same time as Joshua's, twenty-five years after the death of Moses. The high priesthood is said to have remained in the family of Eleazar until the time of the captivity, when it passed into the family of Zadok (1 Sam. 2:27; 1 Chron. 6:8; 24:3; 1 Kings 2:27) (Smith, s. v.).

2. An inhabitant of Kirjath-jearim, who was set apart by his fellow-townsmen to attend upon the ark while it remained in the house of his father, Amminadab, after it had been returned to the Hebrews by the Philistines (1 Sam. 7:1, 2), B. C. before 1030. It is not stated that Eleazar was a Levite; but this is very probable, because otherwise they would hardly have consecrated him to be the keeper of the ark, but would have chosen a Levite for the purpose.

3. The son of Dodo the Ahoite, that is, possibly, a descendant of Ahoah, of the tribe of Benjamin (1 Chron. 8:4), one of the three most eminent of David's thirty-seven heroes, who "fought till his hand was weary" in maintaining with David the other two a daring stand after "the men of Israel had gone away." He was also one of the same three when they broke through the Philistine host to gratify David's longing for a drink of water from the well of his native Bethlehem (2 Sam. 23:9, 17; 1 Chron. 11:12), B. C. about 970.

4. A Levite, son of Mahli, and grandson of Levi (B. C. after 1210). He is mentioned as having had only daughters, who were married by him to "brethren," i. e., cousins (1 Chron. 23:21, 22; 28).

5. The son of Phineas, and associated with the priests and Levites in taking charge of the sacred vessels and vessels restored to Jerusalem after

the Exile (Ezra 8:33), B. C. about 457. It is not definitely stated, however, whether he was a priest or even a Levite.

6. One of the descendants of Parosh, an Israelite (i. e., layman) who, on returning from Babylon, renounced the Gentile wife whom he had married. (Ezra 10:25), B. C. 456.

7. One of those who encompassed the walls of Jerusalem on their completion (Neh. 12:42), B. C. 445. He is probably the same with No. 5.

8. The son of Eliud, in the genealogy of Jesus Christ (Matt. 1:15).

**ELECT** (Heb. **בָּחַר**, *baa-kheer'*, *chosen*, and so rendered in 2 Sam. 21:6), used to denote those selected by God for special office, work, honor, etc. (Isa. 42:1; 45:4; 65:9, 22). The term was sometimes applied in the Early Church (1) to the whole body of baptized Christians; (2) to the highest class of catechumens *elected* to baptism; (3) and to the newly baptized, as especially admitted to the full privileges of the profession.

**ELECTION** (Gr. *ἐκλογή*, *ek-log-ay'*, *choice*, a picking out).

1. **Bible Meaning.** This word in the Scriptures has three distinct applications. (1) To the divine choice of nations or communities for the possession of special privileges with reference to the performance of special services. Thus the Jews were "a chosen nation," "the elect." Thus also in the New Testament bodies of Christian people, or churches, are called "the elect." (2) The divine choice of individuals to a particular office or work. Thus Cyrus was elected of God to bring about the rebuilding of the temple. Thus the twelve were chosen to be apostles, and Paul to be the apostle to the Gentiles. (3) The divine choice of individuals to be the children of God, and therefore heirs of heaven.

It is with regard to election in this third sense that theological controversies have been frequent and at times most fierce. Calvinists hold that the election of individuals to salvation is absolute, unconditional, by virtue of an eternal divine decree. Arminians regard election as conditional upon repentance and faith. The decree of God is that all who truly repent of their sins and believe on the Lord Jesus Christ shall be saved. But every responsible person determines for himself whether or not he will repent and believe. Sufficient grace is bestowed upon everyone to enable him to make the right decision.

2. **The Calvinistic View.** The Westminster Confession, the standard of the Church of Scotland, and of the various Presbyterian Churches of Europe and America, contains the following statement: "God from all eternity did by the most wise and holy counsel of his own will freely and unchangeably ordain whatsoever comes to pass; yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established. Although God knows whatsoever may or can come to pass upon all supposed conditions, yet hath he not decreed anything because he foresaw its future, or as that which would come to pass upon such conditions. By the decree of God, for the

manifestation of his glory some men and angels are predestinated unto everlasting life and others foreordained to everlasting death. These angels and men, thus predestinated and foreordained are particularly and unchangeably designed, and their number is so certain and definite that it cannot be either increased or diminished. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of his mere free grace and love, without any foresight of faith, or good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes moving him thereto; and all to the praise of his glorious grace. As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, foreordained all the means thereunto. Therefore, they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ, by his Spirit working in due season; are justified, adopted, sanctified, and kept by his power through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only. The rest of mankind God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy, as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice."

In support of this doctrine it is argued by Calvinistic theologians: (1) That according to the Scriptures election is not of works but of grace; and that it is not of works means that it is not what a man does that determines whether he is to be one of the elect or not. For the descendants of Adam this life is not a probation. They stood their probation in Adam, and do not stand each one for himself. (2) That the sovereignty of God in electing men to salvation is shown by the fact that repentance and faith are gifts from God. These fruits of his Spirit are the consequences and signs of election and not its conditions. (3) The salvation which is of grace must be of grace throughout. The element of works or human merit must not be introduced at any point in the plan. And this would be the case if repentance and faith were the conditions of election. (4) That the system of doctrine called Calvinistic, Augustinian, Pauline, should not be thus designated. That though taught clearly by Paul, particularly in Rom. 8:9, it was taught also by others of the writers of sacred scripture, and by Christ himself. Reference is made to Matt. 11:25, 26; Luke 4:25-27; 8:10; John 6:37, 39, et al. (5) That the sovereignty of God as evidenced in dispensing saving grace is illustrated also in his establishing the temporal conditions of mankind. Some are born and reared in the surroundings of civilization, others of barbarism. And precisely so some are blessed with the light of the Gospel, while others, dwelling in pagan lands, are deprived of that light, and consequently are not saved.

This system of strict Calvinism above outlined

has received various modifications by theologians of the Calvinistic school. The General Assembly of the Presbyterian Church in the United States of America, May, 1903, adopted the following: "We believe that all who die in infancy, and others given by the Father to the Son who are beyond the reach of the outward means of grace are regenerated and saved by Christ through the Spirit, who works when and where and how he pleases."

**3. The Arminian View.** The Arminian view of election has been in recent years more generally accepted than formerly, even among denominations whose teachings have been Calvinistic or indefinite upon this point. This view grounds itself, in opposition to Calvinism, upon the universality of the Atonement and graciously restored freedom of the human will. Election, accordingly, is not absolute but conditional, contingent upon the proper acceptance of such gifts of grace as God by his Spirit and providence puts within the reach of men. Inasmuch as this subject involves the character and method of the divine government and the destiny of the entire race, it should be said: (1) That according to the Arminian doctrine the purpose of God in redeeming mankind was bound up with his purpose to create. The Lamb of God was "slain from the foundation of the world." God would not have permitted a race of sinners to come into existence without provision to save sinners. Such provision must not be for only a part but for the whole of the fallen race. To suppose the contrary is to expose to the divine perfections. To doom to eternal death any number of mankind who were born in sin and without sufficient remedy would be injustice. (2) The benefits of the Atonement are universal and in part unconditional. They are conditional with respect to those who, through fault of their own, are in such a mental or moral condition as to make it impossible for them either to accept or reject Christ. A prominent Church emphasizes the doctrine that "All children by virtue of the unconditional benefits of the Atonement, are members of the kingdom of God." This principle extends to others besides children, both in heathen and Christian lands. God alone is competent to judge of the extent to which, in varying degrees, human beings are responsible, and therefore of the extent to which the unconditional benefits of the Atonement may be applied. (3) The purpose or decree of God is to save all who do actually or implicitly, willfully reject the saving offices of the Lord Jesus Christ. Among those who have not heard the Gospel may exist "a spirit of faith and the purpose of righteousness." Thus virtually even those who have no knowledge of the historic Christ determine whether or not they will be saved through Christ. They to whom the Gospel is preached have high advantages and more definite responsibilities. Their repentance toward God and faith in the Lord Jesus Christ are the conditions of salvation. (4) Upon all men God bestows some measure of his grace, restoring to the depraved will freedom sufficient to enable them to accept Christ and be saved. Thus, in opposition to Calvinists, Arminians



s assert that not only was Adam, but also his ravaged descendants are in a state of probation. In behalf of this doctrine it is argued: (1) That the whole trend of the Scriptures is to declare the responsibility of men, and their actual power to choose between life and death. (2) That the Scriptures explicitly teach that it is the will of God that all men should be saved. Only those who wickedly resist his will (1 Tim. 2:4; 2 Pet. 3:9; John 5:40; Acts 7:51, et al.). (3) The Scriptures declare the universality of Christ's redemption, and in some degree the universality of its benefits (Heb. 2:9; John 1:29; 3:16, 17; 1 Cor. 15:22; Rom. 5:18, 19), and many other passages. (4) The doctrine of unconditional election necessarily implies that of unconditional reprobation; and that is to charge God with unbelief. (5) That unconditional election necessarily implies also the determinate number of the elect, a point which Calvinists hold, though they admit that they have for it no explicit teaching of Scripture. To the contrary, the Scriptures not only generally but particularly teach that the number of the elect can be increased or diminished. This is the purport of all those passages in which sinners are exhorted to repent, or believers warned against becoming apostate, or to "make" their calling and election sure" (Matt. 24:13; 2 Pet. 1:10, et al.). (6) That the Scriptures never speak of impenitent and unbelieving men as elect, as in such cases it would be proper to do if election were antecedent to repentance and faith, and not conditioned thereby. (7) That the whole theory of unconditional election is of the same tendency as fatalism. (8) That the logic of unconditional election is opposed to true evangelism. (9) That the essential features of the Arminian doctrine of election belong to the primitive and truly historic doctrine of the Church. Augustine was the first prominent teacher of unconditional election, and regardless of the logical inconsistency, granted that reprobation is not unconditional. This doctrine of Augustine was first formally accepted by the Church in A. D. 529, in the Canons of the Council of Orange, approved by Pope Boniface II. The prominence of unconditional election in the theology of Protestantism is due largely to the influence and work of John Calvin, who, at the age of twenty-five, wrote his *Institutes*, in which he not only set forth the Augustinian doctrine of unconditional election, but also carried it out to its logical conclusion, unconditional reprobation. In living and developing the doctrine of Arminius, Wesley and his followers have been influential in a large degree in calling back the thought of the Christian world to the faith taught in the Scriptures and held by the whole Christian Church during the first four centuries of its history. The limits of this article do not permit an examination of the contested passages of Scripture. For this, recourse must be had by the general reader to works of systematic theology and to the commentaries. For best presentation of the Calvinistic view of recent years, see Hodge, *Systematic Theology*; for Arminianism or Methodist view, Watson, *Institutes*; Miley, *Systematic Theology*; Whedon, *On the Will*; Whedon, *Commen-*

tary on Romans; Wesley, *Sermons*, particularly sermons 54, 62, 63, 64.—E. McC.

**EL'-ELOH-IS'RAEL** (Heb. אֱלֹהֵי יִשְׂרָאֵל, *God, ale el-o-hay' yis-rau-ale'*, the mighty God of Israel). Jacob called by this name an altar pitched before Shechem (Gen. 33:20) in accordance with his vow (28:21) to give glory to the "God of Israel."

**ELEMENTS** (Gr. στοιχεῖον, *stoy-khi'-on*, *orderly*), the component parts of the physical universe. "The elements shall melt with fervent heat" (2 Pet. 3:10, 12), i. e., reduced to as confused a chaos as that from which it was first created.

**Figurative.** The term is used figuratively of the elementary parts of religion (Heb. 5:12, "first principles"), the elements of religious training, or the ceremonial precepts common alike to the worship of the Jews and Gentiles (Gal. 4:8, 9); the ceremonial requirements, especially of Jewish tradition (Col. 2:8, 20). In Galatians and Colossians the word is rendered "rudiments." These types, "weak" and "beggarly," were suited to a condition of comparative childhood, in which appeals must be made to the senses. See GLOSSARY.

**ELEPH** (Heb. עֵלֶף, *eh'-lef, yoking*), one of the towns allotted to Benjamin and mentioned in the second group of fourteen towns (Josh. 18:28). "Robinson (ii, p. 139) is, no doubt, correct in supposing it to be the present *Neby Samvil* (i. e., prophet Samuel), two hours N. W. of Jerusalem" (K. and D., *Com.*).

**ELEPHANT.** See ANIMAL KINGDOM.

**ELHA'NAN** (Heb. אֶלְחָנָן, *el-khaun'-nawn'*, *God is gracious*).

1. A distinguished warrior in the time of King David, who performed a memorable exploit against the Philistines, though in what that exploit exactly consisted and who the hero himself was it is not easy to determine (B. C. about 989). 2 Sam. 21:19 says that he was the "son of Jaare Oregim, the Bethlehemit, and that he "slew Goliath, the Gittite, the staff of whose spear was like a weaver's beam." In the A. V. the words "the brother of" are inserted to bring the passage into agreement with 1 Chron. 20:5, which states that "Elhanan, son of Jair [or Joar], slew Lahmi, the brother of Goliath, the Gittite, the staff of whose spear," etc. Of these two statements the latter is probably the more correct.

2. The name Elhanan also occurs as that of "the son of Dodo" (2 Sam. 23:24; 1 Chron. 11:26), where he is given as one of "the thirty of David's guard." Perhaps his father had both names. "This Elhanan is not the same as the one mentioned above" (Keil, *Com.*).

**E'LI.—1. Name and Family.** (Heb. אֵלִי, *ay-lee'*, *ascent, summit*.) Eli was descended from Aaron through Ithamar (Lev. 10:1, 2, 12), as appears from the fact that Abiathar, who was certainly a lineal descendant of Eli (1 Kings 2:27), had a son, Ahimelech, who is expressly stated to have been "of the sons of Ithamar" (1 Chron. 24:3; comp. 2 Sam. 8:17).

**2. Personal History.** (1) **High priest.** Eli is generally supposed to have been the first of the

line of Ithamar who held the office of high priest (Josephus, *Ant.*, v, 11, 2). How the office ever came into the younger branch of the house of Aaron we are not informed, but it is very evident that it was no unauthorized usurpation on the part of Eli (1 Sam. 2:27-30). (2) **Judge.** Eli also acted as judge of Israel, being the immediate predecessor of Samuel (1 Sam. 7:6, 15-17), the last of the judges. He was also the first judge who was of priestly descent, and is said to have judged Israel forty years (4:18). (3) **His sons.** His sons, Hophni and Phineas, conducted themselves so outrageously that they excited deep disgust among the people and rendered the services of the temple odious in their eyes (1 Sam. 2:12-17, 22). Of this misconduct Eli was aware, but contented himself with mild and ineffectual remonstrances (2:23, 24) where his station required severe and vigorous action (3:13). (4) **Prophetic warnings.** A prophet was sent to announce the destruction of the house of Eli, as a sign of which both his sons should be slain in one day; a faithful priest should be raised up in his place, and those who remained of Eli's house should come crouching to him with the prayer to be put into one of the priest's offices to earn a morsel of bread (1 Sam. 2:27-36). Another warning was sent to Eli by the mouth of the youthful Samuel (3:11-18). (5) **Death.** At last the Israelites rose against the Philistines, but were defeated near Eben-ezer. They then took the ark of the covenant into the camp, hoping thereby to secure the help of God; but in a succeeding engagement they suffered a still greater defeat, in which Eli's sons were slain. When tidings were brought to Eli that Israel was defeated—that his sons were slain, that the ark of God was taken—"he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, ninety-eight years, and heavy" (1 Sam. 4), B. C. about 1050. The final judgment upon Eli's house was accomplished when Solomon removed Abiathar from his office and restored the line of Eleazar in the person of Zadok (1 Kings 2:27).

3. **Character.** The recorded history of Eli presents to us the character of Eli in three different aspects: (1) **The devoted high priest.** He takes particular interest in Hannah when he understands her sorrows and bestows upon her his priestly benediction (1 Sam. 1:17; 2:20). He recognizes the divine message and bows in humble submission to the prophecy of his downfall (3:8, 18) and shows his profound devotion to God by his anxiety for the ark and his sudden fall and death at the tidings of its capture. We can find in him no indication of hypocrisy or lack of faith in God. (2) **As judge.** The fact that he judged Israel seems to prove that his administration was, on the whole, careful and just. But his partiality appears when his own sons are the offenders. (3) **As father.** Eli let his paternal love run away with his judgment; his fondness for his sons restrained him from the exercise of proper parental authority.

**E'LIAB** (Heb. אֱלִיָּאב, *el-ee-avb'*, *God is father*).

1. A son of Helon and the captain of the tribe of Zebulun who assisted Moses in numbering the people (Num. 1:9; 2:7; 10:16), B. C. 1209. He

is mentioned (7:24-29) as presenting the offering of his tribe at the dedication of the tabernacle.

2. A Reubenite, son of Pallu (or Phallu), whose family was one of the principal in the tribe, a father or progenitor of Dothan and Abiram, leaders in the revolt against Moses (Num. 16:12; 26:8, 9; Deut. 11:6), B. C. 1190. Eliab had another son, Nemuel (Num. 26:9).

3. The eldest brother of David (1 Chron. 2:13) and first of the sons of Jesse who was presented to Samuel when he came to Bethlehem to anoint a king (1 Sam. 16:6), B. C. about 1013. Eliab, with his two next younger brethren, was in the army of Saul when threatened by Goliath; and was he who made the contemptuous inquiry, "What wilt thou do? I will see thee and thy brethren, which he sought to screen his own cowardice when David proposed to fight the Philistine, "Whom hast thou left those few sheep in the wilderness?" (17:28). His daughter Abihail married his second cousin, Rehoboam, and bore him three children (2 Chron. 11:18, 19). Eliab is supposed to be the same with Elihu, "of the brethren of David" (1 Chron. 27:18).

4. An ancestor of Samuel the prophet, being Kohathite Levite, son of Nahath and father of Jeroham (1 Chron. 6:27). In the other statements of the genealogy this name appears to be given to Elihu (1 Sam. 1:1) and Eliel (1 Chron. 6:34).

5. A valiant man of the Gadites, who joined David in the stronghold in the wilderness (1 Chron. 12:9).

6. A Levite, who was one of the second rank of those appointed to conduct the music of the sanctuary in the time of David and whose part was to play on the psaltery. He also served as "porter," i. e., a doorkeeper (1 Chron. 15:18, 16:5), B. C. about 986.

**ELI'ADA** (Heb. אֱלִיאָדָה, *el-yaw-daw'*, *God knowing*).

1. One of the youngest sons of David, born in Jerusalem, the child (as it would seem) of one of his wives, and not of a concubine (2 Sam. 5:14; 1 Chron. 3:8, 9), B. C. after 1000. In 1 Chron. 14:7 the name appears in the form *Beeliada* (which the *master has known*). As to the difficulty of David's using a name which contained בָּלִי (*Beli*) for one of its elements it is, at least, very doubtful whether that word, which literally means *my lord, husband*, had in David's time acquired the bad sense which *Raal* worship in Israel afterwards imparted to it (Kitto, s. v.).

2. The father of Regon, who fled from the service of Hadadezer, king of Zobah, and became a captain of Syrian marauders who annoyed Solomon during his reign (1 Kings 11:23), B. C. about 960. The name is Anglicized *Eliadah*.

3. A Benjamite and mighty man of war, who led two hundred thousand archers of his tribe into the army of Jehoshaphat (2 Chron. 17:17), B. C. 850.

**ELI'ADAH** (1 Kings 11:23), a less correct mode of Anglicizing the name ELIADA (No. 2 supra).

**ELI'AH** (Heb. אֱלִיָּהּ, *ay-lee-yaw'*, whose *God is Jehovah*), a less correct mode of Anglicizing the name Elijah.

1. One of the "sons of Jeroham," and head



Benjaminite family resident at Jerusalem (1 Chron. 27).

2. One of the "sons of Elam," who divorced his Gentile wife on returning from the exile (Ezra 2:26), B. C. 456.

**ELI'AHBA** (Heb. אֵלִיָּאָבָה, *el-yakh-baw'*, *God will hide*), a Shaalbonite, one of David's thirty chief warriors (2 Sam. 23:32; 1 Chron. 11:33), B. C. about 1000.

**ELI'AKIM** (Heb. אֵלִיָּאֲכִים, *el-yaw-keem'*, *God raising*).

1. Son of Hilkiah and prefect of the palace King Hezekiah (2 Kings 18:18; 19:2). (1) **History.** He succeeded Shebna in this office after the latter had been ejected from it as a punishment for his pride (Isa. 22:15-20), B. C. after 701.

2. He was one of the three persons sent by Hezekiah to receive the message of the invading Assyrians (2 Kings 18:18; Isa. 36:3, 11, 22) and afterward to report it to Isaiah. (2) **Character.** Eliakim was a good man, as appears by the title prophetically applied to him by God, "My servant Eliakim" (Isa. 22:20), and as was shown by his conduct on the occasion of Sennacherib's invasion (2 Kings 18; 19:1-5), and also in the discharge of the duties of his high station, in which he acted as "father to the inhabitants of Jerusalem and the house of Judah" (Isa. 22:21).

**NOTE.**—The office that Eliakim held has long been a subject of perplexity to commentators. The ancients, including the LXX and Jerome, understood it of the Jewish office. But it is certain, from the description of the office in Isa. 22, and especially from the expression in v. 22, "The key of the house of David will I lay upon his shoulder," that it was the king's house, and not the house of God, of which Eliakim was made prefect (Smith, *Dict.*, s. v.; Delitzsch, *Com.*). Most commentators agree that Isa. 22:25 does not apply to him, but to ebnah. Delitzsch, however, says: "Eliakim himself also brought down at last by the greatness of his power on account of the nepotism to which he has given way."

3. The original name of JEHOIAKIM (q. v.), king of Judah (2 Kings 23:34; 2 Chron. 36:4).

4. A priest in the days of Nehemiah, who assisted at the dedication of the new wall of Jerusalem (Neh. 12:41), B. C. 445.

5. Son of Abiud and father of Azor, of the posterity of Zerubbabel (Matt. 1:13). He is probably identical with Shechaniah (1 Chron. 3:21).

6. The son of Melea and father of Jonan, in the genealogy of Christ (Luke 3:30), probably the grandson of Nathan, of the private line of David's descent, B. C. considerably after 1000.

**E'LIAM** (Heb. אֵלִיָּאָם, *el-ee-awm'*, *God of the people*).

1. The father of Bath-sheba, the wife of Uriah and afterward of David (2 Sam. 11:3). In the list of 1 Chron. 3:5 the names of both father and daughter are altered, the former to *Ammiel* and the latter to *Bath-shua*.

2. Son of Ahithophel, the Gilonite, one of David's "thirty" warriors (2 Sam. 23:34), B. C. about 1000. The name is omitted in the list of 1 Chron. 11, but is now probably discernible as Abihah the Pelonite. The ancient Jewish tradition, preserved by Jerome, is that the two Eliams are one and the same person (Smith, *Dict.*).

**ELI'AS**, the Grecized form in which the name

of *Elijah* is given in the A. V. of the Apocrypha and New Testament.

**ELI'ASAPH** (Heb. אֵלִיָּאֲסָף, *el-yaw-sawf'*, *God has added*).

1. The son of Deuel (or Reuel), head of the tribe of Gad at the time of the census in the wilderness of Sinai (Num. 1:14; 2:14; 7:42, 47; 10:20), B. C. 1209.

2. The son of Lael, and chief of the family of Gershonite Levites (Num. 3:24), B. C. 1209.

**ELI'ASHIB** (Heb. אֵלִיָּאֲשִׁיב, *el-yaw-sheeb'*, *God will restore*), a common name of Israelites, especially in the latter period of the Old Testament history.

1. A son of Elioenai, one of the latest descendants of the royal family of Judah (1 Chron. 3:24).

2. A priest in the time of King David, head of the eleventh "course" in the order of the "governors" of the sanctuary (1 Chron. 24:12), B. C. about 989.

3. A Levitical singer who repudiated his Gentile wife after the exile (Ezra 10:24), B. C. 556.

4. An Israelite of the lineage of Zattu, who did the same (Ezra 10:27), B. C. 456.

5. An Israelite of the lineage of Bani, who did the same (Ezra 10:36), B. C. 456.

6. The high priest of the Jews in the time of Nehemiah (B. C. 445). With the assistance of his fellow-priests he rebuilt the eastern city wall adjoining the temple (Neh. 3:1). His own mansion was, doubtless, situated in the same vicinity (3:20, 21). Eliashib was related in some way to Tobiah the Ammonite, for whom he prepared an anteroom in the temple, a desecration which excited the pious indignation of Nehemiah (13:4, 7). One of the grandsons of Eliashib had also married the daughter of Sanballat the Horonite (13:28). There seems to be no reason to doubt that the same Eliashib is referred to in Ezra 10:6, as the father of Johanan, with whom Ezra consulted concerning the transgression of the people in taking Gentile wives. He is evidently the same with the son of Joiakim mentioned in the succession of high priests (Neh. 12:10, 22).

**ELI'ATHAH** (Heb. אֵלִיָּאֲתָהָ, *el-ol'-aw-thaw*, *God of consent*), the eighth named of the fourteen sons of the Levite Heman, and musician in the time of David (1 Chron. 25:4). With twelve of his sons and brethren he had the twentieth division of the temple service (25:27), B. C. about 970.

**ELI'DAD** (Heb. אֵלִיָּדָד, *el-ee-dawd'*, *God of his love*), son of Chislon, and a chief of the tribe of Benjamin who represented his tribe among the commissioners appointed to divide the promised land (Num. 34:21), B. C. 1170.

**E'LIEL** (Heb. אֵלִיֶּלֶךְ, *el-ee-ale'*, *God of gods*).

1. One of the heads of the tribe of Manasseh, on the east of Jordan; a mighty man (1 Chron. 5:24).

2. The son of Toah and father of Jeroham, ancestors of Heman, the singer and Levite (1 Chron. 6:34); probably identical with the *Eliab* of v. 27, and of the *Elihu* of 1 Sam. 1:1.

3. One of the descendants of Shimbi, and head

of a Benjamite family in Jerusalem (1 Chron. 8:20).

4. One of the descendants of Shashak, and also head of a Benjamite family in Jerusalem (1 Chron. 8:22).

5. "The Mahavite," and one of David's distinguished warriors (1 Chron. 11:46), B. C. 991.

6. Another of the same guard, but without any express designation (1 Chron. 11:47).

7. One of the Gadite heroes who came across Jordan and joined David in his stronghold in the wilderness (1 Chron. 12:11); possibly the same with No. 5 or 6, B. C. about 1000.

8. One of the eighty Hebronite Levites who assisted David in the removal of the ark to Jerusalem (1 Chron. 15:9, 11), B. C. about 982.

9. One of the Levites appointed by Hezekiah to have charge of the offerings and tithes dedicated in the temple (2 Chron. 31:13), B. C. about 719.

**ELIE'NAI** (Heb. אֱלִיעֵנַי, *el-ee-ay-nah'ee*, toward Jehovah are my eyes), a descendant of Shimhi, and a chief of one of the Benjamite families resident at Jerusalem (1 Chron. 8:20).

**ELIE'ZER** (Heb. אֱלִיעֶזֶר, *el-ee-eh'-zer*, God of help).

1. "Eliezer of Damascus," mentioned in Gen. 15:2, 3, apparently as a house-born domestic and steward of Abraham, and hence likely, in the absence of direct issue, to become the patriarch's heir, B. C. about 2250. The common notion is that Eliezer was Abraham's house-born slave, adopted as his heir, and meanwhile his chief servant, and the same who was afterward sent into Mesopotamia to seek a wife for Isaac. "This last point we may dismiss with the remark that there is not the least evidence that 'the elder servant of his house' (Gen. 24:2) was the same with Eliezer" (Kitto).

NOTE.—Much difficulty has arisen from the seeming contradiction in the two expressions "Eliezer of Damascus," and "one born in my house" (Gen. 15:2, 3). The question arises how could Eliezer have been a house-born slave, seeing that Abraham's household was never in Damascus. The answer is: the expression "the steward of my house," literally translated is, "the son of possession of my house," and is exactly the same as the phrase in v. 3, "the son of my house (A. V. 'one born in my house') is my heir." This removes every objection to Eliezer's being of Damascus, and leaves it more probable that he was not a servant at all, but a near relative, perhaps nearer than Lot. Some, indeed, identify Eliezer with Lot, which would afford an excellent explanation if Scripture afforded sufficient grounds for it (Wall, Com.; Eitoe).

2. The second of the two sons of Moses and Zipporah, born during the exile in Midian, to whom his father gave this name, "because," said he, "the God of my fathers was my help, that delivered me from the sword of Pharaoh" (Exod. 18:4; 1 Chron. 23:15), B. C. before 1210. He remained with his mother and brother, Gershom, in the care of Jethro, his grandfather, when Moses returned to Egypt (Exod. 4:18), having been sent back by Moses (18:2). Jethro brought back Zipporah and her two sons to Moses in the wilderness after the exodus from Egypt (ch. 18). Eliezer had one son, Rehabiah, from whom sprang a numerous posterity (1 Chron. 23:17; 26:25, 26). Shelomith, in the reigns of Saul and David (v. 28), who had the care of all the treasures of things dedi-

cated to God, was descended from Eliezer in the sixth generation if the genealogy in 1 Chron. 26: is complete.

3. A son of Becher and grandson of Benjamin (1 Chron. 7:8), B. C. after 1640.

4. One of the priests who blew with trumpets before the ark when it was brought to Jerusalem (1 Chron. 15:24), B. C. about 982.

5. Son of Zichri, and ruler of the Reubenites during the reign of David (1 Chron. 27:16).

6. A prophet (son of Dodavah, of Maresah) who foretold to JEHOSHAPHAT (q. v.) that the fleet which he had fitted out in partnership with Ahaziah should be wrecked (2 Chron. 20:37), B. after 875.

7. A chief of the Jews during the exile, sent by Ezra, with others, from Ahava to Casiphia, induce some Levites and Nethinim to join the party returning to Jerusalem (Ezra 8:16), B. 457.

8, 9, 10. A priest (descendant of Jeshua), Levite, and an Israelite (of the lineage of Hariv) who divorced their Gentile wives after the exile (Ezra 10:18, 23, 31), B. C. 456.

11. Son of Jorim and father of Jose, of the private lineage of David prior to Salathiel (Luk. 3:29), B. C. before 588.

**ELIHOE'NAI** (Heb. אֱלִיהוֹעֵנַי, *el-ye-ho-nah'ee*, toward Jehovah are my eyes), son of Zephaniah, of the "sons of Pahath-moab," who returned with two hundred males from the exile (Ezra 8:16), B. C. 457.

**ELIHO'REPH** (Heb. אֱלִיהוֹרֶפֶת, *el-ee-kho'-r*, God of autumn), son of Shisha, and appointed with his brother Ahiah, royal scribe by Solomon (1 Kings 4:3), B. C. 959.

**ELI'HU** (Heb. אֱלִיהוּ, *el-ee-hoo'*, my God he).

1. The son of Tohu and grandfather of Eliab, Samuel's father (1 Sam. 1:1). In the statements of the genealogy of Samuel in 1 Chron. the name ELIEL (q. v.) occurs in the same position—son of Toah and father of Jeroham (6:34) and also Eliab (6:27), father of Jeroham a grandson of Zephai. The general opinion is that Elihu is the original name, and the two latter forms but copyists' variations of it.

2. One of the captains of Manasseh (1 Chron. 12:20) who followed David to Ziklag on the eve of the battle of Gilboa, and who assisted him against the Amalekites (1 Sam. 30), B. C. about 1001.

3. One of the very able-bodied members of the family of Obed-edom (a grandson by Shemaiah who were appointed porters of the temple under David (1 Chron. 26:7), B. C. after 1000. Terms are applied to all these doorkeepers which appear to indicate that they were not only "strong men" as in the A. V., but also fighting men (see ver. 6, 7, 8, 12, in which the Hebrew words for arms and warriors, or heroes, occur).

4. A chief of the tribe of Judah, said to be "of the brethren of David" (1 Chron. 27:18), and hence supposed by some to have been his elder brother, Eliab (1 Sam. 16:6), B. C. 1000.

5. One of Job's friends. He is described as "a son of Barachel, a Buzite, of the kindred of Ram-



Job 32:2). This is usually understood to imply that he was descended from Buz, the son of Abraham's brother Nahor. For his part in the remarkable discussion, see Job.

**ELIJAH** (Heb. **אֵלִיָּהּ**, *ay-lee-yaw'*, or **אֵלִיָּהוּ**, *ay-lee-yaw'-hoo*, *my God is Jehovah*).

**I. The Prophet.** Elijah came from Tishbeh in Gilead, a district which shared deeply in the series of the kingdom of the Ten Tribes. Nothing is known concerning his family or birth.

**Personal History.** The better to understand his history let us briefly consider the condition of affairs when Elijah made his appearance. Ahab had taken for wife Jezebel, a Canaanite woman, daughter of Eth-baal. Of a weak and yielding character, he allowed Jezebel to

Obadiah, the principal servant of Ahab and a true servant of God. He requests him to announce his return to Ahab; and Obadiah, his fears having been removed by the prophet, consents. The conversation between Ahab and Elijah, when they met soon after, began with the question of the king, "Art thou he that troubleth Israel?" Elijah answers, unhesitatingly, "I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim."

establish the Phœnician worship on a grand scale—priests and prophets of Baal were appointed in crowds—the prophets of Jehovah were persecuted and slain, or only escaped by hiding in caves. It seemed as if the last remnants of true religion were about to perish.

Jezebel had also induced Ahab to issue orders for the violent death of all the prophets of Jehovah who, since the expulsion of the Levites, had been the only firm support of the ancient religion (see 1 Kings 18:4, 22; 19:10, 14; 2 Kings 9:7). (1) **Appears before Ahab.** Elijah suddenly appears before Ahab and proclaims the vengeance of Jehovah for the apostasy of the king. "As the Lord God of Israel liveth, before whom and," whose constant servant I am, "there shall not be dew nor rain these years, but according to my word." This was probably the

conclusion of a warning, given to the king, of the consequences of his iniquitous course (B. C. 850). Warned by God, he went and (2) **Hid by the brook**, perhaps the present Wady Kelt. Here he remained, supported by ravens, until the brook dried up. Then another refuge was provided for him. (3) **At Zarephath.** "The word of the Lord came unto him, saying, Arise, get thee to Zarephath . . . and dwell there." At the gate of the city he met the woman who was to sustain him, herself on the verge of starvation. Obedient to his request to prepare him food, she is rewarded by the miracle of the prolonging of the oil and oil, and the restoration of her son to life after his sudden death (1 Kings 17). (4) **Second appearance before Ahab.** For three years and six months there had been no rain (James 5:17). At last the full horrors of famine, caused by the failure of the crops, descended on Samaria. Ahab, returning to Israel, found Ahab yet alive and unrepentant, Jezebel still mad upon her idols, the prophets of Baal still deceiving the people. Elijah first presents himself (1 Kings 18) to



Eastern End of Mount Carmel.

He then challenges him to exercise his authority in summoning an assembly to Mount Carmel that the controversy between them might be decided.

(5) **On Carmel.** Whatever were his secret purposes, Ahab accepted this proposal, and the people also consented. Fire was the element over which Baal was supposed to preside. Elijah proposes (wishing to give them every advantage) that, two bullocks being slain, and laid each upon a separate altar, the one for Baal, the other for Jehovah, whichever should be consumed by fire must proclaim whose the children of Israel were, and whom it was their duty to serve. There are few more sublime stories in history than this. On the one hand the servant of Jehovah, attended by his one servant, with his wild, shaggy hair, his scanty garb, and sheepskin cloak, but with calm dignity of demeanor and the minutest regularity of procedure. On the other hand the prophets of Baal and Ashtarothe—doubtless in all the splendor of their vestments (2 Kings 10:22), with the wild din of their "vain repetitions" and the maddened fury of their disappointed hopes—and the silent peo-

ple surrounding all: these form a picture which brightens into fresh distinctness every time we consider it. The Baalites are allowed to make trial first. All day long these false prophets cried to Baal, they leaped upon the altar, and mingled their blood with that of the sacrifice—but all is in vain, for at the time of the evening sacrifice the altar was still cold and the bullock lay stark thereon—"there was neither voice, nor any to answer, nor any that regarded." Then Elijah repaired the broken altar of Jehovah, and having laid thereon his bullock and drenched both altar and sacrifice with water until the trench about it was filled, he prayed, "Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word." The answer was all that could be desired, for "the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench." The people acknowledged the presence of God, exclaiming with one voice, "The Lord, he is God; the Lord, he is God." By his direction the juggling priests are slain, and Ahab informed that he might take refreshment, for God will send the desired rain. (6) **Prays for rain.** Elijah prays, God hears and answers; a little cloud arises, and, diffusing itself gradually over the entire face of the heavens, empties its refreshing waters upon the whole land of Israel. Ahab rides to Jezreel, a distance of at least sixteen miles, the prophet running before the chariot, but going no farther than "the entrance" of the city (1 Kings 18). (7) **Flees from Jezebel.** The prophets of Baal were destroyed; Ahab was cowed; but Jezebel remained undaunted. She made a vow against the life of the prophet, who, attended by his servant—according to Jewish tradition the boy of Zarephath—took refuge in flight. The first stage in his journey was "Beer-sheba, which belongeth to Judah." Leaving his servant in the town he set out alone into the wilderness (1 Kings 19:1-4). (8) **Under the juniper tree.** The labors, anxieties, and excitement of the last few days had proved too much even for that iron frame and that stern resolution. His spirit is quite broken, and, sitting beneath a juniper tree, he wishes for death. "It is enough; now, O Lord, take away my life; for I am not better than my fathers." But sleep and food, miraculously furnished, refreshed the weary prophet, and he went forward, in the strength of that food, a journey of forty days to Mount Horeb. (9) **At Horeb.** Having rested in a cave one night the voice of the Lord came to him in the morning, asking, "What doest thou here, Elijah?" And then he again unburdens his soul and tells his grief: "I have been very jealous for Jehovah, but Israel has forsaken thy covenant: I stand alone, and my life is sought." He is directed to stand outside the cave, and "the Lord passed by" in all the terror of his most appalling manifestations. The fierce wind tore the solid mountains and shivered the granite cliffs of Sinai; the earthquake crash reverberated through the defiles of those naked valleys; the fire burnt in the incessant blaze of Eastern lightning. Like these, in their degree had been Elijah's own mode of procedure;

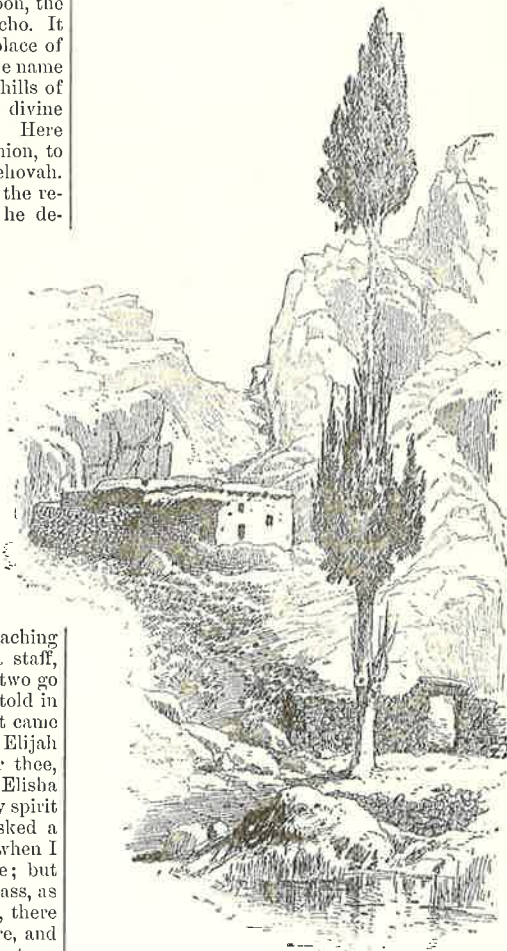
but the conviction is now forced upon him that none of these is Jehovah to be known. Then came the whisper of "the still small voice." Jehovah knew the call, and, stepping forward, hid his face in his mantle and waited for the divine communication. Three commands were laid upon him—to anoint Hazael king over Syria; Jehu, the son of Nimshi, king over Israel; and Elisha, the son of Shaphat, to be his own successor. Of the three commands the first two were reserved for Elisha to accomplish; the last one was executed by Elijah himself (19:9-18). (10) **Finds Elisha.** The prophet soon found Elisha at his native place Abel-meholah. Elisha was plowing at the time, and Elijah, without uttering a word, cast his mantle, the well-known sheepskin cloak, upon him, as if by that familiar action (which was also a symbol of official investiture) claiming him for his successor. The call was accepted, and then began that long period of service and intercourse which continued until Elijah's removal (19:19-21). (11) **Reproaches Ahab and Jezebel.** For about six years we have no notice in the sacred history of Elijah, till he sent him once again to pronounce sore judgment upon Ahab and Jezebel for the murder of the offending Naboth (q. v.). Just as Ahab was about to take possession of the vineyard he is met by Elijah, who utters the terrible curse (1 Kings 21:19-25), B. C. 869. Ahab, assuming penitence, and afterward proving his sincerity, was rewarded by a temporary arrest of judgment; but it had no effect upon his wicked consort and children to whom he was very letter. (12) **Elijah and King Ahaziah.** Ahaziah had succeeded Ahab, his father, upon his death, and in the second year of his reign fell with a serious accident. Fearing a fatal result he sent to Ekron to learn at the shrine of Baal the issue of his illness. But the angel of the Lord told Elijah to go forth and meet the messengers of the king. Questioned by Ahaziah as to the reason of their early return the messengers told him of their meeting the prophet and his prediction. From their description of him Ahaziah recognized Elijah, the man of God. Enraged he sent a captain with fifty men to take Elijah. The captain was sitting on the top of "the mount," probably Carmel. The officer addressed the prophet by the title most frequently applied to him, "Thou art God, the king hath said, Come down." Elijah answered and said, If I be a man of God, let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty. A second company shared the same fate. The altered tone of the leader of the third party, and the assurance of God that his servant needed no fear, brought Elijah down. But the king gained nothing. The message before delivered was repeated to his face, and the king shortly after died. This was Elijah's last interview with the house of Ahab, and his last recorded appearance in person against the Baal worshippers (2 Kings 1:2-17), B. C. 852. (13) **Warns Jehoram.** Jehoram, king of Judah, had married the daughter of Ahab, and walked "in the ways of the kings of Israel, as the house of Ahab." Elijah sent him a letter denouncing his evil doings and predicting his death (2 Chron. 21:12-15). This is the only commu-



tion with the southern kingdom of which any word remains. (14) **Closing scenes.** The faithful prophet's warfare is now accomplished, and God will translate him in a special manner to heaven. Conscious of this he determines to spend his last moments in imparting divine instruction and pronouncing his last benediction upon the students in the colleges of Beth-el and Jericho. It is at Gilgal—probably not the ancient place of Joshua and Samuel, but another of the same name still surviving on the western edge of the hills of Ephraim—that the prophet received the divine intimation that his departure was at hand. Here he requested Elisha, his constant companion, to tarry while he goes on an errand of Jehovah. Perhaps the request was made because of the reason of his old love for solitude, perhaps he desired to spare his friend the pain of too sudden a parting, or, it may be, he decided to test the affection of the latter. But Elisha would not give up his master, and they went together to Beth-el. The sons of the prophets, apparently acquainted with what was about to happen, inquired of Elisha if he knew of the impending loss. His answer shows how fully he was aware of it. "Yea, I know it; hold ye your peace." Again Elijah attempts to escape to Jericho, but Elisha again protests that he will not be separated from him. Under the pretext of going to Jordan Elisha again requested Elisha to tarry, but still with no success, and the two set off together toward the river. Fifty men of the sons of the prophets ascend the heights behind the town to watch what happens. Reaching the river, Elijah rolls up his mantle as a staff, strikes the waters, which divide, and they two go over on dry ground. What follows is best told in simple words of the narrative: "And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing; nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and they took them both asunder; and Elijah went up by a whirlwind into heaven." Elisha, at the wonderful sight, cried out, like a bereaved child, "My father, my father, the chariot of Israel, and the chariemen thereof!" The mantle of his master, however, fallen upon Elisha, as a pledge that the office and spirit of the former were now his (2 Kings 2:1-13).

**Character.** Elijah's character is one of great sublimity. His faith in God seemed to know no limit nor questioning. His zeal for Jehovah was an all-absorbing motive of his life, so that he once said, "I have been very jealous for the Lord of hosts." No danger nor duty was too severe to shake his confidence—no labor too great for his Lord. His courage was undaunted, even in the presence of royalty or famine. His obe-

dience was simple and unquestioning as a child's. Tender of soul, he could sympathize with the widow when she lost her child, or weep over the sad condition of his deluded countrymen. Stern in principle, he was, in his opposition to sin, as



Chapel of Elijah, Mount Horeb (said to be built over the cave).

fierce as the fire that more than once answered his command. He was by nature a recluse, only appearing before men to deliver his message from God, and enforce it by a miracle, and then disappearing from sight again.

**NOTE.**—(1) *The ravens.* Much ingenuity has been devoted to explaining away the obvious meaning of Elijah's ravens (1 Kings 17:4, sq.). Michaelis supposes that the brook Cherith was a place where ravens were wont to congregate, and that Elijah took from their nests morning and evening the food which they brought to their young. Others have explained עֲרֵבִים, *orebim*, to mean *Arabians*; others, the inhabitants of Orbo, or Oreb; and some have thought that the word might

mean merchants, from עָרָב, to traffic. The text, however, plainly records a miracle (Whedon, *Com.*, in loco). (2) *Elijah's mockery*. Some have objected that Elijah's mockery of Baal's prophets was not in accordance with the spirit of Scripture—"not rendering railing for railing, but, contrarywise, blessing" (1 Pet. 3:9). "In the case of Elijah ridicule was a fit weapon for exposing the folly and absurdity of idol worship. The prophet employed it with terrible effect" (Haley, *Dis.*). (3) *Letter to Jehoram*. This letter has been considered as a great difficulty, on the ground that Elijah's removal must have taken place before the death of Jehoshaphat, and, therefore, before the accession of Jehoram to the throne of Judah. That Jehoram began to reign during the lifetime of his father, Jehoshaphat, is stated in 2 Kings 8:16. He probably ascended the throne as viceroy or associate some years before the death of his father.

2. A priest of "the sons of Harim," who divorced his Gentile wife on returning from the exile (Ezra 10:21), B. C. 456.

**E'LIKA** (Heb. אֱלִיקָא, *el-ee-kaw'*, *God his re-jeeter*), a Harodite, and one of David's thirty-seven distinguished warriors (2 Sam. 23:26), B. C. about 1000.

**E'LIM** (Heb. אֵילִים, *ay-leem'*, *trees*), second station in the desert of Israel (Exod. 15:27; Num. 33:9), where they encamped for a month (Exod. 16:1). Here were "twelve wells (R. V. 'springs) of water and threescore and ten palm trees." The present Wady Gharandel.

**ELIM'ELECH** (Heb. אֱלִימֶלֶךְ, *el-ee-meh'-lek*, *God his king*), a man of the tribe of Judah who dwelt in Bethlehem-Ephrath in the days of the judges, B. C. probably before 1070. In consequence of a great dearth in the land he went with his wife, Naomi, and his two sons, Mahlon and Chilion, to dwell in Moab, where he and his two sons died (Ruth 1:2, 3; 2:1, 3; 4:3, 9).

**ELIOE'NAI** (Heb. אֱלִי־עֵנַי, *el-yo-ay-nah'ee*, a contracted form of the name *Elihoenai*).

1. The eldest son of Neriaah, son of Shemaiah, of the descendants of Zerubbabel (1 Chron. 3:23, 24).

2. A prince of the Simeonites (1 Chron. 4:36).

3. The fourth son of Becher, son of Benjamin (1 Chron. 7:8).

4. Seventh son of Meshelemiah, one of the Korhite porters (doorkeepers) of the temple (1 Chron. 26:3), B. C. about 960.

5. A priest of the sons of Pashur, who, at the instigation of Ezra, put away his Gentile wife and offered a ram for a trespass offering (Ezra 10:22), B. C. 456. He is, perhaps, the same mentioned in Neh. 12:41 as one of the priests who accompanied Nehemiah with trumpets at the dedication of the wall of Jerusalem, B. C. 445.

6. An Israelite (*singer*) of the sons of Zattu, who likewise divorced his Gentile wife after the exile (Ezra 10:27), B. C. 456.

**ELIPHAL** (Heb. אֱלִפָּל, *el-ee-fawl'*, *God his judge*), son of Hur, and one of David's mighty men (1 Chron. 11:35), B. C. about 1000. See **ELIPH-ELET** (3).

**ELIPH'ALET**, a less correct mode of Anglicizing (2 Sam. 5:16; 1 Chron. 14:7) the name **ELIPHELET** (q. v.).

**ELIPHAZ** (Heb. אֱלִיפָז, *el-ee-faz'*, *God of gold*).

1. A son of Esau by Adah, his first wife, a father of several Edomitish tribes (Gen. 36:4, 11, 16; 1 Chron. 1:35, 36).

2. One of the three friends who came to console with Job in his affliction. They had agreed to meet together for this purpose, but, overpowered by feeling at the condition of their friend they lay down in silence for seven days (Job 2:11). Eliphaz is called "the Temanite," and was probably of Teman, in Idumea. As Eliphaz, the son of Esau, had a son named Teman, from whom the place took its name, there is reason to conclude that this Eliphaz was a descendant of the former Eliphaz (Kitto). He is the first speaker among the friends and probably the eldest among them. He began his orations with delicacy and conducts his part of the controversy with considerable address (chaps. 4, 5, 15, 22). On him falls the main burden of the argument that God's retribution in this world is perfect and certain, and that, consequently, suffering must be a proof of previous sin. The great truth brought out by him is the unapproachable majesty and purity of God (4:12-15; 15:12-16). But still, with the other two friends he is condemned because they had "not spoken of God the thing that is right" (42:7). "In order that they may only maintain the justice of God they have condemned Job against their better knowledge and conscience" (Delitzsch). On sacrifice and intercession of Job all three are pardoned.

**ELIPH'ELEH** (Heb. אֱלִיפְּהֵלֶה, *el-ee-fe-lehoo*, *whom God makes distinguished*), a Merarite Levite, one of the gatekeepers appointed by David to play on the harp "on the Sheminith" on the occasion of bringing up the ark to the city of David (1 Chron. 15:18, 21), B. C. about 982.

**ELIPH'ELET** (Heb. אֱלִיפְּלֵט, *el-ee-feh'-let*, *of deliverance*).

1. The third of the nine sons of David, born at Jerusalem, exclusive of those by Bath-sheba (1 Chron. 3:6; 14:5), in which latter passage his name is written *Elipalel*, B. C. about 989.

2. The ninth of the same (1 Chron. 3:8; 14:5; 2 Sam. 5:16), in which two latter passages his name is Anglicized *Eliphalet*. It is believed that there were not two sons of this name, but that one is merely a transcriber's repetition. The other is certainly omitted in Samuel, but, on the other hand, they are inserted in two separate lists in Chronicles, and in both cases the number of sons is summed up at the close of the list.

3. One of David's distinguished warriors, styled "the son of Ahasbai, the son of the Maachathites" (2 Sam. 23:34), but, by some error and abbreviation, **ELIPHAL** (q. v.), son of Ur, in 1 Chron. 11:35.

4. The third of the three sons of Eshek, of the posterity of Benjamin, and a descendant of King Saul through Jonathan (1 Chron. 8:39).

5. One of the three sons of Adonikam, who returned from Babylon with his brothers and sixty males (Ezra 8:13), B. C. 457.

6. A descendant of Hashum, who divorced his Gentile wife after the exile (Ezra 10:33), B. C. 456.

**ELIS'ABETH** (Gr. Ἑλισάβετ, *el-ee-sabēth*, from Heb. אֱלִישֶׁבַת, *el-ee-sheh'-bah*, *God her oath*), wife of Zacharias and mother of John the Baptist.



he was a descendant of Aaron, and of her and her husband this exalted character is given by the angelist: "They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless" (Luke 1:5, 6). They remained childless until well advanced in years, when an angel foretold to Zacharias the birth of John, and Zacharias, returning home, Elisabeth conceived (1:7-24). During five months she concealed the favor God had granted her; but the angel Gabriel discovered to the Virgin Mary his miraculous conception as an assurance of the birth of the Messiah by herself (1:24-38). Mary visited her cousin Elisabeth, and they exchanged congratulations and praised God together, Mary abiding with her for three months (1:39-56). When her child was circumcised she named him John. Upon her friends objecting that none of her kindred had that name an appeal was made to Zacharias. He wrote upon a tablet, "His name John," and immediately speech was restored to him (1:58-64), B. C. 6.

**ELISE'US**, the Grecized form of the name *Elisha* in the New Testament (Luke 4:27).

**EL'YSHA**.—1. **Name and Family.** (Heb. *עֲלִישָׁא*, *el-ee-shaw'*, *God his salvation*.) The son of Amasai, of Abel-meholah (in or near the valley of Jordan).

2. **Personal History.** (1) **Call.** Elisha, a young man, was plowing with a number of companions, himself with the twelfth plow (Thomson, *Life of Elisha*, and *Book*). Elijah, on his way from Horeb to Damascus, found Elisha, and threw upon his shoulders his mantle—a token of investiture with the prophet's office and of adoption as a son. Elisha accepted the call, and delaying only long enough to kiss his father and mother and give a farewell feast to his people "arose and went after Elijah and ministered unto him" (1 Kings 19:21), B. C. about 856. (2) **Elijah's ascension.** Elisha heard no more of Elijah until he accompanied his master to the other side of Jordan, witnessed his ascension, and with his fallen mantle crossed the waters and was welcomed by the sons of the prophets as the successor of Elijah (2 Kings 2:1-6), B. C. 846. (3) **At Jericho.** After this he went to Jericho (2 Kings 2:18). The town had lately been rebuilt by Hiel (1 Kings 16:34), and was the residence of a body of the "sons of the prophets" (2 Kings 2:5). While there he was waited upon by citizens of the place, who complained to him of the foulness of its waters. He remedied the evil by casting salt into the water at its source, in the name of Jehovah (2:19-22). (4) **Mocked.** Leaving Jericho he went to Beth-el, and upon nearing the latter place was met by a number of children who mocked him. Whedon's *Com.*, who mockingly cried, "Up, thou baldhead." This dishonor to God through his prophet was sternly rebuked by Elisha, and two she-bears came out of the woods and tore to pieces two of them. And he went from thence to Carmel, and from thence he returned to Samaria (2 Kings 2:23-25). Objection has been made to the severity of the punishment visited upon the mocking children. "It is not said that they were actually slain (the expression is *וַיַּדְּבֹר*, *to rend*, which is peculiarly applicable to the claws of the

bear). It is by no means certain that all of them were killed" (McClintock and Strong, s. v.). Kitto thinks that these children had been instigated by their idolatrous parents to mock Elisha, and that by this judgment the people of Beth-el were to know that to dishonor God's prophets was to dishonor him. (5) **Assists Jehoram.** Jehoram, king of Israel, and the kings of Judah and Edom were united in a campaign against Moab, endeavoring to suppress a revolt that occurred shortly after the death of Ahab. A difficulty arose from the lack of water. Elisha, being appealed to, requested a minstrel to be brought, and at the sound of the music the hand of Jehovah came upon him. He ordered pits to be dug to hold the abundant supply of water which he prophesied would be given them. The water which preserved their lives became the source of destruction to their enemies, for the next morning "the sun shone upon the water, and the Moabites saw the water on the other side as red as blood: and they said, This is blood: the kings are surely slain, and they have smitten one another: now therefore, Moab, to the spoil. And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward smiting the Moabites, even in their country" (2 Kings 3:4-24). (6) **Widow's oil.** A widow of one of the sons of the prophets was in debt and her two sons about to be taken from her and sold by her creditors, as by law they had power to do (Lev. 25:39) and in her extremity she implored the prophet's assistance. Inquiring into her circumstances he learned that she had nothing but a pot of oil. This Elisha caused (in his absence, 2 Kings 4:5) to multiply until the widow had filled with it all the vessels she could borrow, and thus procured the means of payment (4:7). No place or date of the miracle is mentioned. (7) **Elisha and the Shunammite.** On his way between Carmel and the Jordan valley Elisha calls at Shunem. Here he is hospitably entertained by a rich and godly woman. Desiring to have him more than an occasional guest a chamber was prepared for his use. This room, called the *Aliyah* (the upper chamber), is the most desirable of the house, being retired and well fitted up. Elisha, grateful for the kindness shown him, asked of the woman if she would have him seek a favor for her of the king or captain of the host. She declined the prophet's offer, saying, "I dwell among mine own people." Gehazi, Elisha's servant, reminded him of the Shunammite's childless condition, and a son was promised her, which in due time was born (2 Kings 4:8-17). When the child was large enough he went out to his father in the field. While there he was (probably) sunstruck, and soon died. The mother laid the dead child upon the prophet's bed, and hastening to the prophet in Carmel she made him acquainted with her loss, and Gehazi is sent before to lay Elisha's staff upon the face of the child. The child's life not returning Elisha shut himself up with the dead boy and, praying to God, "stretched himself upon the child; and the flesh of the child waxed warm" (4:18-37). (8) **Elisha at Gilgal.** It was a time of famine, and the food of the prophets must consist of any herbs that can be found. The great caldron is put



on at the command of Elisha, and one of the company brought in his blanket full of such wild vegetables as he had collected and emptied it into the pottage. But no sooner have they begun their meal than the taste betrays the presence of some obnoxious herb, and they cry out, "O, thou man of God, there is death in the pot." In this case the cure was effected by meal which Elisha cast into the caldron (2 Kings 4:38-41). Probably at the same time and place occurred the next miracle. A man from Baal-shalisha brought to Elisha a present of the first fruits, which, under the law (Num. 18:8, 12; Deut. 18:3, 4), were the perquisites of the ministers of the sanctuary—twenty loaves of new barley and full ears of corn in the husk (perhaps new garden grain). This, by the word of Jehovah, was rendered more than sufficient for a hundred men (2 Kings 4:42-44). (9) **Naaman cured.** Naaman, the chief captain of the army of Syria, was afflicted with leprosy, and that in its most malignant form, the white variety (2 Kings 5:1, 27). Naaman, hearing of Elisha, informed the king, who sent him with a letter to the king of Israel. "And now," so ran Ben-hadad's letter, "when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy." Accompanying the letter were very rich presents of gold, silver, and raiment. The king of Israel saw only one thing in the transaction, viz., a desire on the part of Ben-hadad to pick a quarrel with him. The prophet, hearing of the matter, sent word to the king, "Let him come to me, and he shall know that there is a prophet in Israel." So Naaman stood with his retinue before Elisha's house. Elisha sent a messenger to the general with the simple instruction to bathe seven times in Jordan. Naaman is enraged at the independent behavior of the prophet and the simplicity of the prescription, but, persuaded by his servants, obeyed Elisha, and was healed of his leprosy. Returning he appears in the presence of the prophet, acknowledges the power of God, and entreats Elisha to accept the present he had brought from Damascus. This Elisha firmly refuses and dismisses him in peace (5:1-27). (10) **Ax raised.** The home of the prophets becoming too small it was resolved to build nearer the Jordan. While one was felling a tree the ax head flew off and fell into the water. Appeal is made to Elisha: "And he cut down a stick, and cast it in thither: and the iron did swim." and was recovered (6:1-7). (11) **Thwarts the Syrians.** The Syrians warred against Israel, but their plans, however secret, were known to Elisha, who disclosed them to the king of Israel, and by his warnings saved the king, "not once nor twice" only. The king of Syria, learning that Elisha the prophet told of his plans, sent a detachment of men to take him. They came by night and surrounded Dothan, where Elisha resided. His servant was the first to discover the danger, and made it known to his master. At his request the eyes of the young man were opened to behold the spiritual guards which protected them. In answer to Elisha's prayer the Syrians were blinded, and Elisha offers to lead them to the place and person they sought. He conducted them to Samaria, where their blindness was removed and they found themselves in

the presence of the king and his troops. The king, eager to destroy them, asked, "My father shall I smite them? shall I smite them?" Elisha's object was gained when he showed the Syrians the futility of their attempts against him, and he therefore, refused the king permission to slay them, and having fed them sent them away their master (2 Kings 6:8-23). "Was the deception (6:19) practiced toward the Syrians justifiable? Various answers have been given. Keil and Linson apparently regard Elisha's statement simply in the light of a 'stratagem of war.' Then says: 'There is no untruth in the words Elisha; for his home was not in Dothan, where he was only residing temporarily, but in Samaria, and the words "to the man" may well mean to house.' Some regard the prophet's language as mere irony" (Haley's *Alleged Dis.*). (12) **Famine in Syria.** Ben-hadad, the king of Syria, now laid siege to Samaria, and its inhabitants were driven to great straits by reason of famine. Roused, an encounter with an incident more ghastly than all, Jehoram, the king (Josephus, *Ant.*, ix, 4, 4), vented, for some reason, his wrath upon Elisha and, with an oath, he said, "God do so and may also to me if the head of Elisha, the son of Saphat, shall stand on him this day." An emissary started to execute the sentence, but Elisha, wary of the danger, told those present not to do him, assuring them that the king was hastening ("to stay the result of his rash exclamation," interprets Josephus, *Ant.*, ix, 4, 4). To the king Elisha promised that within twenty-four hours food should be plenty. The next day the Syrian camp was found deserted. The night before, because the Syrians to hear the noise of horses' chariots; and, believing that Jehoram had risen against them the kings of the Hittites and the king of Egypt, had fled in the utmost panic and confusion. Thus did God, according to the word of Elisha, deliver Samaria. Another prediction accomplished; for the distrustful lord that doubt the word of Elisha was trampled to death by famished people rushing through the gates of the city to the forsaken tents of the Syrians (2 Kings 6:24-7:20). (13) **Shunammite's property restored.** Elisha, aware of the famine which God was about to bring upon the land, had advised his friend, Shunammite, of it that she might provide for her safety. She left Shunem for the land of the Philistines, and there remained during the dearth. At the end of the seven years she returned and found her house and land appropriated by some other person. When she was come to the king to ask redress he was listening to a recital by Gehazi of the great things that Elisha had done, and crowning feat of all being that which he was actually relating—the restoration to life of the boy of Shunem. The woman was instantly recognized by Gehazi. "My lord, O king, this is my woman, and this is her son, whom Elisha restored to life." The king immediately ordered her to be restored, with the value of its produce during her absence (2 Kings 8:1-6). (14) **Elisha at Damascus.** We next find Elisha at Damascus, where he went to "anoint Hazael to be king over Syria." Ben-hadad was prostrate with his last illness, and sent Hazael, with a princely present, to inquire



sha, "Shall I recover of this disease?" The answer of Elisha, though ambiguous, contained the unmistakable conclusion, "The Lord hath showed that he shall surely die." The prophet fixed earnest gaze upon Hazael and burst into tears. Moved of as to the cause of his grief Elisha told him that he should be king and bring great evil upon the children of Israel. Hazael returned and told the king that the prophet had predicted his overthrow. That was the last day of Ben-hadad's life, for on the morrow he was smothered, and Hazael reigned in his stead (2 Kings 8:7-15). (15) **Jehuointed.** While Hazael was warring against the combined force of the kings of Israel and Judah (Kings 8:28) Elisha sent one of the "sons of the prophets" to anoint Jehu, the son of Jehoshaphat, king over Israel and prophesy concerning the fearful overthrow of the house of Ahab (9:1, sq.).

(16) **Death.** We next find Elisha upon his death-bed. Here he is visited by Joash, the grandson of Jehu, who came to weep over the departure of the great and good prophet. The king is told that he will smite Syria but thrice, whereas if he had shown more energy in smiting the ground with the arrows he should have completely destroyed his foe (Kings 13:14-19). (17) **In his tomb.** The power of the prophet does not end with his death, for when in his tomb he restores the dead to life. A funeral was going on in the cemetery which contained the sepulcher of Elisha. Seeing a band of robbers near by, the friends of the dead man hastily put him into the tomb of the prophet. The mere touch of his hallowed remains had power, for the man "revived, and stood up on his feet" (2 Kings 13:20, 21), B. C. about 783.

(18) **Character.** Elisha presents a very striking contrast to his master, Elijah, who was a true Bedouin child of the desert. Elisha, on the other hand, was a civilized man, preferring the companionship of men, dwelling in cities, and often in close connection with kings. Elijah was a man whose mission was to accuse of sin or bring judgment upon men because of it. Elisha, while defending the ancient religion, comes as the healer, and so his miracles were those of restoring to life, increasing the widow's oil, making pure the bitter waters. There is tender sympathy for friends, concern for his country's prospective woes. And yet there is firmness in maintaining the right, sternness of judgment, and seeming forgetfulness of self. "In spite of all the seductions to which he was abundantly exposed through the great concentration in which he was held he retained at every period of his life the true prophetic simplicity and purity and contempt for worldly wealth and advantages" (Ewald's *History of Israel*, iv, 383).

**ELI'SHAH** (Heb. אֵלִישָׁה, *el-ee-shaw'*, unknown), the oldest of the four sons of Javan (Gen. 10:4; 1 Chron. 1:7). He seems to have given name to "the isles of Elishah," which are described as exporting fabrics of purple and scarlet to the markets of Tyre (Ezek. 27:7). If the descendants of Javan peopled Greece we may expect to find Elishah in some province of that country. The circumstance of the purple suits the Peloponnesus; for the fish affording the purple dye were

caught at the mouth of the Eurotas, and the purple of Laconia was very celebrated. The name seems kindred to *Elis*, which, in the wider sense, was applied to the whole Peloponnesus; and some identify *Elishah* with *Hellas*.

**ELISH'AMA** (Heb. אֵלִישָׁמָא, *el-ee-shaw-maw'*, *God of hearing*).

1. The son of Ammihud, and "captain" of the tribe of Ephraim at the Exode (Num. 1:10; 2:18; 7:48, 53; 10:22), B. C. 1209. From the genealogy in 1 Chron. 7:26 we find that he was the grandfather of Joshua.

2. The second of the nine sons of David born at Jerusalem, exclusive of those by Bath-sheba (1 Chron. 3:6), called in the parallel passages (2 Sam. 5:15; 1 Chron. 14:5) by apparently the more proper name *ELISHUA* (q. v.).

3. The seventh of the same series of sons (1 Chron. 3:8; 14:7). According to Samuel (2 Sam. 5:14-16) there were only eleven sons born to David after his establishment in Jerusalem, and Elishama is eleventh of the series, B. C. after 1000.

4. An Israelite of the family of David, father of Nathaniah, and grandfather of Ishmael, who slew Gedaliah, the ruler appointed by Nebuchadnezzar over the people that were left in Judea (2 Kings 25:25; Jer. 41:1), B. C. before 588.

5. An Israelite of the tribe of Judah and son of Jekamiah. In the Jewish tradition preserved by Jerome (*Qu. Hebr.* on 1 Chron. 2:41) he appears to be identified with No. 4.

6. One of the two priests sent with the Levites by Jehoshaphat to teach the law through the cities of Judah (2 Chron. 17:8), B. C. after 875.

7. A royal scribe, in whose chamber the roll of Jeremiah was read to him and other magnates and afterward deposited for a time (Jer. 36:12, 20, 21), B. C. about 604.

**ELISH'APHAT** (Heb. אֵלִישָׁפָאֵת, *el-ee-shaw-faw'*, *God of judgment*), son of Zichri. One of the captains of hundreds by whose aid Jehoiah, the priest, placed Joash on the throne of Judah and overthrew Athaliah, the usurper (2 Chron. 23:1, sq.), B. C. 836.

**ELISH'EBA** (Heb. אֵלִישֶׁבַּת, *el-ee-sheh'-bah*, *God of the oath*, i. e., worshiper of God), daughter of Amminadab and sister of Nahshon, the captain of the Hebrew host (Num. 2:3). She became the wife of Aaron, and hence the mother of the priestly family (Exod. 6:23), B. C. about 1210.

**ELISH'UA** (Heb. אֵלִישׁוּא, *el-ee-shoo'-ah*, *God of supplication*), one of the sons of David born at Jerusalem (2 Sam. 5:15; 1 Chron. 14:5), called *ELISHAMA* (q. v.) in the parallel passage (1 Chron. 3:6), B. C. after 1000.

**ELI'UD** (Gr. Ἐλιούδ, *el-ee-ood'*, *God of majesty*), son of Achim and father of Eleazar, being the fifth in ascent in Christ's paternal genealogy (Matt. 1:14, 15), B. C. about 200 (McC. and S., *Cyc.*).

**ELIZ'APHAN** (Heb. אֵלִיעִזָּפָן, *el-ee-tsaw-fawn'*, *God of treasure*).

1. The second son of Uzziel, and chief of the Kohathite Levites at the Exode (Num. 3:30; Exod. 6:22), B. C. 1210. He, with his elder brother,

Misael, was directed by Moses to carry away the corpses of their sacrilegious cousins, Nadab and Abihu (Lev. 10:4). In Exodus and Leviticus the name is contracted into *Elzaphan*. His family took part in the ceremony of bringing the ark to Jerusalem in the time of David (1 Chron. 15:8) and were represented in the revival under Hezekiah (2 Chron. 29:13).

2. Son of Parnach and prince of the tribe of Zebulun, appointed to assist Moses in the division of the land of Canaan (Num. 34:25).

**ELI'ZUR** (Heb. אֱלִיזֹר, *el-ee-tsoor'*, *God his rock*), son of Shedeur and prince of the tribe of Reuben at the Exode (Num. 1:5; 2:10; 7:30, 35; 10:18; B. C. 1210).

**EL'KANAH, or ELKA'NAH** (Heb. אֶלְכָּנָה, *el-kaw-naw'*, whom *God created*), the name of several men, all apparently Levites. There is much difficulty and uncertainty in the discrimination of the various individuals who bear this name.

1. The second son of Korah, according to Exod. 6:24, where his brothers are represented as being Assir and Abiasaph. But in 1 Chron. 6:22, 23, Assir, Elkanah, and Ebiasaph are mentioned in the same order, not as the three sons of Korah, but as son, grandson, and great-grandson, respectively; and this seems to be correct.

2. Son of Shaul, or Joel, being the father of Amasai, and ninth in descent from Kohath, the son of Levi (1 Chron. 6:25, 36).

3. Son of Ahimoth, or Mahath, being father of Zuph, or Zophai, and great-grandson of the one immediately preceding (1 Chron. 6:26, 35).

4. Another Kohathite Levite, in the line of Heman, the singer. He was the son of Jeroham and father of Samuel (1 Chron. 6:27, 28, 33, 34), B. C. about 1106. He is described (1 Sam. 1:1, sq.) as living at Ramathaim-zophim, in Mount Ephraim, otherwise called Ramah; as having two wives, Hannah and Peninnah, with no children by the former till the birth of Samuel in answer to the prayer of Hannah. We learn also that he lived in the time of Eli, the high priest; that he was a pious man, going up yearly to Shiloh to worship and sacrifice (1:3). After the birth of Samuel Elkanah and Hannah continued to live at Ramah, and had three sons and two daughters (2:21). Elkanah, the Levite, is called an Ephraimite because, so far as his civil standing was concerned, he belonged to the tribe of Ephraim, the Levites being reckoned as belonging to those tribes in the midst of which they lived.

5. The father of one Asa, and head of a Levitical family resident in the "villages of the Netophathites" (1 Chron. 9:16), B. C. long before 536.

6. A man of the family of Korhites, who joined David while he was at Ziklag (1 Chron. 12:6), B. C. about 1002. He probably resided in the tribe of Benjamin, which included four Levitical cities. Perhaps he was the same person who was one of the two doorkeepers for the ark when it was brought to Jerusalem (15:23), B. C. about 982.

7. The chief officer in the household of Ahaz, king of Judah, slain by Zichri, the Ephraimite, when Pekah invaded Judah (2 Chron. 28:7), B. C. about 735.

**EL'KOSH** (Heb. אֶלְקוֹשׁ, *el-kosh'*, uncertain derivation), the birthplace of the prophet Nahum whence he is called "the Elkoshite" (Nah. 1:1). Two Jewish traditions assign widely different localities to Elkosh. In the time of Jerome it was believed to exist in a small village of Galilee called to the present day Helcesæi (or Helcesæi), which belief is more credible than the one which identifies Elkosh with a village on the eastern side of the Tigris, northwest of Khorsabad. This place, *Alkush*, is a Christian village, where the tomb of the prophet is shown in the form of a simple plaster box of modern style.

**EL'KOSHITE.** See ELKOSH.

**EL'LASAR** (Heb. אֶלְלָסָר, *el-law-saw'r'*), a city of Babylonia, mentioned twice in Genesis (14:1, 8). Ellasar was located in Southern Babylonia, between Ur and Erech, on the left bank of the great canal Shat-en-Nil. The site of the city is marked by the little mound called by the natives Senkereh. In an early period Ellasar played an important rôle in Babylonia. It was the center in southern Babylonia of the worship of the goddess (called in Babylonian *Shamash*), as Sippar was in northern Babylonia the chief place of the worship. The Babylonian form of the city's name was Larsa, and in later times it was known to the Greeks as Larissa. Its origin is entirely unknown to us, but its holy character and its religious leadership point to a high antiquity. About 2000 B. C. Ellasar was filling an influential place in Babylonia. It had then the leadership in southern Babylonia, and the kings of Larsa were at the same time kings of Sumer and Akkad. Of the dynasty which then ruled in Ellasar we know names of only two kings, Nur-Ramman and Iddina, the latter of whom built an important canal which connected the Shatt-en-Nil with the river Tigris. Shortly after this time Ellasar was conquered by an invasion from Elam, and an Elamite king Kudur-Mabug, at that time a great conqueror even in the West, became possessor of the city. He did not, however, reside in the conquered city, but was there represented by his son, Bri-Aku, who is also known in the Babylonian inscriptions by the name of Rim-Sin. This is other than Arioch of Gen. 14:1. He was later conquered by Hammurabi, king of Babylon, who annexed the whole territory to the newly founded Babylonian empire. (See also AMRAPHEL, CHEDORLAOMER.) The most important building in the city seems to have been the temple of the goddess, called E-barra. Upon its building and restoration were successively carried on by Ur-Bau, Dungi (see UR), Sin-iddina, Hammurabi, Nebuchadnezzar, and Nabonidus. The mound has not been completely excavated, but brief examinations have led to the discovery of some interesting tablets. Among them was found a tablet giving a list of square and cube roots. It is safe to predict that Ellasar will yet yield up some important material by which its brilliant but comparatively brief career will become known.—R. W. R.

**ELM.** See VEGETABLE KINGDOM.

**ELMODAM** (Gr. Ἐλμοδάμ, *el-mo-dam'*), of Er and father of Cosam, one of the ancestors



Christ in the private line of David (Luke 3:28).  
is not mentioned in the Old Testament.

**ELNA'AM** (Heb. אֶלְנָאִם, *el-nah'-am*, *God his*  
*strength*), father of Zeribai and Joshaviah, two of  
David's distinguished warriors (1 Chron. 11:46);  
died about 1000. "In the Septuagint the second  
prior is said to be the son of the first, and El-  
na is given himself as a member of the guard."

**ELNA'THAN** (Heb. אֶלְנָתָן, *el-naw-thawn'*,  
*the giver*).

An inhabitant of Jerusalem, whose daughter,  
Shephtha, was the mother of Jehoiachin, king of  
Judah (2 Kings 24:8), B. C. before 597. He was,  
apparently, the same with the son of Achbor sent by  
Jehoiakim to bring the prophet Urijah from  
Babylon (Jer. 26:22), and in whose presence the roll  
of Jeremiah was read, for the preservation of  
which he interceded with the king (Jer. 36:12, 25).

**3, 4.** Three of the Israelites of position and  
standing sent by Ezra to invite the priests  
Levites to accompany him to Jerusalem (Ezra  
7:17), B. C. 457.

**ELOHIM** (Heb. plural אֱלֹהִים, *el-o-heem'*;  
singular אֱלֹהִי, *el-o'-ah*, *mighty*), a term sometimes  
used in the ordinary sense of *gods*, whether true  
or false (Exod. 12:12; 35:2, 4, etc.), including Je-  
hovah (Psa. 76:8; Exod. 18:11, etc.). Dr. W. Henry  
Hall (in *Hom. Mag.*, Sept., 1898, p. 257, sq.)  
summarizes the principles regulating the use  
of *Elohim* and *Jehovah* in the Old Testament:  
*Jehovah* represents God in his special rela-  
tion to the chosen people, as revealing himself to  
them, their guardian and object of their worship;  
*El* represents God in his relation to the world  
at large, as Creator, providential ruler in the af-  
fairs of men, and controlling the operations of  
nature. 2. *Elohim* is used when Gentiles speak  
of God, or spoken of, unless there is a  
specific reference to *Jehovah*, the God of the  
Israelite people. 3. *Elohim* is used when God is  
represented with men or things, or when the sense  
requires a common rather than a proper noun."

**ELI** (Gr. ἑλῖ, *el-o-ee'*, for Syriac אֱלִי, *an*  
*anointment* quoted by our Saviour (Mark 15:34)  
who crossed from Psa. 22:1, and meaning "My  
God,"

**ELON** (Heb. אֵילָן, or אֵילִין, *oak*).

A Hittite, father of Bashemath (Gen. 26:34),  
died (Gen. 36:2), wife of Esau.

The second of the three sons of Zebulun  
(Gen. 46:14) and head of the family of Elonites  
(Gen. 26:26).

An Israelite of the tribe of Zebulun, and  
lived for ten years (Judg. 12:11, 12).

One of the towns in the border of the tribe  
of Judah (Josh. 19:43), doubtless the same with  
Beth-hanan (1 Kings 4:9). Its site has not  
been identified.

**ELON-BETH-HA'NAN.** The same as  
Beth-hanan, 4.

**ELONITE**, the patronymic applied to the  
descendants of ELON (q. v.), the son of Zebulun.

**ELOTH** (Heb. אֵילֹת, *ay-loth'*), another form  
of *Elath* (q. v.), of the city of ELATH (q. v.).

**ELPA'AL** (Heb. אֶלְפָּאֵל, *el-pah'-al*, *God his*  
*wages*), the second of the two sons of Shaharaim  
by his wife Hushim, and progenitor of a numer-  
ous progeny. He was a Benjamite (1 Chron. 8:11,  
12, 18).

**ELPA'LET**, a contracted form (1 Chron. 14:5)  
of the name ELIPHALET (q. v.).

**EL-PARAN** (Heb. אֵיל פָּרָן, *ale-parw-rawn'*,  
*oak of Paran*), "the one oasis which is in  
mid-desert, on the great highway across the wil-  
derness of Paran, known in later times as 'Qala'  
at Nukhl, . . . more commonly 'Castle Nakhil,'  
'Castle of the Palm'" (Trumbull, *Kadesh-barnea*,  
p. 37). It was at "El-paran, which is by the wil-  
derness," that Chedorlaomer halted before start-  
ing northward into Canaan (Gen. 14:5, 6). Ishmael  
dwelt in the wilderness of Paran, after he and his  
mother were expelled through the influence of  
Sarah (21:21).

**EL'TEKEH** (Heb. אֶלְתֶּכֶה, *el-te-kay'*, *God is*  
*its fear*), a city of refuge in the tribe of Dan  
(Josh. 19:44; 21:23). "Alteku, the Eltekeh of  
Josh. 19:44, cannot be where the P. E. F. Red.  
Map (1891) makes it, at Beit-likea, far up Ajalon;  
for how could an Egyptian and Assyrian army  
have met there? but was near Elkron, on the road  
to Egypt. Here Kh. Lezka is the only modern  
name like it" (Smith, *Hist. Geog.*, p. 236).

**EL'TEKON** (Heb. אֶלְתֶּקֶן, *el-te-kone'*, *God is*  
*straight*), one of the towns of the tribe of Judah,  
in the mountain district (Josh. 15:59); not iden-  
tified.

**ELTO'LAD** (Heb. אֶלְתוֹלָד, *el-to-lad'*, *God is*  
*generator*), one of the cities in the south of Ju-  
dah (Josh. 15:30) allotted to Simeon (Josh. 19:4),  
and in possession of that tribe until the time of  
David (1 Chron. 4:29); not identified.

**EL'UL**, the sixth month of the ecclesiastical,  
and twelfth of the civil year of the Jews. See  
CALENDAR, TIME.

**ELU'ZAI** (Heb. אֶלְעִזַּי, *el-oo-zah'ee*, *God is*  
*defensive*), one of the Benjamite warriors who  
joined David at Ziklag (1 Chron. 12:5), B. C. a  
little before 1000.

**EL'YMAS** (Gr. Ἐλύμας, *el-oo'-mas*, derived from  
the Arabic *Aliman*, *a wise man*), a Jew named  
Bar-jesus, who had attached himself to the pro-  
consul of Cyprus, Sergius Paulus, when Paul vis-  
ited the island (Acts 13:6, sq.). Upon his endeav-  
oring to dissuade the proconsul from embracing  
the Christian faith he was struck with miraculous  
blindness by the apostle (A. D. 44).

**EL'ZABAD** (Heb. אֶלְזָבָד, *el-zaw-bawd'*, *God*  
*has given*).

1. The ninth of the eleven Gadite heroes who  
joined David in the wilderness fastness of Judah  
(1 Chron. 12:12), B. C. before 1000.

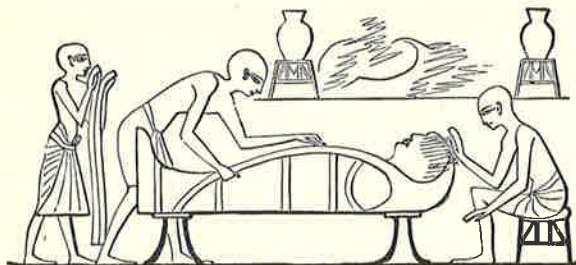
2. One of the sons of Shemaiah, the son of  
Obed-edom, the Levite. He served as a porter to  
the "house of *Jehovah*" under David (1 Chron.  
26:7), B. C. after 1000.

**EL'ZAPHAN**, a contracted form (Exod. 6:22;  
Lev. 10:4) of the name ELIZAPHAN (q. v.).

**EMBALM** (Heb. **חַוַּשׁ**, *khaw-nat'*, to spice), the process of preserving a corpse by means of spices (Gen. 50:2, 8, 26).

**1. Egyptian.** It is supposed that the Egyptians preserved the body to keep it in a fit state to receive the soul which once inhabited it. "The soul of the dead depended for its future career and fortunes upon those of the body. Every advance made in the process of decomposition robbed the soul of some part of itself; its consciousness gradually faded until nothing was left but a vague and hollow form that vanished altogether when the corpse had entirely disappeared. Artificial means were sought to secure at will that incorruptibility of the human larva without which the persistence of the soul was but a useless prolongation of the death agony; and these a god was supposed to have discovered—Anubis the jackal, lord of sepulture" (Maspero, *Dawn of Civ.*, p. 112).

There were three methods of embalming, the choice of which depended upon the rank and wealth of the deceased person; the first is said to



Egyptian Embalming.

have cost about twelve hundred and fifty dollars, the second three hundred dollars, and the third extremely cheap. The process of embalming is thus described by Herodotus:

"In preparing the body according to the first method they commence by extracting the brain from the nostrils with a curved iron probe, partly cleansing the head by these means and partly by pouring in certain drugs; then making an incision in the side with a sharp Ethiopian stone they draw out the intestines through the aperture. Having cleansed and washed them with palm wine they cover them with pounded aromatics, and afterward, filling the cavity with powder of pure myrrh, cassia, and other fragrant substances, frankincense excepted, they sew it up again. This being done they salted the body, keeping it in natron during seventy days, to which period they are strictly confined. When the seventy days are over they wash the body and wrap it up entirely in bands of fine linen smeared on the outside with gum, which the Egyptians generally used instead of glue. The relations then take away the body, and have a wooden case made in the form of a man, in which they deposit it, and when fastened they keep it in a room in their house, placing it upright against the wall. This is the most costly mode of embalming.

"For those who chose the middle kind on account of the expense they prepared the body as follows: They fill syringes with oil of cedar and inject this into the abdomen, without making an incision or removing the bowels, and taking that the liquid shall not escape they keep the body in a state of dissolution. The natron also solves the flesh, so that nothing remains but skin and bones. This process being over they store the body without any further operation.

"The third kind of embalming is only adopted for the poor. In this they merely cleanse the body by an injection of *symaca* and salt it during seventy days, after which it is returned to the friends who brought it."

The processes of embalming, which would have instructed them in anatomy, were not intrusted to doctors; the horror was so great with which one was regarded who mutilated the human body that the "paraschite," on whom devolved the duty of making the necessary incisions in

the dead, became the object of universal execration. As soon as he had finished his task the assistants assailed him, throwing stones at him with such violence that he had to run for his life.

**2. Hebrew.** The embalming of the dead took place after the Egyptian fashion in the case of Joseph and Jacob (Gen. 50:2, 26). It was usual, however, among the Israelites, but only imitated by the Greeks or distinguished so far that they anointed the bodies of their dead with costly oil (John 12:7) or wound them in linen with aromatic

spices (John 19:39, sq.) (Wilkinson, *Ancient Egypt*, ii, 216, 383, sq.; Maspero, *Dawn of Civilization*, p. 112; Winer, *Realwörterbuch*, art. "Einkleiden").

In the Christian Church it was an early custom to honor the bodies of martyrs at least with embalming; and, according to an intimation of Tertullian, it appears to have been generally adopted by Christians in burying their dead. A principal ingredient was myrrh, which, with gold and frankincense, was supposed to have a mystic meaning as a gift to a king, frankincense to God, and myrrh to a man that must die and be buried. This spice was used for the reason that Christians were often compelled to bury their dead in their places of worship, and the embalming was intended to keep them from corruption.

**EMBROIDER** (Heb. **שָׁבַט**, *shaw-bats'*, to weave, Exod. 28:39), **EMBROIDERER** (**שָׁבֵט**, *raw-kam'*, Exod. 35:25; 38:23). An elegant expression is used—*needlework*—and so imply that not plain sewing, but ornamental was intended (Exod. 26:36; Judg. 5:30; Ps. 14). In Exodus the embroiderer is contrasted with the "cunning workman" (Heb. **שָׁבֵט**, *shab'*). The word *khaw-shab'* involves the id-



ention or *designing* patterns, while needlework  
b. רִיקְמָוּה, *rik-maw'*) expresses the idea of *tex-*  
*e* as well as *variegated color*.



Assyrian Embroidered Garment.

t was in Egypt that the Israelites first learned  
art of embroidery, and it would appear that  
tain families had risen to distinction in the  
s of weaving and embroidery, especially in the  
es of Judah and Dan (Exod. 35:30, 35; 1 Chron.  
1).  
n later times the Babylonians were most noted  
all the Asiatic nations for the weaving of cloth

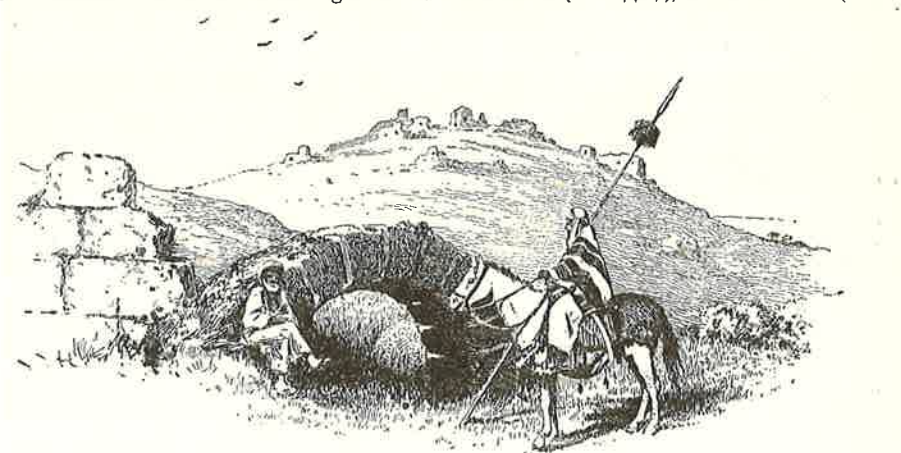
**E'MIMS**, R. V. *Emim* (Heb. אֵמִים, *ay-meem'*, *terrors*), the giant aborigines dispossessed by Moab. In Gen. 14:5-7, with which comp. Deut. 2:10-12, 20-23, we find all the region east of the Jordan once occupied by a series of races mostly described as giants—the Rephaim in Bashan, the Zamzumim dispossessed by the Ammonites (Deut. 2:20, 21); possibly the same with the Zuzim of Gen. 14:5, the Emim by the Moabites, and the Horim by the Edonites.

The Emim may have belonged to the aggregation of nations sometimes called Turanian. If so we may compare their name, Emim, with *aima*, "tribe" or "horde," which appears with little change in several languages, as the Tunguse, *aiman*; Buriat, *aimah*; Mongol, *aimak*; Livonian, *aim* (Smith, *Bib. Dict.*, 2d ed., s. v. "Emin.")—W. H.

**EMMAN'UEL** (Gr. Ἐμμανουήλ, *em-man-oo-ale'*, *God with us*; i. q. *saviour*), a name given to Christ by Matthew (1:23) after Isa. 7:14. According to orthodox interpretation the name denotes the same as θεάνθρωπος, *thean'thropos*, and has reference to the personal union of the human nature and the divine in Christ (Thayer-Grimm, *Greek-English Lex.*, s. v.).

**EM'MAUS** (Gr. Ἐμμαούς, *em-mah-ooc'e*, *hot baths*), a town seven and a half miles from Jerusalem (threescore furlongs), the scene of Christ's revelation of himself after his resurrection (Luke 24:13). Its real site is disputed, however. A number of places are held, by tradition and otherwise, to be the original site of Emmaus. Among them are Amwás, or Emmaus-Nicopolis, Kubeibet, Khamesa, Beit Mizzeh, Kolonieh.

**EM'MOR** (Gr. Ἐμμόρ), a Grecized form (Acts



Amwás, One of the Sites Identified as Emmaus.

ifferent colors, with gold threads introduced  
the woof. The Assyrian garments are men-  
ed as an article of commerce by Ezekiel (27;  
and occur as early as the time of Joshua  
1). See **NEEDLEWORK**, **WEAVING**.

**EMERALD**. See **MINERAL KINGDOM**.

**EMERODS**. See **DISEASES**.

7:16) of the name **HAMOR** (q. v.), the father of Shechem (Gen. 34:2).

**EN-** (Heb. עַן, *ayn*, *fountain*), a prefix to many names of places in Hebrew from there being a living spring in the vicinity.

**E'NAM** (Heb. עֵנָם, *ay-nawm'*, *double fountain*), one of the cities of Judah in the *Shefelah*

or lowland (Josh. 15:34). From its mention with towns which are known to have been near Timnath this is very probably the place in the doorway (A. V. "an open place") of which Tamar sat before her interview with her father-in-law (Gen. 38:14).

**EN'AN** (Heb. עֵינָן, *ay-nawn'*, having eyes), the father of Ahira, who was "prince" of the tribe of Naphtali at the time of the numbering of Israel in the desert of Sinai (Num. 1:15; 2:29; 7:78, 83; 10:27), B. C. 1210.

**ENCAMPMENT.** See **CAMP**.

**ENCHANTER** (Deut. 18:10), **ENCHANTERS** (Jer. 27:9). See **MAGIC**.

**ENCHANTMENT**, the rendering in the A. V. of several Hebrew words:

1. *Law-teem'* (Heb. לִּהְטִים, or *le-law-teem'*, Heb. לִּהְטִים, Exod. 7:11, 22; 8:7), secret arts, such as imposed on the credulity of Pharaoh. See **MAGIC**.

2. *Lekh-aw-sheem'* (Heb. לִּהְטִים, *whispers*) is mentioned in Eccles. 10:11, and is a word especially used in the charming of serpents (Jer. 8:17, rendered "charmed").

3. *Naw-khash'* (Heb. נָחַשׁ, *to hiss*), the auguries sought by Baalim (Num. 24:1), supposed to allude generally to ophiomancy (divination by serpents).

4. *Kheh'-ber* (Heb. קִבְרָה, *society, spell*, Isa. 47:9, 12), binding by incantations, and means generally the process of acquiring power over a distant object or person.

These methods of imposture were forbidden in Scripture (Lev. 19:26; Isa. 47:9, etc.), but to eradicate the tendency seemed almost impossible (2 Kings 17:17; 2 Chron. 33:6) and it still flourished in the Christian era (Acts 13:6, 8; 8:8-11; Gal. 5:20; Rev. 9:21). See **MAGIC**.

**END OF THE WORLD.** See **ESCHATOLOGY**.

**ENDAMAGE.** See **GLOSSARY**.

**EN'-DOR** (Heb. עֵינֵי דֹרֶאֱ, *ane-dore'*, fountain of Dor), a town about four miles from the foot of Mount Tabor. At present a "wretched hamlet" on the north shoulder of Little Hermon. The numerous caves in the hillsides suggest a fit dwelling place for such persons as the witch to whom SAUL (q. v.) resorted (1 Sam. 28:7). See also Josh. 17:11; Psa. 83:10.

**E'NEAS.** See **ÆNEAS**.

**EN-EG'LAIM** (Heb. עֵינֵי עֲלָיִם, *ane eg-lah'-yim*, fountain of two calves), a place mentioned by Ezekiel (47:10) in the vision of holy waters, but which has not been found. Jerome says, "Engalim is at the beginning of the Dead Sea, where the Jordan enters it," and from this statement it has been conjectured that it is to be found in *Ain el-Feshkhah*, a spring at the north end of the coast.

**EN-GAN'NIM** (Heb. עֵינֵי גַנִּים, *ane gan-neem'*, fountain of gardens).

1. A city in Issachar (Josh. 19:21; "Anem," 1 Chron. 6:73) allotted to the Levites (Josh. 21:29), fifteen miles S. of Mount Tabor; the scene of Abaziah's escape from Jehu (2 Kings 9:27, "gar-

den house"); identified with modern Jenin, a large town of four thousand inhabitants.

2. A town in Judah (Josh. 15:34); location known.

**EN-GE'DI** (Heb. עֵינֵי גֵדִי, *ane geh'-dee*, fountain of the kid).

1. A town, called also the city of palm trees (Gen. 14:7; 2 Chron. 20:2). It was situated about thirty miles S. E. from Jerusalem, on the edge of the wilderness and on the west shore of the Dead Sea. It is full of rocks and caves (1 Sam. 23:29; Ezek. 47:10). The source of the fountain from which it derives its name is on the mountain side about six hundred feet above the sea.

It is called now 'Ain Jidy (*spring of the kid*). Smith (*Hist. Geog.*, p. 269, s. q.) describes it as a place of wonderful fertility, as most suitable for a refuge, though with insignificant caves. None of them was large enough to have been the scene of such a story as 1 Sam. 24. The strongholds of David (23:29; 24:22) must have lain by the way and the cave is described below them.

It was immediately after an assault upon the "Amorites, that dwelt in Hazezon-tamar," that the five Mesopotamian kings were attacked by the rulers of the plain of Sodom (Gen. 14:7; compare 2 Chron. 20:2). Saul was told that David was in the "wilderness of En-gedi;" and he took "thousand men and went to seek David and his men upon the rocks of the wild goats" (1 Sam. 24:1). At a later period En-gedi was the gathering place of the Moabites and Ammonites who went against Jerusalem and fell in the valley of Ben-hinnom (2 Chron. 20:2). The vineyards of En-gedi were celebrated by Solomon (Cant. 1:14), its palm by Josephus, and its palms by Pliny.

2. The "wilderness of En-gedi" (1 Sam. 24:1) is doubtless the wild region west of the Dead Sea, which must be traveled to reach its shores.

**ENGINE**, a term applied in Scripture exclusively to military affairs. See **ARMOR**; **GLOSSARY**.

**ENGRAVE** (Heb. פָּחַח, *paw-thakh'*, to open), to carve or grave on wood, gems, or stone; as *khaw-rawsh'* (Heb. פָּחַח, Exod. 28:11; 35:35; 38:24). See **HANDICRAFTS**, **JEWELRY**.

**EN-HAD'DAH** (Heb. עֵינֵי חֲדָה, *ane had-daw'*), a city on the border of Issachar (Josh. 19:21); according to Knobel either the place of Gilboa called *Judeideh*, or else *Beit-kad*, near Gilboa.

**EN-HAK'KORE** (Heb. עֵינֵי הַקּוֹרֵא, *ane hak-koray'*, fountain of the crier), a spring which burst forth at the cry of Samson (Judg. 15:19). It has been identified with Ayun Kara, near Beersheba.

**EN-HA'ZOR** (Heb. עֵינֵי חֲצוֹר, *ane ha-tsore'*, fountain of a village), one of the fortified cities in the inheritance of Naphtali, distinct from Hazor (Josh. 19:37). It has not yet been identified.

**ENLARGE.** See **GLOSSARY**.

**ENLIGHTEN** (Heb. אָרַר, *ore*, illumina), in every sense) means to give evidence of retreating strength (1 Sam. 14:27, 29; Job 33:30).



**Figurative.** It is used in this sense in Psa. 28 (Heb. נִגְהָה, *naw-gāh'*), and in Eph. 1:18; b. 6:4 (Gr. φοριζω, *fo-tid'-zo*).

**EN-MISHPAT** (Heb. מִשְׁפָּט, *ane mish-pot'*, *fountain of judgment*), the earlier name (En. 14:7) for KADESH (q. v.).

**ENMITY** (Heb. אִיְבָרָה, *ay-baw'*; Gr. ἐχθρα, *ekh-thrah*), deep-rooted hatred, irreconcilable hostility. God established perpetual enmity, not only between the serpent and the woman, but also between the human and the serpent race (Gen. 3:15). Friendship with the world (i. e., the corrupt part of it) is declared to be "enmity with God" (James 4:4), as being at variance with his plans for the promotion of righteousness (see 1 John 2:15, 16); also the carnal mind is *enmity against* God (Rom. 8:7, 8), opposed to his nature and will. The ceremonial law is called "enmity" (Eph. 2:15, 16), probably to the hostility between Jew and Gentile, and to Judaical limitations and antagonisms, and especially the alienation of both Jew and Gentile from God.

**ENOCH** (Heb. חֵנוֹךְ, *khan-oke'*, *initiated*), the name of two men, two others having their name as HANOKH (q. v.).

1. The eldest son of Cain, who called the city which he built after his name (Gen. 4:17, 18).

2. The son of Jared (Gen. 5:18) and father of Methuselah (5:21, sq.; Luke 3:37). After the birth of Methuselah, in his sixty-fifth year, he lived three hundred years. From his name, "the Inauguration," Ewald (*History of Israel*, i, p. 266) concludes that he "was a good spirit, who was inducted on any new or difficult undertaking," and, from the period of three hundred and sixty years assigned to his life, that "he became god of the new year." Though this conjecture has very little probability the number may have been not without influence on the later traditions which assigned to Enoch the discovery of the science of astronomy (McC. and S., *Cyc.*). After the birth of Methuselah it is said (Gen. 5:22-24) that Enoch "walked with God three hundred years, and was not; for God took him." As a reward of his sanctity he was transported into heaven without dying, and thus the doctrine of immortality was plainly taught under the old dispensation. In the Epistle to the Hebrews (11:5) the spring and issue of Enoch's life are clearly marked. Jude (vers. 14, 15) quotes from a prophecy of Enoch, but whether he derived his quotations from tradition or from writing is uncertain. The voice of early ecclesiastical tradition is almost unanimous in regarding Enoch and Elijah as "the witnesses" (Rev. 11:3).

3. The first city mentioned in Scripture (Gen. 2:15), built by Cain, east of Eden and in the land of Nod.

**ENOS** (Heb. אֶנֶשׁ, *en-ōsh'*, *a man*), the son of Adam and grandson of Adam (Gen. 5:6-11; Luke 3:38). He lived nine hundred and five years, and is remarkable on account of a singular expression respecting him in Gen. 4:26, "Then began men to call upon the name of the Lord." Two explanations are given of this passage. One is the mar-

ginal reading, "Then began men to call themselves *by the name of the Lord*," in order, it would seem, to distinguish themselves from those who were already idolaters and were termed children of men; the other, "Then men *profanely* called on the name of the Lord," intimating that at that period idolatry began to be practiced among men (McC. and S., *Cyc.*). In 1 Chron. 1:1 the name is Anglicized *Enosh*.

**ENOSH**, a more correct way of Anglicizing (1 Chron. 1:1) the name ENOS (q. v.).

"**ENQUIRE OF THE LORD**" is a phrase often met with in early Scripture history. Rebekah is represented as going "to enquire of the Lord" (Gen. 25:22). During Jethro's visit to Moses we find the lawgiver vindicating his judicial office in these words, "Because the people come unto me to enquire of the Lord," etc. (Exod. 18:15, 16). In the tribal war against the Benjamites "the children of Israel enquired diligently of the Lord" (Judg. 20:27). We read also of this being done in the times of Saul, David, and Samuel (1 Sam. 9:9; 10:22; 2 Sam. 2:1; 5:19, 23; 1 Chron. 14:10, 14). This longing of humanity for some material representation of divine direction and decision was responded to by Jehovah, who in different ways made known his counsel and guidance to those who "enquired" of him. This was done through the pillar of cloud, the shechinah, the urim and the thummim, and prophecy.

**EN-RIMMON** (Heb. רִמּוֹן, *ane rim-mone'*, *fountain of a pomegranate*), a place occupied by the descendants of Judah after the exile (Neh. 11:29), apparently the same with "Ain and Rimmon" (Josh. 15:32). It seems probable that they were so close together that in the course of time they grew into one.

**EN-RO'GEL** (Heb. רֹגֵל, *ane ro-gale'*, *fountain of the treaders*), the "foot fountain," also called the "fullers' fountain." Here the fullers cleansed their garments by treading them in the water of the spring (Joel 15:7; 18:16; 2 Sam. 17:17; 1 Kings 1:9). Thomson speaks of this as the well of Job, "Bir Eyub," or the well of Jeremiah, and just below the junction of the valley of Hinnom and that of Jehoshaphat, about five hundred and fifty feet lower than the top of Mount Zion. "But it has been proved to be the spring called by the natives 'the mother of steps' and by Christians the Virgin's Well" (Harper, *Bible and Mod. Dis.*). Conder (*Palestine*, p. 26) identifies En-rogel with the Virgin's Well, and thinks it the same as Bethesda.

**ENSAMPLE.** See **EXAMPLE**.

**EN-SHE'MESH** (Heb. שֶׁמֶשׁ, *ane sheh'-mesh*, *fountain of the sun*), a landmark between Judah and Benjamin (Josh. 15:7; 18:17), east of the Mount of Olives; said to be the only spring on the way to Jericho, now called *Ain-Haud*, or "well of the apostles."

**ENSIGN**, the rendering of three Hebrew words, also translated **BANNER** and **STANDARD**. "The distinction between these three Hebrew terms is sufficiently marked by their respective uses. Neither of them, however, expresses the

idea which 'standard' conveys to our minds, viz., a flag. The standards in use among the Hebrews probably resembled those of the Egyptians and



Egyptian Standards.

Assyrians—a figure or device of some kind elevated on a pole. (1) *Nace* (Heb. נֶסֶף). The notices of the *nace* or 'ensign' are most frequent; it consisted of some well-understood signal which was exhibited on the top of a pole from a bare mountain top (Isa. 13:2; 18:3). What the nature

**Figurative.** "It was customary to give a defeated party a banner as a token of protection and it was regarded as the surest pledge of fidelity. God's lifting or setting up an ensign (Isa. 11:12) is a most expressive figure, and imports peculiar presence, protection, and aid in leading and directing his people in the execution of his righteous will, and giving them comfort and peace in his service" (McC. & S., *Cyc.*, s. v.). See GLOSSARY.

**ENSUE.** See GLOSSARY.

**EN-TAP'PUAH** (Heb. עֵינַן תַּפּוּחַ, *ane to poo'-akh*, fountain of Tappuah), a spring near the city of TAPPUAH (q. v.), put for that place Josh. 17:7 (comp. v. 8).

**ENTREAT.** See GLOSSARY.

**ENVY** (Heb. כִּנְאוּה, *kin-aw'*; Gr. φθόνος, *phthon'-os*) is (1) that discontented and mortifying feeling which arises in the selfish heart in view of the superiority of another, nearly tantamount to jealousy (Psa. 37:1; 73:3; Prov. 24:1, 19; Pl. 1:15, etc.). (2) That malignant passion which seeks in another qualities which it covets and hates in their possessor (Prov. 27:4; Matt. 27:18; Rom. 1:29, etc.).

*Envy* is ill will, malice, spite (James 3:1). It is accompanied by every "evil work" (v. 1). It always desires and often strives to degrade others, not so much because it aspires after ele-



Deh-gel (Deh-gel).

of the signal was we have no means of stating. The important point to be observed is that the *nace* was an occasional signal and not a military standard. (2) The term *deh'-gel* (Heb. דֶּה־גֵּל) is used to describe the standards which were given to each of the four divisions of the Israelite army at the time of the Exodus (Num. 1:52; 2:2, sq.; 10:14, sq.). The character of the Hebrew military standards is quite a matter of conjecture; they probably resembled the Egyptian, which consisted of a sacred emblem, such as an animal, a boat, or the king's name" (Smith, *Bib. Diet.*, s. v.). (3) *Oth* (Heb. אוֹת), the standard of each tribe (Num. 2:2, sq.), different from the *deh'-gel*, the banner of three tribes together.

tion as because it delights in obscuring those who are more deserving. It is one of the most odious and detestable of vices.

**EP'EN'ETUS** (Gr. Ἐπαίνετος, *ep-a'-heetos*, *praised*), a Christian at Rome, greeted by Paul in Rom. 16:5 and designated as his beloved and the first fruit of Asia unto Christ.

**EP'APHRAS** (Gr. Ἐπαφρόδιτος, *ep-af'-ras*, probably a contraction of *Epaphroditus*), an eminent teacher in the Church at Colossae, denominated Paul "his dear fellow-servant" and "a faithful minister of Christ" (Col. 1:7; 4:12), A. D. 62. It has been inferred from Col. 1:7 ("As ye also learn of Epaphras") that he was the founder of the Colossian Church. Lardner thinks that the



cession respecting Epaphras in Col. 4:12, *ὁ ἐξ ὑμῶν* (one of you), is quite inconsistent with the supposition of his being the founder of the Church since the same phrase is applied to Onesimus, a cent convert. The words are probably intended to identify these individuals as fellow-townsmen of the Colossians. He was at this time with Paul in Rome, and is afterward mentioned in the epistle to Philemon (ver. 23), where Paul calls him *my fellow-prisoner*." The martyrologies make Epaphras to have been the first bishop of Colossæ and to have suffered martyrdom there.

**EPAPHRODITUS** (Gr. *Ἐπαφρόδιτος*, *ep-af-d'-ee-tos*, belonging to *Aphrodite*, or *Venus*), a messenger of the church of Philippi to the apostle Paul during his imprisonment at Rome, intrusted with their contributions for his support (Phil. 2:25; 4:18). Paul seems to have held him in high appreciation, calling him his brother, companion in labor, and fellow-soldier. While in Rome he

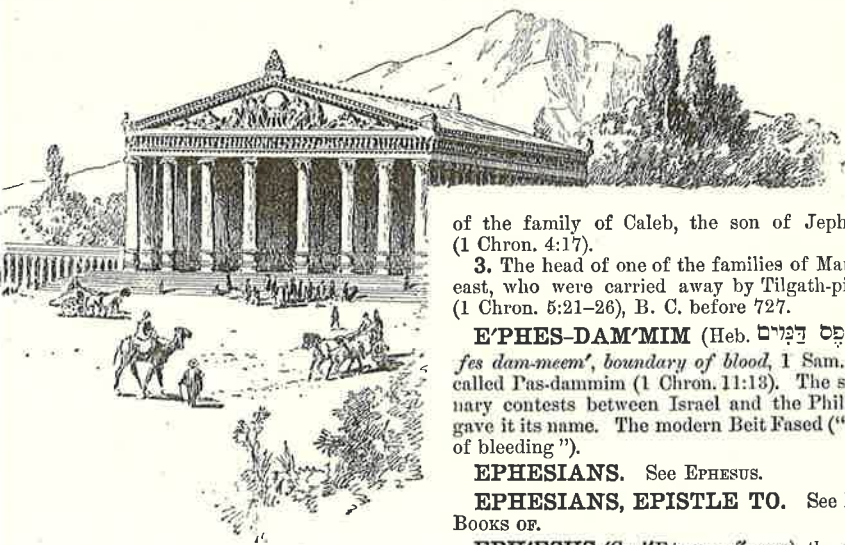
3. One of the sons of Jahdai, probably a descendant of one of the sons of the foregoing (1 Chron. 2:47).

**EPHAH** (Heb. *אֵפָה*, *ay-faw'*), a measure for grain. See METROLOGY, II.

**E'PHAI** (Heb. *עִרְפִּי*, *o-fah'ee*, *birdlike*), a Ne-tophathite, whose sons were among the "captains of the forces" left in Judah after the deportation to Babylon, and who submitted themselves to Gedaliah, the Babylonian governor (Jer. 40:8). They warned Gedaliah of the plots against him, but were disbelieved by him (vers. 13-16), and probably were massacred with him by Ishmael (41:2, 3), B. C. 588.

**E'PHER** (Heb. *עֶפֶר*, *ay'-fer*, *gazelle*).

1. The second named of the sons of Midian (Gen. 25:4; 1 Chron. 1:33), Abraham's son by Keturah.
2. An Israelite of the tribe of Judah, apparently



Temple of Diana at Ephesus (restoration).

contracted a dangerous illness, brought on by his ministering to the apostle (2:30). On his return to Philippi he was the bearer of the epistle to the church there. Grotius and some other critics conjecture that Epaphroditus was the same as Epaphras mentioned in the Epistle to the Colossians. But though the latter name may be a contraction of the former the fact that Epaphras was most probably in prison at the time sufficiently marks the distinction of the persons (Kitto).

**E'PHAH** (Heb. *עִפְרָה*, *ay-faw'*, *gloom*).

1. The first named of the five sons of Midian (Gen. 25:4; 1 Chron. 1:33). His descendants formed one of the tribes of the desert connected with the Midianites, Shebaites, and Ishmaelites (Isa. 60:6, 7), and had its seat on the east coast of the Elanitic Gulf.

2. A concubine of Caleb, the son of Hezron, of the tribe of Judah (1 Chron. 2:46).

of the family of Caleb, the son of Jephunneh (1 Chron. 4:17).

3. The head of one of the families of Manasseh east, who were carried away by Tilgath-pilneser (1 Chron. 5:21-26), B. C. before 727.

**E'PHES-DAM'MIM** (Heb. *בֵּית עֶפְרָיִם*, *eh'-fes dam-meem'*, *boundary of blood*, 1 Sam. 17:1), called Pas-dammim (1 Chron. 11:13). The sanguinary contests between Israel and the Philistines gave it its name. The modern Beit Fased ("house of bleeding").

**EPHESIANS.** See EPHEBUS.

**EPHESIANS, EPISTLE TO.** See BIBLE, BOOKS OF.

**EPH'ESUS** (Gr. *Ἔφεσος*, *ef'-es-os*), the capital of proconsular Asia, and an opulent city on the western coast of Asia Minor, located on the banks of the Cayster and about forty miles S. E. of Smyrna. Its harbor was ample.

1. **History.** It was colonized as early as the 11th century B. C. by Androclus, the son of the Athenian king, Codrus. The Persians, Macedonians, and the Romans each put it under subjection. In 262 A. D. it was destroyed by the Goths, and afterward never rose to its former glory.

2. **Religion.** The Ephesians worshipped the Asiatic goddess Diana (see GODS, FALSE), whose temple, one of the seven wonders of the world, made the city famous. The people, after the temple was destroyed by fire (B. C. 356), immediately rebuilt it. It is said that some of the magnificent columns are incorporated in the Church of St. Sophia.

There were many Jews in the city who were more or less influenced by Christianity (Acts 2:9; 6:9). Timothy was the bishop of the Church founded by St. Paul. To this Church Paul ad-

dressed one of his epistles. According to Eusebius St. John spent his last years in Ephesus. John opposed the doctrines of Nestorius, and Paul opposed the idolatry of those who made or worshiped shrines or practiced magic (19:13, sq.). His opposition resulted in a serious riot.

Several important councils were held in Ephesus, among which was the third ecumenical council (June 22-August 31, A. D. 431). A small Turkish town to-day represents the once noted city, which is called *Ayasuluk*.

**EPH'LAL** (Heb. **עֶפְרַל**, *ef-law'el*, judge), the son of Zabad, a descendant of Judah of the lineage of Sheshan (1 Chron. 2:37).

**EPHOD** (Heb. **עֶפֹד**, *ay-fode'*, an *ephod*), the father of Hanniel, the prince of the tribe of Manasseh, who was one of those appointed to divide the land among the tribes of Israel (Num. 34:23), B. C. before 1170.

**EPHOD** (Heb. **עֶפֹד**, *ay-fode'*, a *girdle*), the official garment prescribed for the high priest (q. v.), but afterward worn by ordinary priests (1 Sam. 22:18). Samuel wore a garment of this sort even when a boy (2:18) because he was set apart to a lifelong service before the Lord. David was girded with a white ephod when he brought the ark to Jerusalem (2 Sam. 6:14). Attention is called to some much disputed instances of the use of the term ephod:

1. In Isaiah (30:22) the Hebrew is rendered "the ornament of thy molten images of gold." Here it is evident that the word does not imply the image itself, but a part of it, answering to "covering" in the same verse.

2. Gideon's ephod. In Judg. 8:27 is the following: "And Gideon made an ephod, and put it in his city, even in Ophrah," etc. Some, and among them Ewald, think that this was an image set up for worship. Ewald calls it (*Hist. of Israel*, ii, p. 388) a "gilded household god, which, doubtless only in compliance with the custom of the time, he is said to have made out of the gold taken in the spoil, which was voluntarily cast into a general's mantle spread out to receive it. . . . It was at least Jehovah whom he and his followers worshiped in this image." According to Robertson (*Early Religion of Israel*, pp. 230-239), the ephod was not an image representing the national God of Israel, but "the dress of the priest; and as the priest wearing it gave forth utterances for the guidance of the people the superstition of the time may have supposed that from such a magnificent ephod, kept by a man like Gideon, who still desired that Jehovah should directly rule over Israel (8:23), guidance would be given in cases of difficulty."

3. Micah's ephod. In the story of Micah we read (Judg. chaps. 17, 18) that "the man Micah had an house of gods, and made an ephod, and teraphim, and consecrated one of his sons, who became his priest." Here also the ephod probably is nothing else than the priest's dress; and for the want of a better priest Micah set apart his son to wear the ephod and perform the priestly functions.

**EPH'PHATHA** (Gr. *ἐφφαθά*, *ef-fath-ah'*, be

*thou opened*), i. e., receive power of hearing, the ears of the deaf and the eyes of the blind being considered as closed (Mark 7:34).

**EPHRAIM** (Heb. **יִזְרְאֵל**, *ef-rah'-yim*, fruitful), the second son of Joseph by Asenath, daughter of Poti-pherah (Gen. 46:20), born during the seven years of plenty, B. C. about 1650.

**1. Personal History.** The first incident of Ephraim's history is the blessing of his grandfather, Jacob. Contrary to the intention of Joseph, Ephraim was preferred to Manasseh by Jacob, and upon him was conferred the birthright blessing (Gen. 48:17-19). Before Joseph's death Ephraim's family had reached the third generation (50:2) and it may have been about this time that the affray mentioned in 1 Chron. 7:21 occurred, where some of his sons were killed and when Ephraim named a son Beriah to perpetuate the memory of the disaster which had fallen on his house.

**2. The Tribe of Ephraim.** (1) **Numbers.** At the census in the wilderness of Sinai (Num. 1:33; 2:19) its numbers were forty thousand five hundred, ranking *tenth*, and had decreased to thirty-two thousand five hundred at the second census, ranking *eleventh*. (2) **Position.** During the march through the wilderness the position of the sons of Joseph and Benjamin was on the west of the tabernacle (Num. 2:18-24), and the prince of Ephraim was Elishama, the son of Ammihud (1:10). According to rabbinical authority the standard of Ephraim was a golden flag, on which the head of a cherub was depicted. The representative of Ephraim among the spies was the great hero, "Oshea, the son of Nun," whose name was changed by Moses to the more distinguished form (Joshua) in which it is familiar to us. (3) **Territory.** The boundaries of Ephraim are given in Josh. 16 (compare 1 Chron. 7:28, 29). We are not able to trace the boundary line very exactly. But Ephraim occupied the very center of Palestine, embracing an area of about forty miles in length from east to west and from six to twenty-five in breadth from north to south. It extended from the Mediterranean to the Jordan, having on the north the half tribe of Manasseh and on the south Benjamin and Judah (Josh. 16:5, etc.; 18:7, etc.; 1 Chron. 7:28, 29). The tribes of Ephraim and Manasseh were not first contented with the size of their allotted portions, and were told by Joshua to go boldly and expel the inhabitants of the adjacent mountain and woodland country and occupy it (Josh. 17:14-18). (4) **Subsequent history.** "The tabernacle was set up in Ephraim at Shiloh" (Josh. 18:1). By this circumstance the influence of the tribe was increased, and we find it bearing itself haughtily. We have an example of this in their remonstrance to Gideon after his first victory, which that leader deemed prudent to pacify by a flattering answer (Judg. 7:24, 25; 8:1-3). With Jephthah they were still more incensed because, as they said, he had not solicited their aid. Jephthah boldly attacked and defeated them (12:1-6). At first the Ephraimites did not submit to the authority of David (2 Sam. 2:8, 9), and though, after the death of Ish-bosheth, a large body of them went to Hebron to join David and that monarch could speak of Ephraim as the strength of his head, yet



alousy against Judah sometimes broke out (Chron. 12:30; Psa. 60:7; 2 Sam. 19:40-43). David and his ruler in Ephraim (1 Chron. 27:20) and Solomon his commissariat officer (1 Kings 4:8). Still the spirit and weight of the tribe were so great at Rehoboam found it necessary to repair to Hechem, a city within its borders, for his inauguration (1 Kings 12:1). And then, on his selfish refusal of their demands, the ten tribes revolted, and established a different mode of worship (ch. 12). After this Ephraim was the main support of the northern kingdom, which came to be designated by its name, and the reunion which with Judah was the hope of the prophets the fulfillment of Israel's glory (Isa. 7:2; 11:13; Jer. 37:15-22). After the captivity "children of Ephraim" dwelt in Jerusalem (1 Chron. 9:3; comp. Neh. 11).

**EPHRAIM, CITY OF.** In the wilderness is the town mentioned (John 11:54). It lay northeast of Jerusalem. Christ found refuge there when threatened with violence by the priests in consequence of raising Lazarus from the dead. Identified as *et Taiyibeh*.

**EPHRAIM, GATE OF.** This was one of the gates of Jerusalem, on the north side of the city (2 Kings 14:13; 2 Chron. 25:23).

**EPHRAIM, MOUNT OF,** called also by other names, as "mountains of Israel" (Josh. 21:1) and "mountains of Samaria" (Jer. 31:5, 6; Jos. 3:9). Joshua's burial place was among these mountains, at Timnath-heres, on the north side of the hill Gash (Judg. 2:9). The earliest name given to the central range of mountains in Samaria was *Mount Ephraim*, just as the whole fertile land of Judah was called *Mount Judah*.

**EPHRAIM, WOOD OF.** When David's army had advanced into the field against Israel (those who followed Absalom) a battle was fought in the wood of Ephraim" (2 Sam. 18:6). All circumstances connected with the battle indicate that it took place east of Jordan: Absalom had encamped in Gilead, and it is not stated that he had recrossed the Jordan; verse 3 ("that thou bring us out of the city") presupposes that the battle took place near Mahanaim; and after the victory the army returned to Mahanaim.

**EPHRAIMITE,** a descendant of the patriarch Ephraim (Josh. 16:10; Judg. 12:4, 5, 6); rendered EPHRATHITE (q. v.). The narrative Judges seems to indicate that the Ephraimites had a peculiar accent, or *patois*, similar to that which in later times caused "the speech" of the Irishmen to betray them at Jerusalem (Matt. 23:7).

**EPHRAIN** (Heb. עֶפְרַיִם, *ef-rone*), a city of Ephraim, which with its dependent hamlets Abijah and the army of Judah captured from Jeroboam (Chron. 18:19). C. V. Raumer and others identify Ephron or Ephraim both with Ophrah of Benjamin, which, it is conjectured, was situated near Beth-taiyibeh, to the east of Beth-el, and with the city of Ephraim (Keil, *Com.*, in loc.).

**EPH'RATAH, or EPH'RATH** (Heb. עֶפְרַת, *ef-raw'-thaw*, *fruitfulness, fruitful*).

The second wife of Caleb, the son of Ezron,

mother of Hur (1 Chron. 2:19) and grandmother of Caleb, the spy (ver. 50; 4:4), B. C. probably 1260.

**2.** The ancient name of Beth-lehem in Judah (Gen. 35:16, 19; 48:7), both which passages distinctly prove that it was called Ephrath or Ephratah in Jacob's time. The meaning of the passage, "Lo, we heard of it at Ephrath" (Psa. 132:6), is much disputed. The most obvious reference is to *Beth-lehem*, which is elsewhere known by that name.

**EPH'RATHITE** (Heb. עֶפְרַתִּי, *ef-rawth-ee'*).

1. An inhabitant of Bethlehem (Ruth 1:2).

2. An Ephraimite (1 Sam. 1:1; 1 Kings 11:26).

**EPHRON** (Heb. עֶפְרוֹן, *ef-rone'*, perhaps *fawnlike*).

1. The son of Zohar, a Hittite; the owner of a field which lay facing Mamre, or Hebron, and of the cave contained therein, which Abraham bought from him for four hundred shekels of silver (Gen. 23:8-17; 25:9; 49:29; 30; 50:13). B. C. perhaps about 2200. By Josephus (*Ant.*, i, 14) the name is *Ephraim*, and the purchase money forty shekels.

2. A mountain the "cities" of which formed one of the landmarks on the north boundary of the tribe of Judah (Josh. 15:9). It was probably the steep and lofty mountain ridge on the west side of the Terebinth valley (Wady *Beit Hanina*).

**EPICURE'ANS, THE,** (Gr. Ἐπικουρείους, *ep-ee-koo'-ri-oi-s*), derived their name from Epicurus (342-271 B. C.), a philosopher of Attic descent, whose "Garden" at Athens rivaled in popularity the "Porch" and the "Academy." The doctrines of Epicurus found wide acceptance in Asia Minor and Alexandria, and they gained a brilliant advocate at Rome in Lucretius (95-50 B. C.). The object of Epicurus was to find in philosophy a practical guide to happiness. True pleasure and not absolute truth was the end at which he aimed; experience and not reason the test on which he relied. It is obvious that a system thus framed would degenerate by a natural descent into mere materialism; and in this form Epicureism was the popular philosophy at the beginning of the Christian era (comp. Diog., L. x, 5, 9). When St. Paul addressed "Epicureans and Stoics" (Acts 17:18) at Athens the philosophy of life was practically reduced to the teaching of those two antagonistic schools (Smith).

**EPISTLE** (Gr. ἐπιστολή, *ep-is-tol-ay'*, a *written message*), the term employed to designate twenty-one out of twenty-seven of the writings of the New Testament, while Luke and the Acts are both prefaced by an epistle to Theophilus, a friend of the evangelist. They are known as *Paul's Epistles* and the *Catholic or General Epistles*.

1. *Paul's Epistles* number fourteen (if we include Hebrews), arranged in the New Testament not in the order of time as to their composition, but rather according to the rank of the places to which they were sent. It is not known by whom they were thus arranged. His letters were, as a rule, written by an amanuensis under his dictation, after which he added a few words in his own hand at the close. The epistles to Timothy and Titus are called pastoral epistles, from their being pastoral instructions from a pastor to a pastor.

2. The **Catholic** or **General Epistles** were so called because they were not addressed to any particular church or individual, but to Christians in general. Of these three were written by John, two by Peter, and one each by James and Jude. This division is strictly accurate, for 1 Peter and 2 and 3 John, although addressed to particular persons, have little in them that is properly local and personal. See **BIBLE, BOOKS OF**.

**EPISTLES, SPURIOUS.** Many of these are lost, but several are extant, of which the following are the principal:

1. The *Epistle of Paul to the Laodiceans*. Marcion received as genuine an "Epistle of Paul to the Laodiceans," early in the 2d century, but it is doubtful whether it is the one now extant in the Latin language. The original epistle was probably a forgery founded on Col. 4:16, "And when this epistle is read among you, cause that it be read also in the church of the Laodiceans, and that ye likewise read the epistle from Laodicea." Some have endeavored to identify it with a genuine epistle; Grotius thinks it to be the Epistle to the Ephesians; Theophylact that it is 1 Timothy; others hold it to be 1 John, Philemon, etc.

2. *Third Epistle of Paul to the Corinthians*. Calvin, Louis Cappell, and others think that Paul wrote many other epistles besides those now known, basing their opinion on 1 Cor. 5:9. There is still extant, in the Armenian language, an epistle from the Corinthians to Paul, together with the apostle's reply. This epistle is quoted as Paul's by St. Gregory the Illuminator in the 3d century.

3. The *Epistle of Peter to James* is a very ancient forgery. Origen says that it was not to be reckoned among the ecclesiastical books, and that it was not written by Peter or any other inspired person. It is thought to be a forgery of some Ebionite in the beginning of the 2d century.

4. The *Epistles of Paul and Seneca* consist of eight long letters from the philosopher Seneca to the apostle Paul, with six from the latter to Seneca. Their antiquity is doubted. They are mentioned by St. Jerome and Augustine, and are generally rejected as spurious.

5. The *Epistle of Lentulus* to the Roman Senate, giving a description of the person of Christ, and some pretended epistles of the Virgin Mary, are generally rejected. See **BIBLE**.

**EPOCH**, a point of time distinguished by some remarkable event, and from which succeeding years are numbered. See **ERA**.

**EQUAL**. See **GLOSSARY**.

**ER** (Heb. עֵר, *ayr*, watchful).

1. The eldest son of the patriarch Judah by Bath-shuah (daughter of Shuah), a Canaanitess (Gen. 38:2, 3), B. C. about 1640. "Er was wicked in the sight of the Lord; and the Lord slew him" (ver. 7; Num. 26:19). It does not appear what the nature of his sin was; but, from his Canaanitish birth on his mother's side, it was probably connected with the abominable idolatries of Canaan (Smith).

2. The son of Shelah and grandson of Judah (1 Chron. 4:21).

3. The son of Jose and father of Elmodam, in

the ancestry of Joseph, the husband of Mary (Luke 3:28).

**ERA**, a period during which years are numbered and dates are reckoned from some historical event.

1. **Jewish**. The ancient Jews used several eras in their computations: 1. From Gen. 1 and 8:13 it appears that they reckoned from the lives of the patriarchs or other illustrious sons; 2. From their Exode from Egypt (Ex. 19:1; Num. 1:1; 83:38); 3. From the building the temple (1 Kings 9:10; 2 Chron. 8:1), and reigns of the kings of Judah and Israel; 4. From the Babylonian captivity (Ezek. 1:1; 33:21; 40:2), and the dedication of the second temple; 5. From the Seleucidae, dating from the occupation of the Jews by Seleucus Nicator (312 B. C.); 6. From the time when their princes began to reign (1 Kings 15:1; Isa. 36:1; Jer. 1:2, 3; also Matt. 2:1; Luke 1:5; 3:1); 7. Since the compilation of the Talmud the Jews have reckoned their years from the creation of the world, which they fix at B. C. 3760.

2. **Ancient Heathen**. 1. The First Olympiad, placed in the year of the world 3228, and B. C. 776; 2. The taking of Troy by the Greeks, 3000 of the world 2820 and B. C. 1884; 3. The voyage undertaken for the possession of the golden fleece, 2700 of the world 2760; 4. Foundation of Rome, 2500 of the world 2500; 5. Era of Nabonassar, 1777 of the world 1777; 6. Era of Alexander the Great, or his victory over Darius, B. C. 330; 7. Julian's era, dating from the reform of the calendar by Julius Caesar, B. C. 45, Jan. 1; 8. Era of Diocletian, dating from the beginning of the first Egyptian year of the accession of that emperor, A. D. 284, Aug. 29; 9. Among the Mohammedans, the Hegira, A. D. 622; 10. Among the modern Persians, the Era of Yezdegird III, A. D. 632, June 16.

3. **Christian**. For a long time the Christians had no era of their own, but followed those in common use in the different countries: In the western part of the Roman empire the *Consular Era* was used until the 6th century after Christ. The *Era of Diocletian*, called by the Christians the "Era of Martyrs" (*Era Martyrum*) because of persecutions in his reign, still used by Abyssinians and Copts. The *Era of the Armenians*, when the Armenians, at the council of Tybe, separated from the main body of the Eastern Church by rejecting the council of Chalcedon, A. D. 552. The *Era of Constantinople*, or *Byzantine Era*, begins with the creation of the world, which it fixes at B. C. 5508. The *Vulgar or Christian Era*, beginning with the birth of Christ, is the ordinary count of years in the Christian countries. This era was invented in the 6th century by Dionysius Exiguus, who supposed that Christ was born December 25, A. D. 1, a date now universally considered to be at least three years too late. Several centuries the year was begun on March the day of annunciation. In the 11th century the Dionysian Era was adopted by the popes, and has since been in universal use in the Western Church. See **CHRONOLOGY**.

**ER'AN** (Heb. עֵרָן, *ay-rawn'*, watchful), son of Shuthelah (eldest son of Ephraim) and head of the family of the Eranites (Num. 26:36).



**ERANITES**, descendants of Eran (Num. 36).

**ERASTUS** (Gr. *Ἐραστος*, *er'-as-tos*, *beloved*), Corinthian and one of Paul's disciples, whose citations he sends from Corinth to the Church of Rome as those of "the chamberlain of the city" (Rom. 16:23). The word so rendered (*οἰκονόμος*, lg. *arcarius*) denotes the city *treasurer* (or *ward*), an officer of great dignity in ancient times (Josephus, *Ant.*, vii, 8, 2); so that the commission of such a man to the faith of the Gospel is a proof of the wonderful success of the apostles' labors in that city. We find Erastus with Paul at Ephesus as one of his attendants or deacons, whence he was sent along with Timothy into Macedonia, while the apostle himself remained in Asia (Acts 19:22). They were both with the apostle at Corinth when he wrote, as above, from that city to the Romans; at a subsequent period Erastus was still at Corinth (2 Tim. 4:20), which would seem to have been the usual place of his abode.

**ERRECH** (Heb. *עֲרֵךְ*, *eh'-rek*, *length*, or *Moon-land*), a city of Nimrod (Gen. 10:10) lying on the west bank of the Euphrates. The burying place of the Assyrian kings. It is not said that Nimrod died at this and other cities in the plain of Shinar, but that he established his power over them, which indicates their antiquity, they having been of earlier and earlier period.

**ERRE** (Heb. *עֲרֵי*, *ay-ree'*, *watching*), the fifth son of the patriarch Gad (Gen. 46:16) and ancestor of the Ervites (Num. 26:16).

**ERRITE**, a patronymic designation (Num. 16) of the descendants of the Gadite ERRE (q. v.).

**ERR**. See GLOSSARY.

**ESA'IAS** (Gr. *Ἡσαίας*, *hay-sah-ee'-as*), the Greek form of Isaiah, constantly used in the New Testament.

**ESAR-HAD'DON** (Heb. *אֶסַר-חַדְדֹן*, *ay-sar'-had-dohn*, *gift of fire*), one of the greatest monarchs and most successful warriors of Assyria, son of Sennacherib, whom he succeeded on the Assyrian throne; reigned 681-668 B. C. The name of Esar-haddon is in Assyrian *Asshur-akhi-lim*, i. e., "Asshur has given a brother;" he was therefore probably the second son born to Sennacherib.

**1. Sources of Information.** Of his reign we now have abundant historical material, from which the chief events in their proper order, as well as the general policy of the kingdom, may be readily ascertained. His chief inscriptions consist of a prism with more than three hundred lines of text, now in the British Museum; several smaller duplicates of the same; a beautiful black basalt block; a number of small tablets now badly broken, and a large stone stele found at Singali, in Northern Syria. The last named is in the Royal Museum at Berlin. These texts have been collected and published by Budge, Harper, Schrader, Meekler, Rogers, and others; from their work the following sketch of his reign is made out.

**2. Coming to Throne.** When Sennacherib died at Nineveh Esar-haddon was in command of the Assyrian army in Western Armenia. Though he was not the eldest son, and therefore not leg-

ally his father's successor, he was the favorite son, and his father had provided by will that he should be the next king of Assyria. He well knew that his succession would be contended, and opposed even by arms. He therefore set out for Nineveh by forced marches. On his way he was met by his brother's army, which he promptly defeated, and was thus able to ascend the throne without serious opposition.

**3. Rebuilds Babylon.** The attention of Esar-haddon, after his ascension to the throne, was first directed to Babylonia. His father Sennacherib had attempted to end the long series of difficulties with Babylonia by utterly destroying the queenly city (see SENNACHERIB). This had been an unhappy blunder. The city was indeed gone, but its rebellious inhabitants still lived and were only embittered in their opposition to the Assyrian supremacy. Esar-haddon rebuilt the royal city in yet greater magnificence than before, and returned the gods and images which had been removed by his father. This master stroke of policy knit to him the hearts of the people of Babylonia, and made possible a unifying of the empire before the beginning of further conquest and imperial extension.

**4. Western Campaign.** In the fourth year of his reign Esar-haddon turned his attention to the west. He marched into Phœnicia and captured the wealthy commercial city of Sidon and executed its king, Abdi-Milkuti. He built another city near by, peopled it with captives, and set a governor of Assyrian origin over it. By this move he designed to place in Assyrian hands the commerce which had been controlled by the Phœnicians in Sidon. The plan failed at this time and the commerce went to Tyre, another Phœnician city. Though not successful in his commercial plans, the military results of the campaign were great. All Palestine submitted to him and sent presents. He enumerates ten kings of Cyprus and twelve kings of Syria and Palestine who paid tribute to him. Among the latter appears Manasseh, king of Judah.

**5. Repelling Invasions.** In 678 the great empire was itself seriously threatened, and Esar-haddon was compelled to change his offensive tactics into defensive. He had designs upon Egypt, but was compelled to withdraw his troops and prepare to defend even Assyria itself. A vast horde of barbarians from southern Russia had crossed the Caucasus Mountains, and passed over the territory of Armenia. They are known to us as the Cimmerians, and are by many considered to be the people known in the Old Testament under the name of Gomer (Gen. 10:2). Their leader was Teuspa, a Mannæan chief. Esar-haddon drove back the invaders from Assyria and diverted them into Asia Minor. In reality the movement of this people was not an organized invasion of Assyria for purposes of conquest, but rather a migration of people seeking new homes. They settled in Asia Minor and there built up kingdoms which later became a menace to Assyria. But they gave no further trouble in the reign of Esar-haddon.

**6. Arabian Campaign.** Immediately after these troubles Esar-haddon's empire was similarly threatened on the south by the nomad tribes of

Arabia. He organized afresh his now veteran troops and plunged into the heart of Arabia. No such feat had ever before been attempted. He had to cross trackless wastes and waterless deserts. The Arabians felt secure in their almost isolated country, and the unconquered men of the desert believed they could ravage when and where they chose. Their fancied security was madness. Esar-haddon appeared among them and drove them before him with savage slaughter. The march was phenomenal. Its results may even yet be considered remarkable when it is remembered that Turkey is not now able to control these same Arabs. They also, like the Cimmerians, gave no further trouble to Assyria.

**7. Against Egypt.** With all dangers from the Cimmerians and the Arabians set aside, and with a clear course through Syria made possible by the reduction of Sidon and the submission of all the kings and petty princes of Palestine, Esar-haddon was now free to undertake afresh his campaigns against the land of Egypt. In 673 he invaded the land and fought a battle on the 5th of the month Adar. From this brief campaign no results of consequence were achieved. In 670 he again invaded Egypt, and this time with resistless force. The first battle was fought on the 3d day of Tammuz (June-July) at Ishupri and was an Assyrian victory. The Assyrians pushed on into the land and again met the Egyptians in battle on the 16th of the same month, and were again victorious. The last stand of the Egyptians was made on the 18th, and on the 22d Memphis fell into the hands of the Assyrians. The king of Egypt at this time was Tirhakah, an Ethiopian in origin, who had been an ally of King Hezekiah, of Judah, in the campaign of defense against Sennacherib (2 Kings 19:9; see art. SENNACHERIB). Tirhakah fled to his old home, but his harem with his sons and nephews were captured. Memphis was plundered and destroyed that the Egyptians might not have a place for rallying and a base of supplies. Without further successful resistance Esar-haddon marched the whole length of Egypt to the Nubian border, plundering, subduing, and destroying. From the temples alone he caused fifty-five royal statues to be transported to Assyria, and magnificent trophies they were. Egypt was then divided into twenty-two provinces, over each of which a native-born Egyptian was set as ruler. These were, however, intended to be mere puppets in the hands of the Assyrian officers who were nominally under their control. The chief cities in each province were renamed with Assyrian words. The completeness of the overthrow is also signified by the adoption of Assyrian names by Egyptians, among whom Necho, king of Sais, is a conspicuous example. He had his sons provided with Assyrian and not native names. After this Esar-haddon adopted the title of "king of Egypt," which no previous Assyrian king had ever borne.

**8. Death.** He was, however, not left in undisturbed possession of his vast kingdom. There were internal troubles, and further uprisings in Egypt which necessitated another invasion of the Nile country. This was his last expedition. He died while engaged in it, on the 10th day of Marcheswan (October-November), 668 B. C. He

seems to have foreseen his death, either because he was old or in ill-health, for before starting this journey he had a great royal assembly at Nineveh, where he named his son Asshurbanipal as his successor and his son Shamashshumukin king of Babylon, subject to Asshurbanipal.

Esar-haddon was scarcely less famous as a builder than as a warrior. His rebuilding of Babylon has already been mentioned. Besides this he erected a magnificent palace at Nineveh. The site was used for a palace before his time, but the new building far surpassed the old. The kings of Palestine, Syria, Cyprus, as well as the subordinate princes along the upper Euphrates, all were forced to send to it contributions of wood and stone. The approaches to it were decorated by colossal winged bulls, and the exterior as well as the interior was beautifully adorned by rare and even precious stones. He also erected temples in various parts of his dominion, notably at Accad as well as in Assyria proper.

Esar-haddon was certainly one of the great kings of Assyria. The virtues and energies of the Sargonides were well represented in him. The king of Assyria had carried so far the borders of the empire. His legacy to his son was an unprovided, relatively peaceful, and almost resistless empire—the first power of the world.

LITERATURE.—Smith, George, *History of Assyria*, revised by A. H. Sayce, London, 1895; Winckler, *Geschichte Babyloniens und Assyriens*, Leipzig, 1892.—R. W. R.

**ESAU.—1. Name and Family.** (Heb. *Esau*, *ay-saw*, 'hairy', Gen. 25:25.) His surname, *Edy*, was given him from the red pottage (25:30). The eldest son of Isaac by Rebekah, and twin brother of Jacob.

**2. Personal History.** We have no account of the early life of Esau beyond an incident two connected with his birth (Gen. 25:22-23). B. C. about 2173. As he grew up Esau became "a cunning hunter, a man of the field." He was in fact, a thorough "son of the desert," who liked to roam free as the wind of heaven, and who was impatient at the restraints of civilized settled life. Still his father loved him, and not the less for the savory venison the son brought him (25:28). (1) **Sells his birthright.** Coming one day from the chase hungry and longing for food he saw Jacob enjoying a dish of pottage. He prayed Jacob to share his meal with him. Jacob set a price upon the food, even the birthright of his brother. This was, indeed, a large demand for the birthright secured to its possessor immunities and privileges of high value—the headship of the tribe, both spiritual and temporal, and possession of the great bulk of the family property, and carried with it the covenant blessing (Gen. 27:28, 29, 36; Heb. 12:16, 17). Urged by hunger, however, Esau acceded to Jacob's demand, secured the food, and "despised his birthright" (Gen. 25:29-34). (2) **Marries.** At the age of forty years Esau married two wives in close succession. These were both Canaanites, and, on account of their origin, were not acceptable to Isaac and Rebekah. The latter was especially grieved. "I am weary," she said (Gen. 27:46) "of my life."



use of the daughters of Heth." (1) His first wife was Adah, the daughter of Elon the Hittite (36:2), called Bashemath in 26:34. (2) His second wife was Aholibamah, the daughter of Zohar, as all the accounts agree, except that in Gen. 34, where by some error or variation of names she is called Judith, the daughter of Beeri the Hittite. (3) Esau's third wife, taken from his kindred, was Bashemath (otherwise called Bashemath, 28:9), sister of Nebajoth and daughter of Ishmael (36:3). (3) **Loses his father's blessing.** When Isaac was grown old and feeble he wished, with the consciousness of approaching death, to give his blessing to his elder son. Without regard to words which were spoken by God with reference to the children before their birth, and without giving any notice of Esau's frivolous barter of his birthright and his ungodly connection with the Canaanites, Isaac maintained his preference for Esau. He commanded him to hunt game and prepare him a savory dish that he might eat and bless him. Esau sought to frustrate this plan, desiring to secure the inheritance for Jacob. Jacob successfully simulated Esau and secured the desired blessing, but had scarcely done so when Esau repented. When told that his brother had secured the prize he cried out, "Bless me, even me also, O my father!" Urging this entreaty again and again, even with tears, Isaac at length said to Esau: "Behold thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; and by thy sword shalt thou live, and shalt serve a foreigner: and it shall come to pass when thou shalt have the dominion, that thou shalt break the yoke from off thy neck." Thus deprived of his birthright by virtue of the irrevocable blessing, Isaac hated his brother and vowed vengeance. But he said to himself, "The days of mourning for my father are at hand; then will I bless my brother Jacob." When Esau heard that his father had commanded Jacob to take a wife from the daughters of his kinsman Laban he also repented to try whether by a new alliance he could appease his parents. He accordingly married his cousin Mahalath, the daughter of Ishmael (Gen. 26:34). (4) **Removes to Mount Seir.** Esau probably removed soon after this to Mount Seir, still retaining, however, some interest in his father's property in southern Palestine. It is probable that his own habits and the idolatrous practices of his wives and rising family continued to excite and even increase the anger of his parents; and he, consequently, considered it more prudent to remove his household to a distance (Gen. 32:3). **Reconciled to Jacob.** Esau was residing at Mount Seir when Jacob returned from Padan-aram. Jacob, fearing lest Esau should desire to take revenge for former injuries, sent messengers in advance, if possible, to appease his wrath. In reply to his conciliatory message Esau came to meet him with four hundred armed men. "Jacob was greatly alarmed and distressed." What must have been his surprise, when they neared each other, to see Esau coming with extended arms to greet and embrace him! Esau "fell on his neck and kissed him, and wept." Jacob had prepared a present for Esau, which the latter at first refused to take, but was afterward accepted. Esau's offer to march with

Jacob as a guard was declined, and Esau returned to Mount Seir (Gen. 32:3-33:16). (6) **Later history.** It does not appear that the two brothers met again until the death of their father. Mutual interest and fear constrained them to act honestly, and even generously, toward each other at this solemn interview. They united in laying the body of Isaac in the cave of Machpelah (Gen. 35:29). Then "Esau took all his cattle, and all his substance, which he had got in the land of Canaan"—such, doubtless, as his father, with Jacob's consent, had assigned to him—"and went into the country from the face of his brother Jacob" (36:6). Esau is once more presented to us (36:43) in a genealogical table, in which a long line of illustrious descendants is referred to "Esau, the father of the Edomites."

**3. Character.** "Esau, the shaggy red-haired huntsman, the man of the field, with his arrows, his quiver, and his bow, coming in weary from the chase, caught, as with the levity and eagerness of a child, by the sight of the lentil soup—"Feed me, I pray thee, with the "red, red" pottage"—yet so full of generous impulse, so affectionate toward his aged father, so forgiving toward his brother, so open-handed, so chivalrous: who has not at times felt his heart warm toward the poor, rejected Esau and been tempted to join with him as he cries with 'a great and exceeding bitter cry,' 'Bless me, even me also, O my father?' In the Jewish history what a foreshadowing of the future! We may even venture to trace in the wayward chieftain of Edom the likeness of the fickle, uncertain Edomite, now allied, now hostile to the seed of promise. 'A turbulent and unruly race,' so Josephus describes the Idumeans of his day; 'always hovering on the verge of revolution, always rejoicing in changes, roused to arms by the slightest motion of flattery, rushing to battle as if they were going to a feast' (Stanley).

**NOTE.—(1) Esau a profane person.** The apostle in Hebrews (12:16) mentions Esau as a "profane person." This probably means that Esau was a sensualist, who, for a moment's gratification, sold his birthright. He is, therefore, marked as the pattern of those who sacrifice eternity for the pleasure of an hour. "The justice of this judgment appears from considering what the birthright was which he sold at such a price. Esau was, by right of birth, the head of the family, its prophet, priest, and king; and no man can renounce such privileges, except as a sacrifice required by God, without despising God, who gave them. But more than this, he was the head of the chosen family; on him devolved the blessing of Abraham, that 'in his seed all the families of the earth should be blessed'; and, in despising his birthright, he put himself out of the sacred family, and so became a 'profane person'" (Smith, *Old Testament History*). (2) *No place for repentance.* We do not suppose that Esau sought a change of heart and mind in himself, and that a careful seeking with tears, and yet did not find a place for it. What Esau did seek—the thing which he manifestly did labor after—was a change of mind in Isaac so that he should confer temporary blessings on him, which Isaac, in a degree, did; but no change of mind took place in reference to the spiritual blessing.

**ESCHATOLOGY**, from Gr. *ἔσχατος*, *es'-khat-os*, applied to time, "last." Hence this is the term employed to designate that department of theology which treats of the events and realities of the last times, principally the second coming of Christ, the resurrection of the dead, the final judgment, and the consummation of all things. Death and the



intermediate state do not belong strictly to this department, though closely related to it.

Every form of religion that has attained to any degree of development has its eschatological doctrine. Of Christian eschatology, to which we confine our attention, it is important to observe:

1. The Christian doctrine of the Last Times or Last Things is and must be exclusively scriptural. Science and philosophy can avail us nothing here. Of these great things of the future we can have at present no knowledge, except from the infallible word of God. And we depend chiefly upon the predictions of Christ and his apostles.

2. The knowledge thus given is clear only upon certain points of vital interest. Many matters to which we may turn with eager inquiry are purposely left in deepest obscurity. What has been well named "the disciplinary reserve of prophecy" is found here in large measure.

Thus while Christ declared plainly and more than once his purpose to come again to judge the world, and the apostles frequently reiterated his predictions, the time of his coming is left beyond all human calculation. Likewise, it is impossible to ascertain from the Scriptures the precise order of events that must precede his coming (see Matt. 24; 25:31-46; Acts 1:7; 17:31; 2 Pet. 3:10-13, et al.). Also the resurrection of the dead is plainly taught; but the character of the resurrection body is the subject of much fruitless speculation. Heaven and hell are to be the future and eternal portions respectively of the righteous and the wicked; but most questions of detail are left unanswered. And thus with regard to all the separate topics belonging to this part of Christian doctrine. Thus, as has been well said, "prophetic theology can hardly be dogmatic."

3. The truly reverent and proper way of dealing with eschatological questions is that which, on the one hand, accepts and recognizes the great importance of such revelations concerning the future as God has seen fit to give us, and, on the other hand, refrains from the endeavor to supplement these revelations by fanciful conjecture or imagination.

For fuller discussion see CHRIST, COMING OF; RESURRECTION; JUDGMENT, FINAL; END OF THE WORLD; HEAVEN; HELL; MILLENNIUM.

LITERATURE.—Works on systematic theology, as Hodge, *Systematic Theology*; Dorner, *System of Christian Doctrine*; Pope, *Compendium of Christian Theology*; Van Oosterzee, *Dogmatics*. The monographs upon separate topics are very numerous.—E. McC.

**ESCHEW.** See GLOSSARY.

**ESDRAEL'ON, PLAIN OF** (Gr. *Εσδραελών*, *es-dray-lon'*, Judith 1:8; 7:3), was that which united the Jordan valley with the maritime plain, along the Mediterranean, and separated the mountain ranges of Carmel and Samaria from those of Galilee. Its western portion was known as the PLAIN OF MEGIDDO (q. v.), while its eastern slope was called the VALE OF JEZREEL (q. v.). Two things are worthy of special notice in the plain of Esdraelon: its wonderful richness and its desolation. If we except the eastern branches, there is not a single inhabited village on its whole surface and not one sixth of its surface is cultivated.

It is dotted with places of great historic and sacred interest, which are treated under their several names. On the east we have Endor, Na'an and Shunem, ranged around the base of the "1 of Moreh;" Beth-shean, in the center of the plain where the "valley of Jezreel" opens toward Jordan; Gilboa, with the "well of Harod" and the ruins of Jezreel at its western base. On the south are Engannim, Taanach, and Megiddo. On the west apex, on the overhanging brow of Carmel, the scene of Elijah's sacrifice; while close by runs the Kishon, on whose banks the false prophets Baal were slain. On the north are Nazareth and Tabor. The modern Syrians call Esdraelon *Mizab-amer*, "the Plain of the Son of Amer" (Smith, *Hist. Geog.*, chap. 19; McC. and S., *Cy*).

**E'SEK** (Heb. *עֵשֶׂק*, *ay-sek'*, contention), one of the three wells dug by Isaac's herdsmen in the valley of Gerar, and so named because the herdsmen of Gerar disputed concerning its possession (Gen. 26:20).

**ESH'BAAL, or ESH-BA'AL** (Heb. *עֵשְׁבַאֵל*, *esh-bak'-al*, man of Baal), the fourth son of King Saul (1 Chron. 8:33; 9:39). He is doubtless the same person as *Ish-bosheth* (1 Sam. 31:2, compare with 2 Sam. 2:8), since it was the practice to change the obnoxious name of Baal into Bosheth or Besheth, as in the case of Jerubbesheth into Jerubbaal and (in this very genealogy) of Mephobosheth for Meribbaal.

**ESH'BAN** (Heb. *עֵשֶׁבַן*, *esh-bawn'*, vigor), the second named of the four sons of Dishon, Horite (Gen. 36:26; 1 Chron. 1:41).

**ESH'COL** (Heb. *עֵשֶׁל*, *esh-kole'*, a bunch, cluster).

1. A young Amoritish chieftain, who, with his brothers, Aner and Mamre, being in alliance with Abraham, joined him in the recovery of the land from the hands of Chedorlaomer and his confederates (Gen. 14:13, 24), B. C. about 2250.

2. The valley in the neighborhood of Hebron in which the spies found large grapes (Num. 13:23, 24). The valley probably took its name from the distinguished Amorite above mentioned.

**ESH'EAN** (Heb. *עֵשֶׂאן*, *esh-awn'*, support), the third named of a group of nine towns in the country round Hebron in Judah (Josh. 15:52). As the LXX reading is *Σομά*, *So-mah'*, Knobel conjectures that Eshcan is a corrupt reading for *Shimna* (1 Chron. 2:42) and connects it with the ruins of *Simia*, south of Dauneh (K. and D., *Com.*).

**E'SHEK** (Heb. *עֵשֶׁק*, *ay-shek'*, oppression), brother of Azel, a Benjamite, one of the late descendants of King Saul; the father of Ulam, founder of a large and noted family of archers (1 Chron. 8:39).

**ESH'KALONITE** (Heb. *עֵשְׁכֶלֹנִי*, *esh-kaloni'*), the patril designation (Josh. 13:3) of an inhabitant of ASHEKELON (q. v.).

**ESH'TAOL** (Heb. *עֵשְׁתָּאֹל*, *esh-taw-ole'*), town in the northern part of the hilly region, at first assigned to Judah (Josh. 15:33), but afterward to Dan (19:41). Samson was born at or near Esh-taol (Judg. 13:24, 25; 16:31). From Esh-taol' and



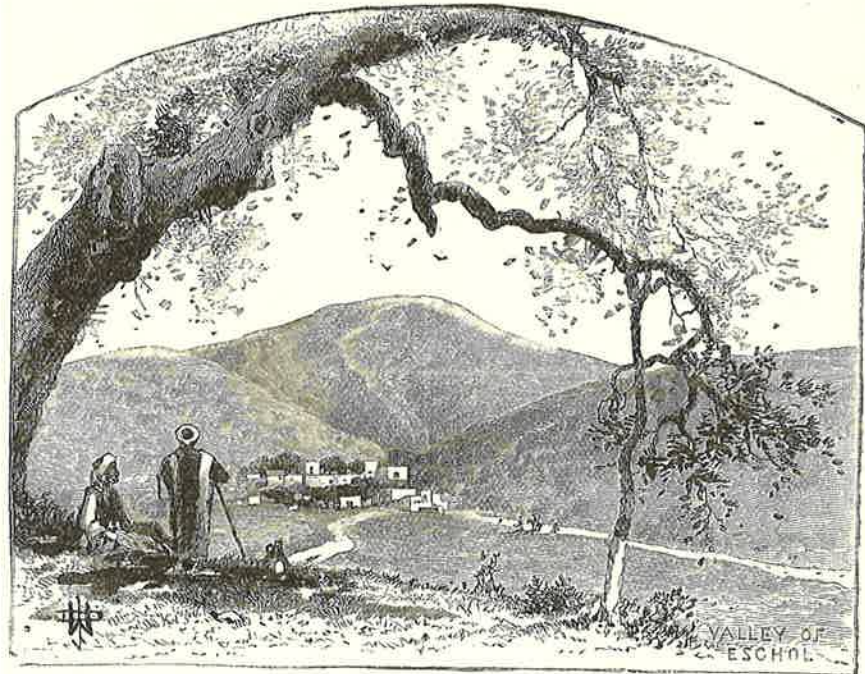
ighboring Zorah the Danites started on their expedition to secure more territory at Laish (18: sq.). Its location has not been fixed.

**ESH'TAULITE** (Heb. עֲשְׂתָאֻלִּי, *esh-taw-oo*'), an inhabitant of Eshtal, and who at a later period, with the Zareathites, belonged to the families of Kirjath-jearim (1 Chron. 2:53).

**ESHTEMO'A** (Heb. עֲשְׂתֵּמֹא, *esh-tem-o'-ah*, *edience*), or **ESH'TEMOH** (Heb. עֲשְׂתֵּמוֹה, *esh-m-o'*, Josh. 15:50), a mountain town of Judah, and afterward ceded to the priests (Josh. 21:14; Chron. 4:17, 19). David, when at Ziklag, sent his spoil to the elders of Eshtemoa (1 Sam.

the formal execution of the marriage contract at Sinai. The promise of God to betroth Israel (Hos. 2:19, 20) is very significant. He was to renew his covenant, not as a man remarries a divorced wife, but as one espouses a maid; the past is forgiven, and Jehovah makes a new covenant with his Church, such as is made with a spotless virgin. The apostle Paul refers (2 Cor. 11:2, "I have espoused you to one husband") to the custom of having a *marriage friend* through whom the betrothal was completed, i. e., who drew up the writings, settled the agreements, gave the presents, etc.

**ES'ROM** (Gr. Ἑσρόμ, *es-rome*'), a Grecized form (Matt. 1:3; Luke 3:33) of the name of Hez-



Valley of Eschol.

28), and Ishbah is mentioned (1 Chron. 4:17) as "father," i. e., lord. It is the present *Senua*, village south of Hebron, with considerable ruins existing from ancient times.

**ESH'TON** (Heb. עֲשְׂתֹן, *esh-tone'*, *restful*), a son of Mehir and grandson of Chelub, of the tribe of Judah (1 Chron. 4:11, 12).

**ES'LI** (Gr. Ἑσλί, *es-lee'*, son of Nagge (Naggai), father of Naum, of the maternal ancestry of Esdras after the exile (Luke 3:25). He is probably the same with *Elioenai*, the son of Neariah and brother of Johanan (1 Chron. 3:23, 24).

**ESPOUSAL**, the mutual agreement between two persons to marry. See **MARRIAGE**.

**FIGURATIVE**. This custom is alluded to figuratively, as between God and his people (Jer. 2:2), where the espousal refers to the time between the betrothal at the Exodus from Egypt and

RON (q. v.), the grandson of Judah (1 Chron. 2:5).

**ESSENCE, THE DIVINE**. Essence (from Latin verb *esse*, to be) signifies that which a person or thing is in himself or itself, apart from all that is accidental. Substance is a term of equivalent meaning. These terms are held by some to be more appropriate in philosophy than in theology. The Scriptures, it is truly said, contain no such abstract terms as essence and substance. At the same time it must be admitted that some of the names under which God has revealed himself, as Elohim and Jehovah, refer directly to the eternal divine essence. At all events theology has often made large use of these terms in its attempts to arrive at the proper and scriptural conception of God. The principal points in dispute have been, first, as to what extent, if any, the divine essence can be known to us; and, secondly, as to



the relation existing between the attributes of God and his essence. The view best substantiated is that the attributes of God are not merely subjective conceptions, based upon certain only relatively true Scripture revelations, but that the attributes made known to us through the Scriptures are manifestations of what God is in himself. They are the living realization of his essence. Accordingly, while the divine essence is incomprehensible, we have nevertheless some measure of true knowledge of God, knowledge that relates to his very essence. (See GOD, ATTRIBUTES OF.) For full and discriminating discussion see Dörner, *System of Christian Doctrine*, vol. i, pp. 187-206; Pope, *Compendium of Christian Doctrine*, vol. i, pp. 246-252; Van Oosterzee, *Christian Dogmatics*, vol. i, pp. 234-238; Hodge, *Systematic Theology*, vol. i, pp. 366-370.—E. McC.

**ESSENES'**, a Jewish religious community, though differing in many respects from traditional Judaism.

**1. Name.** This is of Semitic origin, though but very little has with any certainty been ascertained respecting it. Some have found it in the word for "physicians" (Heb. **שִׁיטָּן**, *av-say-yaw'*), but the Essenes were never called "physicians," but only servants of God. The derivation advocated by Ewald, Hitzig, Lucius, and others from *pious* (Heb. **שִׁיטָּן**, *khas-ay'*) is that which is most suitable.

**2. Origin.** The origin of the Essenes is as obscure as their name. Josephus first mentions them (*Ant.*, xiii, 5, 9) in the time of Jonathan the Maccabee (about 150 B. C.), and speaks expressly of one Judas an Essene (105-104 B. C.). This would place the origin of the order in the 2d century before Christ. It is questionable whether they proceeded simply from Judaism or whether foreign and especially Hellenistic elements had not also an influence in their origin.

**3. Organization.** Their whole community was strictly organized as a single body, at the head of which were presidents (Gr. *ἐπιμεληται*), to whom the members were bound to unconditional obedience. One wishing to enter the order received three badges—a pickax, an apron, and a white garment. After a year's probation he was admitted to the lustrations. Another probation of two years followed, when he was allowed to participate in the common meals and to become a full member after first taking a fearful oath, in which he bound himself to absolute openness to his brethren and secrecy concerning the doctrines of the order to non-members. Only adults were admitted as members, but children were received for instruction in the principles of Essenism. Josephus says that the Essenes were divided into four classes according to the time of their entrance, the children being the first class, those in the two stages of the novitiate the second and third class, and the members proper the fourth class.

**4. Discipline.** Transgressions of members were tried by a court, and sentence was never pronounced by the votes of less than one hundred. What was once decided by that number was unalterable.

Excommunication was equivalent to a slow death,

since an Essene could not take food prepared by strangers for fear of pollution. The strongest by which the members were united was the absolute *community* of goods. "It is a law among them that those who come to them must let what they have be common to the whole order. They also have stewards appointed to take care of the common affairs. They choose fitting persons receivers of revenues and of the produce of the earth, and priests for the preparation of the bread and food." There was *one* purse for all, and common expenses, common clothes, and common food at common meals. The needy of the order, as the sick and the aged, were cared for at the common expense, and special officers were appointed in every town to care for the wants of the traveling brethren. The *daily labor* of the members was strictly regulated. After prayer they were dismissed to their work by the presidents. They ressembled for purifying ablutions and the common meal, after which they went to work again, to ressembled for the evening meal. Although their chief employment was agriculture they carried on every kind; but trading was forbidden (as leading to covetousness), and also the making of weapons or any utensils that might injure men.

**5. Ethics, Manners, and Customs.** Philosophy competes with Josephus in sounding the praises of the Essenes. According to these authorities their life was abstemious, simple, and unpretentious. They condemned sensual desires as sinful, abstained from wedlock, but chose other people children while they were pliable and fit for learning; they only took food and drink till they had enough, contenting themselves with the simplest dish day by day, and rejecting great expense harmful to mind and body; they did not change away clothes and shoes until they were utterly useless, and only sought to acquire what was needed for the wants of life.

In addition to the general features of simplicity and moderation mentioned above we call attention to the following special points: (1) There was *no slave* among them, but all were *free*, mutually working for each other. (2) *Swearing* was forbidden as worse than perjury; "for that which does not deserve belief without an appeal to God is already condemned." (3) They *forbade anointing with oil*, regarding a rough exterior as praiseworthy. (4) *Bathing in cold water* was compulsory before each meal, after performing the functions of nature, or coming in contact with a member of a lower class of the order. (5) They considered *white* raiment as seemly for all occasions. (6) *Modesty* was inculcated. In performing natural functions they dug with the pickax—which each member received—a hole one foot deep, covered themselves with a mantle (not to offend the brightness of God), relieved themselves into the hole and threw in again the earth. In *bathing* they wore an apron about their loins; they avoided *spitting* forward or to the right hand. (7) They sent *no* of incense to the temple, but *offered no animal sacrifices* because they esteemed their own sacrifices more valuable. (8) The chief peculiarity of the Essenes was their common meals, which had the character of *sacred feasts*. The food prepared by priests, with the observance, p



of certain rites of purification; for an Essene was not permitted to partake of any other food than this. The opinion that the Essenes abstained from *flesh and wine* is not supported by the older authorities.

**Theology, etc.** The Essenes held fundamentally the Jewish view of the world, entertaining an absolute belief in Providence, which they had in common with the Pharisees. "Next to the name of Moses the lawgiver is with them the object of the greatest reverence, and whoever blasphemes it is punished with death." In their worship the Holy Scriptures were read and explained. The Sabbath was so strictly observed that they did not on that day remove a vessel or even perform the functions of nature; and they seem to have kept to the priesthood of the house of Aaron.

They must have highly estimated their angelology, as their novices had to swear carefully to preserve the names of the angels. Concerning their doctrine of the *soul* and of its *immortality* Josephus writes: "They taught that bodies are perishable, but souls immortal, and that the latter dwell originally in the subtlest ether, but being seduced by sensual pleasures united themselves to bodies as with prisons; but when they are freed from the fetters of sense they will joyfully rise on high as if delivered from long bondage. The good (souls) is appointed a life beyond the sun, where they are troubled by neither rain nor snow nor heat, but where the gentle zephyr is blowing. . . . But to the bad (souls) is appointed a dark, cold region full of unceasing torture."

A strange phenomenon presented on Jewish history is the peculiar conduct of the Essenes with respect to the sun. To this they turned while living, in opposition to the Jewish custom of turning toward the temple. From this and other phenomena it would appear that they were in real contact in their religious estimation of the sun.

In conclusion we may observe that "Essenism is merely Pharisaism in the superlative degree." It was, however, influenced by foreign systems of religion and philosophy, of which four have been proposed, viz., Buddhism, Parseeism, Syrian Gnosticism, and Pythagoreanism.

The Essenes disappeared from history after the destruction of Jerusalem. Though not directly mentioned in Scripture they may be referred to in Gen. 19:11, 12; Col. 2:8, 18, 23. See Josephus, *Jewish Wars*, xviii, 1, 5; *Jewish Wars*, ii, 8, 2, sq.; Schurer, *The Jewish People*, div. ii, vol. ii, 190, sq.; Edersheim, *The Temple and the Times of the Messiah*, ii, 329, sq.

**ESTATE.** See GLOSSARY.

**ESTHER**, the Jewish maiden chosen to be queen by Ahasuerus.

**Name and Family.** (Persian *هستار*, *es-tar*.) Esther was the new and probably Persian name given on her introduction to the royal harem. Her proper Hebrew name was *HADASSAH* (q. v.). The signification of Esther, it is "Istar," the name of the great Babylonian goddess. Gesenius derives from the second Targum on Esther: "She was called Esther from the name of the stars," which in Greek is *Aster* (i. e., *ἀστέρ*, Eng.

*star*.) Esther was the daughter of Abihail, a Benjamite and uncle of Mordecai (Esth. 2:15). Her ancestor, Kish, had been among the captives led away from Jerusalem by Nebuchadnezzar.

**2. Personal History.** Left an orphan, Esther was brought up by her cousin Mordecai, who held an office at Shushan in the palace (Esth. 2:5-7). **(1) Chosen queen.** Ahasuerus having divorced his wife because she refused to comply with his drunken commands, search was made for the most beautiful maiden to be her successor. Those selected were placed in the custody of "Hegai, keeper of the women." The final choice among them remained with the king himself. That choice fell upon Esther, "for the king loved Esther above all the women, and she obtained grace and favor in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti" (Esth. 2:8-17), B. C. about 478. **(2) Saves her people.** Esther, in obedience to Mordecai, had not made known her parentage and race (Esth. 2:10). But Haman, the Agagite, angry with Mordecai because he did not do him reverence, represented to the king that the Jews scattered through his empire were a pernicious nation. The king gave Haman full power to kill them all and seize their property (ch. 3). Upon being informed of this by Mordecai, Esther, who seemed herself to be included in the doom of extermination, resolved to plead for her people. She decided to present herself unbidden to the king, which was not according to law (4:16). She did so and, obtaining favor in his sight, made known her request. It was that the king and Haman would that day attend a banquet which she had prepared. At the banquet the king renewed his willingness to grant Esther any request she might make. She extended an invitation to both for the morrow, and promised then to reveal her wishes (ch. 5). The next day Esther pleaded for her people and denounced Haman. The laws of the empire would not allow the king to recall a decree once uttered; but the Jews were authorized to stand upon their defense and this, with the known change in the intentions of the court, averted the worst consequences of the decree. The Jews established a yearly feast in memory of their deliverance called *Purim*, which is observed to this day (9:20, sq.).

**3. Character.** "The character of Esther, as she appears in the Bible, is that of a woman of deep piety, faith, courage, patriotism, and caution, combined with resolution; a dutiful daughter to her adopted father, docile and obedient to his counsels, and anxious to share the king's favor with him for the good of the Jewish people. That she was a virtuous woman, and, as far as her situation made it possible, a good wife to the king, her continued influence over him for so long a time warrants us to infer. There must have been a singular charm in her aspect and manners since she obtained favor in the sight of all that looked upon her (Esth. 2:15)." (McC. & S., *Cyc.*)

**NOTE.**—The arguments against the genuineness of the story of Esther are: (1) The narrative implies that Vashti and Esther were the legitimate wives of "the great king" (Esth. 1:10; 2:4). The only wife of Xerxes, however, known to history was Amestris, married to him before the third year of his reign and who



continued queen after his death. To this it is replied that the disgrace of Vashti may have been only temporary, and she was afterward restored to her queenship; or that Vashti and Esther were secondary wives, the latter certainly being selected from the king's harem. The title "queen" may have been used as a special honor in indicating the favor Esther had obtained with the king. (2) The king could not legally, and therefore it is supposed would not marry a wife not belonging to one of the seven great Persian families. "The marriage of Ahasuerus with a Jewess, even if we regard it as a marriage in the fullest sense, would not be more illegal or more abhorrent to Persian notions than Cambyses's marriage with his full sister. It is, therefore, just as likely to have taken place. If, on the other hand, it was a marriage of the secondary kind the law with respect to the king's wives being taken from the seven great families would not apply to it." (Rawlinson, *Historical Illustrations of the Old Testament*).

**ESTHER, BOOK OF.** See **BIBLE, BOOKS OF**.

**ESTHER, FAST OF.** See **FESTIVALS, III.**

**ETAM** (Heb. עֵתָם, *ay-tawm'*, hawk ground).

1. "Rock Etam" was the place to which Samson retired after his slaughter of the Philistines (Judg. 15:8, 11). It is a conspicuous rock, situated near a village of the same name, mentioned (1 Chron. 4:32) along with Ain Rimmon and other Simeonitish towns, and is to be sought for on the border of the Negeb and of the mountains of Judah, near *Khuweilifeh*.

2. A city of Judah fortified by Rehoboam (2 Chron. 11:6), probably, from its position in the list, near Bethlehem and Tekoah. The Talmudists locate here the sources of the water from which Solomon's gardens and pleasure grounds were fed; from which it has been inferred that the site was identical with that of Solomon's Pools at el-Euruk, near Bethlehem. Probably it is the same Etam mentioned in 1 Chron. 4:3.

**ETERNAL.** The general rendering in the A. V. of the Heb. עוֹלָם, *o-lawm'*; the Gr. αἰών, *ahee-ohn'*, age, or αἰδιότος, *ahee-o'-nee-os*, perpetual, and occasionally ἄρρηκτος, *keh'-dem*, early, of yore. Both *o-lawm'* and *ahee-ohn'* are properly represented by "eternal," inasmuch as they usually refer to indefinite time, *past or future*.

1. *O-lawm'*, which means to *hide*, strictly designates the occult time of the past, "time out of mind," or time immemorial (Psa. 25:6; Jer. 6:16; 18:15; Job 22:15; Amos 9:11, etc.). Prospectively it denotes an indefinite time to come, *forever*, i. e., relatively as an individual life (Exod. 21:6; Dent. 15:17; 1 Sam. 27:19, etc.); of a race (1 Sam. 2:30; 13:13; 2 Sam. 7:16, etc.); of the present constitution of the universe (Psa. 78:69; 104:5; Eccles. 1:4, etc.); or absolutely (Gen. 17:7, 8; Exod. 12:14; Jer. 51:39; Eccles. 12:5, etc.). It is also employed poetically of a "good long period" (Isa. 30:8).

2. *Ahee-ohn'* corresponds remarkably with the Heb. *o-lawm'* in nearly all of its meanings. Its derivation is from a verb meaning to *breathe, blow*, and denotes that *which causes life*. Its adjective form has for its general import *enduring, lasting*, with the following uses in the New Testament: *forever* (John 6:51, 58; 14:16; Heb. 5:6; 6:20, etc.); *unto the ages*, i. e., as long as the time shall be (Rom. 1:25; 9:5; 11:36); *from the ages*, i. e., from eternity (Col. 1:26; Eph. 3:9); *before time was*, i. e., before the foundation

of the world (1 Cor. 2:7). In poetical and popular usages *from the ages* means *from of old* (1 L. 1:70; Acts 3:21), *from the most ancient times*. Elsewhere of the future it is used in an unlimited sense, *endless* (2 Cor. 4:18; 5:1; Luke 16:9; 19:12; 13:20, etc.), especially of the happy future of the righteous, as "life everlasting" (Matt. 19:29; 25:46), and often of the miserable fate of the wicked (Mark 3:29; Matt. 18:8, etc.).

**ETERNAL LIFE.** See **LIFE**.

**ETERNITY**, an essential attribute of God. It is the infinitude of God in relation to duration, as his omnipresence is his infinitude in relation to space. His existence is without beginning and will never end. The thought of this divine attribute is necessarily included in that of God's absolutely independent existence. The eternity of God is declared in many places in the Scriptures. Psa. 90:2; 102:26-28; Isa. 57:15; 44:6; 1 Pet. 6:16; 2 Pet. 3:8; Rev. 1:4, et al.

**ETHAM** (Heb. עֵתָם, *ay-thawm'*), a place on the east of the present Suez Canal, on the border of the desert, where Israel made its second station after leaving Egypt (Exod. 13:20; Num. 33:6). At this point the Israelites were ordered to change their route (Exod. 14:2).

**ETHAN** (Heb. יֶתָן, *ay-thaw'n*, perpetuator). 1. One of the four persons ("Ethan the Ezrahite, and Heman, and Chalcol, and Darda") who were so renowned for their sagacity that his name was mentioned to the honor of Solomon that his wisdom excelled theirs (1 Kings 4:31). Ethan is distinguished as "the Ezrahite" from the others who are called "sons of Mahol," unless the name *Mahol* be taken for "sons of music, dancing," in which case it would apply to Ethan as well as to the others. In 1 Chron. 2:6 they are all given as "sons of Zerach." In the title to Psalm 88 "Ethan the Ezrahite" is named as the author.

2. Son of Zimnah and father of Adaiah, in the ancestry of the Levite Asaph (1 Chron. 6:42).

3. Son of Kish, or Kushaiah, a Levite of the family of Merari. He was appointed one of the leaders of the temple music by David (as since 1 Chron. 6:44, or player on cymbals, chap. 1:19), B. C. about 960. In the latter passage he is associated with Heman and Asaph, the heads of two other families of Levites; and, inasmuch as in other passages of these books (1 Chron. 25:1-6) the names are given as Asaph, Heman, and Ethan, it has been conjectured that this last Ethan were identical. There is at least a probability that Ethan the singer was the same person as Ethan the Ezrahite (see No. 1), whose name stands at the head of Psalm 89, for it is very unlikely coincidence that there should be persons named Heman and Ethan so closely connected in two different tribes and walks of life.

**ETH'ANIM**, another name for the mountain **TISR** (q. v.). See **TIME**.

**ETHBAAL** (Heb. עֵתְבַּאֵל, *eth-bah'-al*, Baal), a king of Sidon, father of Jezebel, the wife of Ahab (1 Kings 16:31), B. C. before 875. According to Josephus (*Ant.*, viii, 13, 1 and 2), Ethbaal is called *Rhobalus* by Menander, who also says that he



priest of Astarte, and, having put the king, Jezebel, to death, assumed the scepter of Tyre and reigned, lived sixty-eight years, and reigned thirty-seven years. We see here the reason why Jezebel, the daughter of a priest of Astarte, was so zealous a promoter of idolatry. In the account of Senherib's campaign against the Hittites he says: "The power of the weapons of Assur, my lord, overwhelmed the cities of Great Sidon, Little Sidon, . . . and they submitted unto me. *Ethbaal* (Eubalus) I set on the royal throne over them, and laid upon him annual tribute and gifts to my sovereignty, never to be discontinued" (Sayce, *Other Criticism*, pp. 428, 429).

**ETHER** (Heb. *אֶתֶר*, *eh'-ther*, abundance), one of a group of nine cities in the plain of Judah (Josh. 15:42), but eventually assigned to Simeon (Josh. 19:7). Perhaps it is now represented by the ruins of Attarah (Robinson, iii, App.).

**ETHIOPIA** (Heb. *כּוּשׁ*, *koosh*, country of dark faces), lying to south of Egypt, corresponding to what is now called the Soudan, i. e., the country of the blacks. It was known to the Hebrews (Isa. 18:1; 45:14; Zeph. 3:10). The name *Ethiopia* (A. V. "Ethiopia") is found in the Egyptian papyrus, evidently applied to the same territory. One passage in the description of the garden of Eden an Asiatic Cush or Ethiopia must be included (Gen. 2:13). In all other passages the words Ethiopia and the Ethiopians—with one possible exception, "the Arabians that were near the Ethiopians" (2 Chron. 21:16), which may refer to Arabians opposite Ethiopia—may be safely considered to mean an African country and people or peoples (Kitto). The languages of Ethiopia are various as the tribes. In Psa. 68:31, Isa. 45:14, and probably Zeph. 3:10, the calling of Ethiopia the service of the true God is foretold. The name of the Ethiopian eunuch (Acts 8:27-39) indicates the spread of the old dispensation influence to that country and the introduction of the Christian era.

**ETHIOPIAN** (Num. 12:1; 2 Chron. 14:9; 18:23; 38:7, 10, 12), an inhabitant of ETHIOPIA (A. V.), or Cush; used of Zerah and Ebed-melech.

**ETHIOPIAN EUNUCH**, chief officer of Candace, the Ethiopian queen, who was converted to Christianity through the instrumentality of Philip, the evangelist (Acts 8:27). He is described as a *power-wielding eunuch*, i. e., chief treasurer. In the East eunuchs were taken not only to be eunuchs of the harem, but also generally to fill the most important posts of the court and the army; and the very fact is that he was *actually a eunuch*. Tradition calls the Ethiopian *Indich* and *Indich*, and makes him without historical proof, but not improbably, the first preacher of the Gospel among his countrymen. See CANDACE, EUNUCH.

**ETHIOPIAN WOMAN**. Zipporah, the wife of Moses, is so described (Num. 12:1); elsewhere called the daughter of a Midianite (Exod. 2:21; comp. v. 16). Reference is probably made to the Arabian Ethiopia. Ewald and Keil and Hitzsch think that allusion is made to another woman whom Moses married after the death of Zipporah (q. v.).

**ETH'NAN** (Heb. *אֶתְנָן*, *eth-nawn'*, a gift), a descendant of Judah, one of the sons of Helah, the wife of Ashur (1 Chron. 4:7).

**ETH'NI** (Heb. *אֶתְנִי*, *eth-ne'*, munificent), the son of Zerah and father of Malchiah, a Levite of the family of Gershon (1 Chron. 6:41).

**EUBULUS** (Gr. *Εὐβουλός*, *yoo'-boo-los*, good in counsel), a Christian at Rome whose greeting Paul sent to Timothy during his last imprisonment (2 Tim. 4:21), A. D. 66.

**EUCCHARIST** (Gr. *εὐχαριστία*, *giving of thanks*), one of the names of the LORD'S SUPPER (q. v.).

**EU'NICE** (Gr. *Εὐνίκη*, *yoo-ne'-kay*, good victory), the mother of Timothy and the wife of a Greek (Acts 16:1; 2 Tim. 1:5), A. D. before 66. In both passages reference is made to her faith.

**EUNUCH** (Gr. *εὐνοῦχος*, *yoo-noo'-khos*; Heb. *אֶבְרִיט*, *saw-reece'*). The Greek word means literally "bed keeper," i. e., one who has charge of beds and bedchambers. The original Hebrew word clearly implies the incapacity which mutilation involves. Castration, according to Josephus (*Ant.*, iv, 8, 40), was not practiced by the Jews upon either man or animals; and the law (Deut. 23:1; comp. Lev. 22:24) is repugnant to this treatment of any Israelite. It was a barbarous custom of the East thus to treat captives (*Herod.*, iii, 49; vi, 32), not only of tender age, but, it should seem, when past puberty. The "officer" Potiphar (Gen. 37:36; 39:1, marg. "eunuch") was an Egyptian, married, and the "captain of the guard;" and in the Assyrian monuments a eunuch often appears, sometimes armed and in a warlike capacity, or as a scribe, noting the number of heads and amount of spoil, as receiving the prisoners, and even as officiating in religious ceremonies. The origination of the practice is ascribed to Semiramis, and is no doubt as early, or nearly so, as Eastern despotism itself. The complete assimilation of the kingdom of Israel, and latterly of Judah, to the neighboring models of despotism, is traceable in the rank and prominence of eunuchs (2 Kings 8:6; 9:32; 23:11; 25:19; Isa. 56:3, 4; Jer. 29:2; 34:19; 38:7; 41:16; 52:25). They mostly appear in one of two relations, either military as "set over the men of war," greater trustworthiness possibly counterbalancing inferior courage and military vigor, or associated, as we mostly recognize them, with women and children. We find the Assyrian Rabсарis, or chief eunuch (2 Kings 18:17) employed together with other high officials as ambassador. Some think that Daniel and his companions were thus treated (2 Kings 20:17, 18; Isa. 39:7; comp. Dan. 1:3, 7) (Smith, *Bib. Dict.*). The court of Herod had its eunuchs (Josephus, *Ant.*, xvi, 8, 1; xv, 7, 4), as had also that of Queen Candace (Acts 8:27). We must remember that both the Hebrew and Greek terms were sometimes applied to those filling important posts, without regard to corporeal mutilation.

**Figurative**. The term is employed figuratively by our Lord (Matt. 19:12) with reference to the power, whether possessed as a natural disposition or acquired as a property of grace, of

maintaining an attitude of indifference toward the solicitations of fleshly desires.

**EUODIAS** (Gr. *Εὐδοία*, *yoo-od-ee'-ah*, a good journey), a female member of the Church at Philippi, who seems to have been at variance with another female member named Syntyche (A. D. 58-60.) Paul describes them as women who had "labored much with him in the Gospel," and implores them to be of one mind (Phil. 4:2, 3).

**EUPHRATES** (Heb. *פְּרָת*, *per-awth'*, to break forth; Gr. *Εὐφράτης*, *yoo-frat'-ace*). The river rises in the mountains of Armenia Major and flows through Assyria, Syria, Mesopotamia, and the city of Babylon, from seventeen hundred to eighteen hundred miles into the Persian Gulf. It receives the water of the Tigris and other small tributaries like the Chebar. It is navigable for small vessels for twelve hundred miles from its mouth. It floods like the Nile, becoming swollen, in the months of March, April, and May, by the melting of the snows. The Euphrates carries vast amounts of sediment into the gulf, so that it is said to encroach in its deposit upon that body at the rate of a mile in seventy years. Pliny and other writers tell marvelous stories of islands, a hundred miles and more out to sea, which have become part of the mainland in this way. It was the natural boundary of empire, so that to cross the Euphrates was to cross the Rubicon. It was the western boundary of Mesopotamia, dividing it from the "Land Hatti," which included all between the Euphrates and the Mediterranean. Babylon lay upon this, as Nineveh did upon the Tigris River. It flowed by other ancient cities, as Charchemish (2 Chron. 35:20) and Sippara, Agade, Borsippa, and Ur. It served, like the Nile, to irrigate the country by means of artificial canals, making, according to Xenophon, the desert to become a garden of fertility. It is referred to under various names in Scripture (Gen. 2:14; 15:18; Deut. 1:7; 11:24; Josh. 1:4; 2 Sam. 8:3; 2 Kings 23:29; 24:7; 1 Chron. 5:9; 18:3; 2 Chron. 35:20; Jer. 13:4, sq.; 51:63). It is sometimes called the "flood."

**EUROCLYDON** (Gr. *Εὐροκλύδων*, *yoo-rok-loo'-dohn*, east and wave, an east waver), the gale of wind in the Adriatic Gulf which off the south coast of Crete seized the ship in which Paul was finally wrecked on the coast of Malta (Acts 27:14). This gale is particularly described, and its circumstances admit of abundant illustration from experience of modern seamen in the Levant. As to the direction of the wind we quote: "The wind came down from the island and drove the vessel off the island; whence it is evident that it could not have been southerly. If we consider further that the wind struck the vessel when she was not far from Cape Matala (Acts 27:14), that it drove her toward *Clauda* (v. 16), which is an island twenty miles to the S. W. of that point, and that the sailors feared lest it should drive them into the Syrtis, on the African coast (ver. 17), an inspection of the chart will suffice to show us that the point from which the storm came must have been N. E., or rather to the E. of N. E., and thus we may safely speak of it as coming from the E. N. E." (Conybeare and Howson, *Life and Epistles of St. Paul*, ii, 326).

**EU'TYCHUS** (Gr. *Εὐτυχος*, *yoo'-too-khos*, good fortune), a young man of Troas who attended preaching of Paul. The services were held in third story of the house, the sermon long, last until midnight, and the air heated by the lamp company and the many lamps. Under these circumstances Eutychus was overcome with sleep, fell from the window near which he was sitting in the court below, "and was taken up dead." Paul went down, and extending himself upon the body embraced it, like the prophets of old (1 Kings 21; 2 Kings 4:34). He then comforted his friend: "Trouble not yourselves; for his life is in him." Before Paul departed in the morning they brought the young man to him alive and well (Acts 20:5-12). Bloomfield (*New Testament*) proves that the narrative forbids us for a moment to entertain the view of those critics who suppose that animation was merely suspected.

**EVANGELIST** (Gr. *εὐαγγελιστής*, *yoo-agh-el-is-tace'*, one announcing good news). In general sense anyone who proclaims the message and grace of God, especially as unfolded in the Gospel; therefore preeminently to Christ, and apostles whom he commissioned to preach the truth and establish his kingdom. It came, however, to be employed in the early Church as designation of a special class, as in the following enumeration: "And he (Christ) gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph. 4:11). This passage, accordingly, would lead us to think of them as standing between the two other groups—sent forth as missionary preachers of the Gospel by the first, and as such preparing the way for the labors of the second. The same inference would seem to follow the occurrence of the word as applied to Philip (Acts 21:8). It follows from what has been said that the calling of the evangelist is the proclamation of the glad tidings to those who have not known them, rather than instruction and pastoral care of those who have believed and been baptized. It follows also that the name denotes a *work* rather than an *office*. The evangelist might or might not be a bishop, elder or a deacon. The apostles, so far as they evangelized (Acts 8:25; 14:7; 1 Cor. 1:17), may claim the title, though there were many evangelists who were not apostles (Smith, *Bib. Dict.*, s. v.). In later liturgical language, the reader of the Gospel for the day. See GLOSSARY.

**EVE** (Heb. *חַוָּה*, *khav-vau'*, life giver), name given by Adam to the first woman, his wife (Gen. 3:20). It is supposed that she was created on the sixth day, after Adam had reviewed the animals. The naming of the animals led to the result, that there was not found a helpmeet for man. Then God caused a deep sleep to fall upon the man, and took one of his ribs and fashioned it into a woman, and brought her unto Adam (Gen. 2:18-22). Through the subtlety of the serpent Eve was beguiled into a violation of the one commandment imposed upon her and Adam. She took of the fruit of the forbidden tree and gave it to her husband. Her punishment was an increase of sorrow and pregnancy (3:16). "That the woman should bear children was the original will of God."



it was a punishment that henceforth she was bear them in sorrow, i. e., with pains which eatened her own life as well as that of the child" (*Delitzsch*). Three sons of Eve are named—Cain (v. 2), Abel (v. 2), and Seth (5:3)—though the fact that other children is recorded (5:4).

**EVEN, EVENING, EVENTIDE.** See **EVE**.

**EVENING SACRIFICES.** See **SACRIFICE**.

**EVERLASTING.** See **ETERNITY**.

**EVI** (Heb. עֵשֶׂה, *ev-ee', desirous*), one of the kings of the Midianites slain by the Israelites in the war arising out of the idolatry of Baal-peor, named by the suggestion of Balaam (Num. 31:8), whose lands were afterward allotted to Reuben (Sh. 13:21), B. C. 1170.

**EVIDENCE**, the rendering in the A. V. of Heb. סֵפֶר, *say'-fer, book* (as usually rendered), writing; hence a document of title, i. q., a *deed* (R. 32:10, 11, 12, etc.), and of the Gr. ἔλεγχος, *eng-khos, proof*, Heb. 11:1, R. V. "proving").

**EVIL** is the comprehensive term under which included all disturbances of the divinely appointed harmony of the universe. Christian doctrine, in accordance with the Scriptures, carefully distinguishes between physical and moral evil.

**Physical Evil**, or, as it is often called, natural evil, is disorder in the physical world. Such physical causes as militate against physical well-being are therefore called evils. That such evils to some extent at least, the effect or penalty of is a clear teaching of Scripture (Gen. 3:10-12, 1-19). To what extent physical sufferings are necessary means to greater good is, however, a great question.

**Moral Evil**, or sin, is disorder in the moral world. It is the failure of rational and free beings to conform in character and conduct to the will of God. This is the greatest evil (see Rom. 7:32). How the existence of evil is compatible with the goodness of God is the question of theodicy (q. v.). For discussion of moral evil see **THEODICY**.

**EVILDOER**, one who is bad; from the Heb. עָוֹן, *raw-ah', to break*, and so to render worthless (Psa. 37:1; 119:115; Isa. 1:4, etc.). The Greek δὲ κακουργός, *kak-op-oy-os*) is identical with the English "Doer of evil" (1 Pet. 2:12, 14; 3:16; 4:1).

**EVIL-FAVOREDNESS**, the general term for such blemish, scurvy, wound, etc., as rendered an animal unfit for sacrifice (Deut. 17:1; comp. 22:22-24). See **GLOSSARY**.

**EVIL-MERO'DACH** (Heb. מֶרֶדַּח, *ev-mer-o-dak', soldier of Merodach*), name of a king of Babylon mentioned twice in the Old Testament (2 Kings 25:27, and Jer. 52:31). The name, in the Babylonian language, is written el-Marduk; i. e., man (or servant) of the god Marduk, or Merodach. Evil-merodach was the son and successor of Nebuchadnezzar and reigned 561-559 B. C. Of his reign we have but few details. According to Berosus and the geographers of Ptolemy he was slain by his sister's

husband, Neriglissar, who then made himself king in his stead. Josephus, in this probably following Berosus, makes him odious because of debauchery and cruelty. The Old Testament narrates a kindly and high-spirited act of his doing. In the first year of his reign he released from prison Jehoiachin, king of Judah, who had been thirty-seven years in confinement, "spoke kindly unto him," and gave him a portion of his table for the rest of his life, honoring him above the other vassal kings who were at Babylon. No historical inscriptions of his have come down to us, but recently a few business tablets dated in his reign have been found.—R. W. R.

**EWES**, the rendering in the A. V. of several Hebrew words for the female sheep. See **ANIMAL KINGDOM**.

**EXACTOR** (Heb. שֹׁמֵר, *naw-gas', to drive, tax, tyrannize*, Isa. 60:17), a word used to signify a driver (taskmaster, Exod. 3:7; Job 3:18; Isa. 9:3), or simply a driver of animals (Job 39:7); hence, exactor of debt (or tribute, Dan. 11:20; Zech. 9:8); hence, with oriental ideas of tyranny, a ruler (Isa. 3:12; 14:2; Zech. 10:4). In the passage, Isa. 60:17, it seems to mean *magistracy*, and we may read "righteousness shall be a substitute for the police force in every form" (*Delitzsch, Com.*).

**EXACTRESS.** See **GLOSSARY**.

**EXAMPLE. 1.** The rendering in the A. V. of several Greek words: (1) In Matt. 1:19, *paradigmati* (παράδειγμα), to show alongside the public), is to *expose to infamy*; (2) *Dikh'-mah* (δείγμα, Jude 7) and *hoop-od'-ig-ue-mah* (ὑπόδειγμα, John 13:15; Heb. 4:11; 8:5; 9:23; James 5:10; 2 Pet. 2:6) mean a *specimen, an exhibit*, with the idea of imitation; (3) *Hoop-og-ram-mos'* (ὑπογραμμός, an underwriting, 1 Pet. 2:21) is a copy for imitation; (4) *Too-pos* (τύπος, scar, 1 Cor. 10:16) is something struck, and so a *die, resemblance*.

**2.** In a moral sense *example* is either taken for a type, instance, or precedent for our admonition, or for a pattern for our imitation. *Good examples* have a peculiar power above mere precepts to dispose us to the practice of virtue and holiness, in that: (1) They most clearly express to us the nature of our duties in their subjects and sensible effects; (2) Precepts instruct us in what things our duties are, but examples assure us of their possibility; (3) Examples, as incentives, urge us to imitation.

**3.** Jesus Christ our Lord gave a divine-human and perfect example—the only legislator who ever did or ever could make his own life his code of laws. The obligation we are under to imitate this example arises from duty, relationship, engagement, interest, and gratitude. "Yet his was not in all respects a perfect example. His divine-human excellence is in some sense too high—we cannot attain unto it. Therefore neither does the Lord, nor do his apostles after him, exhibit his life as *at all points* the directory of ours. In some details of duty he could not set us a pattern; for them we must go to men *subject to like passions as we are*. He became the *author of eternal salvation*, not to those who copy him in the process—he never passed through the process—but to all them that obey him. He gives the ideal and the

sum of the blessed result; the way to it we know, and he is himself the way, but we do not see the print of his footsteps on the path from the far country back again to holiness. Whenever his example is spoken of it is in affecting connection with humility, patience, self-sacrifice for others, and utter abandonment of the world. But he did not reach those heavenly affections as we must reach them. They were his divine condescension brought down from above and translated into human forms; in us they are the hard-won triumphs of his Spirit overcoming their opposites. Hence, to sum up, the principle of our *duty* is his obedience in love, the strength of our virtue is his Spirit, and the *summum bonum* of our blessedness is his peace. In him we see the whole law reflected in its highest purity; by his character we interpret it, and all our obedience is the silent imitation of himself. His excellence is divine and human, to be adored and imitated. As God he commands, and as man shows us how to obey. The lawgiver gives us both the *pattern* and the *strength to copy*" (Pope, *Christ. Theol.*, iii, 156).

**EXCEED, EXCELLENCE.** See GLOSSARY.

**EXCHANGER** (Gr. *τραπεζίτης*, *trap-ed-zee'-tace*, Matt. 25:27), a *broker* or *banker*, i. e., one who exchanges money for a fee, and loans out to others for a rate of interest. See GLOSSARY.

**EXCOMMUNICATION**, "a cutting off, deprivation of communion, or the privileges of intercourse; specifically, the formal exclusion of a person from religious communion and privileges" (*Cent. Dict.*, s. v.).

**1. Jewish.** Many scholars have, after the example of Elias Levita in his *Tishbi*, distinguished three different kinds of excommunication: *נדר*, *nid-doo'-i*; *חרם*, *hay'-rem*; *שמירתא*, *sham-math-thaw'*. But the first and third are used synonymously in the Talmud, and only the distinction between two kinds has been handed down: the *temporary* exclusion (*נדר*) and the *permanent* ban (*חרם*), "THE ANATHEMA" (q. v.). The former of these (*נדר*), the *ban of the synagogue*, was among the later Jews, the excommunication or exclusion of a Jew, usually for heresy or alleged blasphemy, from the synagogue and the congregation, or from familiar intercourse with the Jews. This was a modification of the *anathema*, and owes its origin to Ezra 10:8, where we find that the Cherem (*anathema*) excluded the man from the congregation and anathematized his goods and chattels, but did not consist in *putting him to death*. This ecclesiastical ban was pronounced for twenty-four different offenses, all of which Maimonides picked out from the Talmud. In the event of the offender showing signs of penitence it might be revoked. The excommunicated person was prohibited the use of bath, razor, and the convivial table, and no one was allowed to approach him within four cubits' distance. The term of punishment was thirty days, and it was extended to a second and third thirty days, if necessary. If still contumacious the offender was subjected to the second and severer excommunication, the Cherem.

In the New Testament Jewish excommunication

is brought before us in the case of the blind man (John 9:22), being exclusion from the synagogue i. e., the *nid-doo'-i*. Some think that our Lord Luke 6:22 referred specially to three forms of Jewish excommunication.

**2. Christian.** Excommunication in the Christian Church is not merely founded on the natural rights possessed by all societies nor in imitation of the Jews. It was instituted by our Lord (Matt. 18:15-18), and consisted in the breaking off of further Christian, brotherly fellowship with one who is hopelessly obdurate. We find the apostle Paul claiming the right to exercise discipline on his converts (2 Cor. 1:23; 13:10), and that form of excommunication on the part of the Church was practiced and commanded by him (1 Cor. 5:1-5; 1 Tim. 1:20; Tit. 3:10). The formula of *delivering or handing over to Satan* (1 Cor. 5:5; 1 Tim. 1:20) admits of difference of interpretation. Some interpret it as being merely a symbol for excommunication, which involves "exclusion from Christian fellowship, and consequently banishment to the society of those among whom Satan dwells, and from which the offender had publicly severed himself" (Dr. David Brown in Schaff's *Popes Com.*, iii, p. 180). Dr. Alfred Plummer (*Pastor's Epistles*, p. 74, sq.) says that "this handing over to Satan was an apostolic act—a supernatural fiction of bodily infirmity, or disease, or death—a penalty for grievous sin. It is scarcely doubtful that St. Paul delivered Hymenæus and Alexander to Satan, in order that Satan might have power to afflict their bodies, with a view to their spiritual amelioration."

**3. Nature of Excommunication.** We find excommunication consisted (1) in separation from the communion of the church; (2) having its *object* the good of the sufferer (1 Cor. 5:5); (3) protection of sound members (2 Tim. 3:17); (4) it was wielded by the highest ecclesiastical officer (1 Cor. 5:3; Tit. 3:10), promulgated by the congregation to which the offender belonged (1 Cor. 5:4), and in spite of any opposition on the part of a minority (2 Cor. 2:6); (5) that it was for indefinite duration or for a period; (6) that its ration might be abridged at the discretion and the indulgence of the person imposing the penalty (v. 8); (7) that penitence was the condition of restoration (v. 7); (8) that the sentence was publicly reversed (v. 10) as it was publicly pronounced (v. 10).

**EXECUTION.** See PUNISHMENTS.

**EXECUTIONER.** The Hebrew word *shar*, in the first instance, the office of executioner, and, secondarily, the general duties of bodyguard of a monarch. Thus Potiphar "captain of the executioners" (Gen. 37:36; margin). That the "captain of the guard" him occasionally performed the duty of an executioner appears from 1 Kings 2:25, 34. Nevertheless, the post was one of high dignity. The Gr. *σπεκῦλας*, *spek-oo-lat'-ore* (Mark 6:27), is borrowed from the Lat. *speculator*; originally a military spy, scout, but under the emperors transferred to bodyguard.

**EXERCISE, BODILY** (Gr. *σωματική*, *so-mat-ee-kay'* *goom-nas-ee'-ah*), *exercis-*



ining of the body, i. e., gymnastics (1 Tim. 4:8). The apostle appears to disparage, not the athletic discipline, but rather that ascetic mortification of the fleshly appetites and even innocent affections (1 Tim. 4:3; Col. 2:23) characteristic of the Jewish fanatics, especially the *ESSENES* (q. v.).

**EXHORTATION** (Gr. *παράκλησις*, *par-ak'-sis*, literally a *calling near*, invitation) appears to have been recognized in the apostolic Church as a special supernatural or prophetic function (Rom. 12:8), probably a subordinate exercise of the general faculty of teaching (1 Cor. 14:3). It has been defined as "the act of presenting such motives before a person as may excite him to the performance of duty." The Scriptures enjoin ministers to exhort men, i. e., to rouse them to duty by proposing suitable motives (Isa. 58:1; Rom. 15:14; 1 Tim. 6:2; Heb. 3:13); and it was also the constant practice of prophets (Isa. 1:17; Jer. 4:1; Ezek. 37), apostles (Acts 11:23), and of Christ himself (Luke 8:18) (McC. and S., *Cyc.*, s. v.).

**EXILE** (Heb. *גלות*, *gaw-law'*, to *denude*, 2 Sam. 19:37; *צא-או'*, *tsaw-aw'*, to *tip over* in order to *spill*, figuratively to *depopulate*, Isa. 51:14), a *transported* motive. See CAPTIVITY.

**EXODUS, THE**, the great deliverance extended to the Israelites when "the Lord did bring his children of Israel out of the land of Egypt" (Exod. 12:51), "with a mighty hand and with an stretched arm" (Deut. 26:8).

**i. Preparatory History.** The Scripture narrative of the Exodus begins with the death of Joseph, the rapid multiplication of the Israelites, and the coming to the throne of "a new king which knew not Joseph" (Exod. 1:6-8). Brugsch Bey tells in a papyrus the report of a high official of the passage of some Edomites (Bedouin) "into the land of Thuku (Succoth) to feed themselves and their herds on the possessions of Pharaoh. This act of immigration alarmed Pharaoh," lest they (the Israelites) "join also unto our enemies, and fight against us" (Exod. 1:10). He therefore placed them under taskmasters "to afflict them with their burdens. And they built treasure cities, Pithom and Raameses" (v. 11). These cities have been shown, the one by name, the other from incriptions, to have been founded by Rameses II, the Pharaoh of the oppression.

The story continues with an account of the still more rapid increase of the Israelites; the destruction of the male children; the birth, education, and flight of Moses; his call to act as deliverer; the plagues and resistance of the Pharaoh of the Exodus (probably Menephtah). At last the time of their departure is very near, and they are told to take gifts of their neighbors to aid them in their extreme poverty (Exod. 11:1-3; 12:35, 36). The Passover (q. v.) was instituted; the firstborn of Egypt were slain, and, overcome by the calamities sent upon him, Pharaoh yielded to all that was demanded of him, and urged the Israelites to depart, as did also the Egyptians, "for they said, we be all dead men."

**2. Departure.** Thus driven out, the Israelites, the number of six hundred thousand men, and their families took their departure, attended by a mixed multitude, and flocks and herds, even very

much cattle. Being "thrust out," they had no time to prepare suitable provisions, and therefore baked unleavened bread, which they brought out of Egypt (Exod. 12:1-39). The time of the Exodus was the 15th of Abib, which was to be to them henceforth the beginning of the year. The date of the Exodus as fixed by Usher (B. C. 1490) is wrong by nearly if not quite three centuries. From 1520 to 1210 Palestine was practically a province of Egypt, and such an event as its occupation by Israel was out of the question. The Exodus must therefore have taken place about the end of the 13th or the beginning of the 14th century, probably about 1210 (see CHRONOLOGY).

**3. Route.** We are informed that God led the people, "not through the way of the land of the Philistines, lest the people repent when they see war" (Exod. 13:17). The Philistines would, in all probability, have opposed the entrance of the Israelites into Canaan. "But God led the people about, through the way of the wilderness of the Red Sea" (v. 18).

Leaving Rameses (Num. 33:5) in Goshen they encamped at Succoth, after a march of twelve or fifteen miles (Exod. 12:37). This is identified by Brugsch as Thuku, or Thuket, southeast of Rameses. From Succoth they journeyed to "Etham, in the edge of the wilderness" (Exod. 13:20), probably at or near the southern end of the Bitter Lakes. They were now near the fortress of Zar, which protected Egypt from incursions from the desert. The next stage of the journey is minutely described. God commanded Israel to "turn and encamp before Pi-hahiroth, between Migdol and the sea over against Baal-zephon: before it ye shall encamp by the sea" (14:2). The reason assigned for this movement is that "Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness has shut them in" (v. 3); i. e., "When they looked out upon the desert which lay beyond the fertile fields of Egypt their hearts failed them, and they turned back" (Sayce, *Higher Crit. and Monuments*, p. 253); or "They have lost their way, they are wandering in confusion, the desert has shut them in; and in his obduracy Pharaoh would resolve to go after them with his army, and bring them under his sway again" (K. and D., *Com.*, in loc.).

Much depends now upon the location of Pi-hahiroth. Harper (*Bible and Modern Discoveries*, p. 84) locates it upon the shore of Lake Timsah, near the present Ismailia, and Baal-zephon upon Mount Muksheih. He says "that Egyptian records show how at that time the sea extended to that place," and that "the sea had retreated owing to the elevation of the land." This would make Lake Timsah the place of crossing. Mr. Sayce (p. 260) says: "This theory would remove a great many difficulties, but there is one argument against it so serious as to prevent its acceptance. A canal already existed in the reign of Menephtah which united the Gulf of Suez with the Nile, not far from the modern Zagazig, and allowed ships to pass from the Mediterranean to the Red Sea. This canal, after being choked with sand, was reopened by Darius, who caused steles of granite to be erected at intervals along its banks, recording the construction of the work. One of the steles

stood about five miles only to the north of Suez, where the fragments of it can still be seen. The canal, therefore, must have followed the line of the present Freshwater Canal, not only as far as the Bitter Lakes, but also as far as Suez. It is therefore evident that the canal of Darius and the Pharaohs did not join the sea until it reached the modern town of Suez; in other words, the distribution of land and water in the time of the nineteenth dynasty must have been the same as it is to-day."

"If we locate Pi-hahiroth a little to the northwest of Suez (Ajrud), about four hours' journey, then we have a plain nearly ten miles long and about as many broad stretching from Ajrud to the sea to the west of Suez, and from the foot of Atâkah to the arm of the sea on the north of Suez" (K. and D., *Com.*). Dr. J. Strong (*Cyc.*, s. v.) places Pi-hahiroth at the southeast of Mount Atâkah, upon which he locates Migdol, while Baal-zephon he thinks to be on Mount Deraj, to the south of Atâkah. The march of the Israelites would then be by a detour of Mount Atâkah, and through Wâdy Tuwarik (Pi-hahiroth). The pass which leads to Suez between Atâkah and the sea is very narrow and could easily be stopped by the Egyptians. In this plain (of Baideah) Pharaoh had the Israelites hemmed in on all sides. This, then, according to all appearance, is the spot where the passage to the sea was effected.

**4. Passage of the Sea.** Pharaoh thought that, hemmed in by the sea, the Israelites would be at his mercy, and with his chariot guard—six hundred chosen chariots—pursued after them, overtaking them encamped by the sea. Alarmed at the appearance of the Egyptians, the Israelites murmured at Moses, saying: "It had been better for us to have served the Egyptians than that we should die in the wilderness." Moses encouraged the frightened multitude, and gave them the command from Jehovah that they "go forward." Then, also, Moses received word of the miracle by which the Lord was to deliver his people, viz., the dividing of the waters. Here a very extraordinary event occurs: "The angel of God, which went before the camp of Israel, removed and went behind them," and the pillar of cloud was now in the rear, showing its bright face to them but darkness to the Egyptians. The time had come for Jehovah to work the decisive miracle for Israel's deliverance. "Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land," upon which the children of Israel passed over. It was during the night that the Israelites crossed, and the Egyptians followed. "In the morning watch the Lord looked upon the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians." They turned to flee, but the returning waters overwhelmed them, and all of them perished." Thus the Lord saved Israel that day out of the hand of the Egyptians: and Israel saw the Egyptians dead upon the seashore" (Exod. 14).

**5. From the Red Sea to Sinai.** Having reached the eastern shore, perhaps a little to the north of the *Springs of Moses* ('Ayan Musa), there

Miriam and the other women sang their triumph song (Exod. 15:1-21). (1) Taking up their march they traveled three days without finding water, and came to *Marah*, the water of which was bitter. The people murmured, and in response to the prayer of Moses God showed him a tree which cast into the waters, made them sweet (Exod. 15:23-25). (2) *Elim* was the next place of encampment, where were twelve wells of water (R. "springs," 15:27), generally admitted to be Wâdy Gharandel, and lying about half a day's journey southeast from Marah. A short march, but in the East such movements are largely regulated by water supply. (3) Leaving Elim they encamped at the Red Sea (Num. 33:10) before coming to the desert of *Sin*. Their route to the sea was, probably by way of the plain of El-Gargah, the Wâdy Usbâ, and down Wâdy Taiyibeh. Some critics, wishing to throw doubts upon the Bible narrative, sneer at the ignorance of Moses in taking this route. "Why did Moses take the lower route? For the best of all reasons. The main route (which the Bible shows he did not take) leads to Wâdy Na'ar, Serabit-el-Khâdim, and Maghara. What if he did? Why, there were the well-known mines colonized and worked by Egyptians, held by garrisons of soldiers, with strong positions and pass-ports. And so Moses, 'skilled in all the learning of the Egyptians,' evades this mining country—turns the flank of it, so to speak—and, leading the host to the Red Sea, puts a mountain barrier between the coward host and the Egyptian garrisons and miners!" (Harper, p. 98). (4) The Israelites moved from the Red Sea and encamped next to the Wilderness of Sin, on the 15th of the second month after their departure from Egypt (Exod. 16:1). Sin is identified as the plain El-Marâ, about sixteen miles long and four to five miles broad. Here they met with scanty supplies; but bread and flesh were both miraculously supplied the former by manna (q. v.) and the latter by quails (Exod. 16:13-15). (5) *Dophkah* and *Alush* are the next camps mentioned, of which there is no satisfactory identification. (6) Turning inland they came to *Rephidim*, probably the Wâdy Fierâ. Here they found no water, and the people murmured against Moses for having brought them to a place where they came to perish with thirst in the wilderness. Moses was directed to smite with his rod the rock in Horeb, and water would come out. The elders were to be eyewitnesses of the miracle that the people might bear their testimony to it before the unbelieving people. From this behavior of the unbelieving nation the place received the names *Massah* ("temptation") and *Meribah* ("murmuring"). (7) In the third month after their departure from Egypt the Israelites, proceeding from Rephidim, arrived at *Sinai* (Exod. 19:1, 2). Their most probable route appears to have been by way of Wâdy Feirân and Wâdy Sheikh. The various encampments of Israel from their leaving Egypt until they reached Canaan are given in Exod. 12:35-37; ch. 19; Num. 10:21, 33; Deut. 1:2. See WILDERNESS.

**EXODUS, BOOK OF.** See BIBLE, BOOKS.

**EXORCISM, EXORCIST.** See MAGIC.

**EXPECT.** See GLOSSARY.



**EXPEDIENCY, EXPEDIENT** (Gr. *συμ-πο-ν, soon-for'-o*, to advantage), "the principle of doing what is deemed most practicable or serviceable under the circumstances." A rule of expediency often referred to is that laid down by St. Paul: "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (1 Cor. 8:13). The occasion of this declaration was his writing to the Corinthians respecting the Christian's attitude toward flesh offered up to idols (q. v.). This could give offense to some scrupulous consciences, while others, like St. Paul, might make light of the matter, so far as personal feeling was concerned. It is impossible to state more strongly than does the apostle the obligation to refrain from indulging in things indifferent when the use of them is an occasion of sin to others. Yet it is never to be forgotten that this, by its very nature, is a principle the application of which must be left to every man's conscience in the sight of God. No rule of conduct founded on expediency can be enforced by church discipline. It was right in Paul to refuse to eat flesh for fear of causing others to offend, but he could not justly be subjected to censure had he seen fit to eat. The same principle is illustrated in reference to circumcision. The apostle utterly refused to circumcise Titus, and yet circumcised Timothy, in both cases acting wisely and conscientiously. Whenever a thing is right or wrong, according to circumstances, every man must have the right to judge of those circumstances. Otherwise he is judge of another man's conscience, a new rule of duty is introduced, and a catalogue of *adiaphora* (i. e., things indifferent or nonessential), which has existed in every system of ethics from the beginning, is simply abolished" (T. W. Chambers, D.D., in Meyer's *m.*, on 1 Cor. 8).

**EXPERIENCE** (Heb. נִסָּה, *naw-khash'*, to prove diligently, Gen. 30:27; רָאָה, *raw-aw'*, to see, Eccles. 1:16; δοκιμή, *dok-ee-may'*, proof, test, Rom. 5:4; 2 Cor. 9:13. R. V. changes *experience* to *probation* in its only place in New Testament, Rom. 5:4; an *experiment*, in 2 Cor. 9:13, *proving*). We speak of our knowledge of sins given and the favor of God enjoyed as our *Christian experience*. It means the practical trial and acquaintance with the work of God in man which results in the consciousness of salvation. Thus experience is the personal trial of anything and the consequent knowledge of it.

**EXPIATION**, in the theological sense, denotes the end accomplished by certain divinely appointed sacrifices in respect to freeing the sinner from the punishment of his sins. The sacrifices recognized as expiatory are the sin offerings of the Old Testament dispensation (see OFFERINGS; SACRIFICE), and, preeminently, the offering which Christ made of himself for the sins of the world (see ATONEMENT).

The above definition is made somewhat general for the purpose of including both of the theories which accept expiation in any real sense.

1. The Calvinistic or Satisfaction theory teaches that the sacrifice of Christ was expiatory in the sense that Christ suffered vicariously the punish-

ment of the sins of the elect. The expiation thus is absolute in behalf of the limited number for whom it is made. For the non-elect, or reprobate, there is no expiation. See ELECTION.

2. The Arminian theory of expiation holds that the sacrificial sufferings of Christ were not of the nature of punishment, but were a divinely appointed, though conditional, substitute for the punishment of the sins of all mankind. The sacrifice of Christ is expiatory in the sense that all who truly repent of their sins and believe on Christ have, on account of that sacrifice, their guilt canceled, the punishment of their sins remitted.

The two theories are alike in regarding Christ's sacrifice as the objective ground of forgiveness.

3. The third prominent theory of the atonement, the moral influence theory, admits of no necessity for sacrificial expiation and denies the expiatory character of sacrifices.

4. Thus two principal questions exist: First, as to the fact of expiation by sacrifice, and, second, as to the sense in which the sacrifices are to be regarded as expiatory.

With regard to the first of these questions it should be noted:

(1) The idea of expiation, or of seeking reconciliation with Deity, through sacrifices is a common feature of most if not all forms of religion. It is a fair supposition that, despite all the false conceptions held in connection with the idea, some measure of important truth lies at the bottom.

(2) Among the sacrifices appointed of God under the Old Testament dispensation there were sacrifices the purpose of which was clearly expiatory. Not only the simple and most natural understanding of such sacrifices, but also the divine teaching concerning them, was that they stood in important relation to the forgiveness of sins (see Lev. 17:11). Preeminent among these were the sacrifices on the great annual day of atonement. See SACRIFICES; OFFERINGS; ATONEMENT, DAY OF.

It is not, however, to be understood that the blood of beasts of itself had expiatory value and effect, or that the offerings in a mechanical or commercial way wrought reconciliation (see Psa. 50; Isa. 1; Amos 5:22). It was only because of divine grace that these sacrifices availed for reconciliation. The sacrifices were not only appointed of God, but were also provided by him (Lev. 17:11; Psa. 50:10).

(3) In the New Testament dispensation, of which the Old was predictive and for which it was preparatory, the sacrifice which Christ offered of himself is conspicuously set before us as the ground of the forgiveness of sins. Christ is "the Lamb of God which taketh away the sin of the world." He is the "Lamb slain from the foundation of the world." It was Christ's own declaration that his blood was shed "for the remission of sins." See also John 3:14, 15; Col. 1:14, 20; Heb. 9:13, 14; Heb. 10:1-12, and many other passages.

As to the second question, in what sense are the sacrifices to be regarded as expiatory? it is chiefly to be borne in mind:

(4) That in the very nature of things punishment is not transferable—only the guilty can be punished. The innocent may suffer in behalf of

the guilty. There may then be vicarious sacrifice, or substitute for punishment. But there can be no vicarious punishment.

(5) With this conception of sacrificial expiation the teachings of Scripture correspond. In the Old Testament the effect of sacrifice in obtaining forgiveness was not absolute, but conditional upon the state of the sinner's heart. "The sacrifices of God are a broken spirit" (Psa. 51:16, 19). The sacrifices of blood are acceptable and efficacious only when the one who offers them penitently and believingly turns toward God.

This would not be the case if the penalty of sin were actually borne by the object sacrificed. But such is the case when the yielding up of life in sacrifice is the divinely appointed but conditional substitute for punishment. In the New Testament Christ is never represented as being punished instead of sinners. But he is frequently represented as suffering death in their stead, yet in such a sense as that the expiation wrought by his death avails for them only upon condition of true repentance and faith. This is the whole trend of New Testament doctrine, as well as the explicit teaching of many passages.

As to the necessity of expiation, whence it arises, see ATONEMENT.

For full discussion of subject see Pope's *Compendium of Christian Theology*; Dorner's *System of Christian Doctrine*; Van Oosterzee's *Christian Dogmatics*; Watson's *Theological Institutes*.

E. McC.

**EXPRESS.** See GLOSSARY.

**EYE** (Heb. עַיִן, *ah'-yin*; Gr. ὀφθαλμός, *of-thal-mos'*) is used as the symbol of a large number of objects and ideas, as: (1) A fountain frequently; (2) Color (Num. 11:7, in the Hebrew; see margin); (3) The face or surface (Exod. 10:5, 15; Num. 22:5, 11, as "the face, i. e., eye of the land"); the expression "between the eyes" means the forehead (Exod. 13:9, 16); (4) In Cant. 4:9 "eye" seems to be used poetically for look; (5) "Eye" (Prov. 23:31, A. V. "color") is applied to the beads or bubbles of wine when poured out; (6) "Before the eyes" (Gen. 23:11, 18; Exod. 4:30) means in one's presence; "in the eyes" (Gen. 15:8) of any one means according to his judgment or opinion; "to set the eyes" (Gen. 44:21; Job 24:23; Jer. 39:12) upon anyone is to regard with favor, but may also be used in a bad sense (Amos 9:8); (7) Many of the passions, such as envy, pride, pity, etc., being expressed by the eye, such phrases as the following occur: "Evil eye" (Matt. 20:15, i. e., *envious*); "bountiful eye" (Prov. 22:9); "wanton eyes" (Isa. 3:16); "eyes full of adultery" (2 Pet. 2:14); "the lust of the eyes" (1 John 2:16); "the desire of the eyes" (Ezek. 24:16) denotes whatever is a great delight; (8) "To keep as the apple (pupil) of the eye" (Deut. 32:10; Zech. 2:8) is to preserve with special care; "as the eyes of servants look unto the hand of their master" (Psa. 123:2) is an expression which seems to indicate that masters, especially in the presence of strangers, communicated with their servants by certain motions of their hands.

**EYES, BLINDING OF.** See PUNISHMENTS.

**EYES, COVERING OF THE** (Gen. 20:16),

a phrase of much disputed significance, understood by some to mean that Abimelech advised Sarah and her women, while in or near towns, to conform to the general custom of wearing veils (q. v.). Another view is the following: "By the 'covering of the eyes' we are not to understand a veil, which Sarah was to procure for a thousand shekels, but it is a figurative expression for atoning gift, . . . so that he may forget a wrong done, and explained by the analogy of the phrase 'covereth the faces of the judges, i. e., he blithens them' (Job 9:24)" (K. and D., *Com.*, in loc.).

**EYES, PAINTING THE,** or rather the eyelids, is an ancient original practice which was known to the Hebrews, and is occasionally mentioned in Scripture. Jezebel is spoken of as "painting her eyes" (A. V. "face") before presenting herself in public (Kings 9:30); and the painting of the eyes is mentioned among the other things by which women sought to win admiration (Jer. 4:30, A. V. "renting the face"; Ezek. 40). "The paint prepared from antimony when pounded, yields a black powder with a metallic brilliancy; it was laid upon the eyebrows and eyelashes either in a dry state as a black powder, or moistened generally with oil and made into an ointment, which is applied with a smooth eye pencil of the thickness of an ordinary goose quill, made either of wood, metal, or ivory. The way to use it was to hold the central part of the pencil horizontally between the eyelids, and then draw it out between them, twisting it around all the while, so that the edges of the eyelids were blackened all round; and the object was to heighten the splendor of the southern eye and give it, so to speak, a more deeply glowing fire, and to impart a youthful appearance to the wrinkles of the eyelashes even in extreme old age. Rosellini found jars with eye paint of this kind in early Egyptian graves" (K. and D., *Com.*, 2 Kings 9:30).

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**EYESALVE** (Gr. κολλούριον, *kol-loo'-ree-on*, diminutive of κολλῶν, *kol-loo'-ra*, coarse bread-cylindrical shape), a preparation shaped like kolloora, composed of various materials and used as a remedy for tender eyelids (Rev. 3:18).



Two Styles of Eye-painting.



Kohl Boxes and Implements.

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**E'ZAR**, a less correct mode of Anglicizing Chron. 1:38) the name EZER (q. v.).

**EZ'BAI** (Heb. **עֲזַבַּי**, *ez-bah'ee*, *hyssoplike*), the father of Naarai, one of David's mighty men Chron. 11:37), B. C. after 1000.

**EZ'BON** (Heb. **עֲצָבֹן**, *ets-bone'*, uncertain derivation).

1. The fourth son of the patriarch Gad (Gen. 26:16), called also (Num. 26:16) *Ozni*.

2. The first named of the sons of Bela, the son of Benjamin (1 Chron. 7:7).

**EZEKI'AS**, a Grecized form (Matt. 1:9, 10) of the name of King HEZEKIAH (q. v.).

**EZE'KIEL**, one of the four greater prophets.

1. **Name and Family.** (Heb. **יְהִיְקֵאל**, *yehk-kale'*, *God will strengthen*). The son of a priest named Buzi.

2. **Personal History.** Ezekiel was taken captive in the captivity of Jehoiachin, eleven years before the destruction of Jerusalem (2 Kings 24:12-15). He was a member of a community of Jewish exiles who settled on the banks of the Tigris, a "river" or stream of Babylonia. It was by this river, "in the land of the Chaldeans," that God's message first reached him (Ezek. 1:3). The call took place "in the fifth year of King Jehoiachin's captivity (1:2, B. C. 592), in the thirtieth year, in the fourth month." It now seems generally agreed that it was the thirtieth year from the new era of Nabopolassar, father of BUCHADNEZZAR (q. v.). We learn from an incidental allusion (24:18)—the only reference which makes to his personal history—that he was married and had a house (8:1) in his place of exile, and lost his wife by a sudden and unforeseen stroke. He lived in the highest consideration among his companions in exile, and their elders consulted him on all occasions (8:1; 11:25; 14:1; 17:1, etc.). The last date he mentions is the twenty-seventh year of the captivity (29:17), so that his mission extended over twenty-two years. It is said to have been murdered in Babylon by one Jewish prince whom he had convicted of idolatry, and to have been buried in the tomb of Sennacherib and Arphaxad, on the banks of the Euphrates.

3. **Character.** He is distinguished by his calm and inflexible energy of will and character, and we also observe a devoted adherence to the laws and ceremonies of his national religion. Ezekiel is no cosmopolite, but displays everywhere peculiar tendencies of a Hebrew educated under Levitical training. We may also note in Ezekiel the absorbed recognition of his high calling, which enabled him cheerfully to endure any privation or misery, if thereby he could give any warning or lesson to his people (ch. 4; 24:15, 16, etc.), from whom he so ardently loved (9:8; 11:13).

**EZE'KIEL, BOOK OF.** See BIBLE, BOOKS OF.

**EZ'ZEL** (Heb. **עֲזַזֵּל**, *eh'-zel*, *separation*; see 1 Sam. 20:19), the memorial stones, or place of meeting and parting of David and Jonathan. The margin of the A. V. has "that sheweth the stones;" the margin of the R. V. has "this mound."

**EZ'ZEM** (1 Chron. 4:29). See AZEM.

**E'ZER** (Heb. **עֶזֶר**, *ay'-zer* or **עֲזָרָה**, *eh'-zer*, *help*).

1. The father of Hushah, one of the posterity of Hur, of the tribe of Judah (1 Chron. 4:4).

2. A son (or descendant) of Ephraim, who, with Elead, was slain by the aboriginal inhabitants of Gath "because they came down to take away their cattle" (1 Chron. 7:21).

3. The first named of the Gadite champions who went to David at Ziklag (1 Chron. 12:9), B. C. after 1000.

4. The son of Jeshua, the ruler of Mizpah, who repaired part of the city walls near the armory (Neh. 3:19), B. C. 445.

5. One of the priests who assisted in the dedication of the walls of Jerusalem under Nehemiah (Neh. 12:42), B. C. 445.

6. (Heb. **עֲזָרָה**, *ay'-tser*, *treasure*.) One of the sons of Seir, and native princes of Mount Hor (Gen. 36:21, 27, 30; 1 Chron. 1:42, 38), in which last verse the name is Anglicized "Ezar."

**E'ZION-GA'BER** or **E'ZION-GE'BER**

(Heb. **גִּבְרֵי עֲזִיּוֹן**, *ets-yone' gheh'-ber*, *giant's backbone*), a port on the coast of the gulf of Akabah, which Solomon used once for a navy station (1 Kings 9:26). It is mentioned as the last station of Israel before coming to the Wilderness of Sin (Num. 33:35; Deut. 2:8). Once a large and populous town (2 Kings 16:6). The peculiar headland jutting out into the sea here gives to it its name. Called Ezion-Gaber (Num. 33:35, 36; Deut. 2:8; 2 Chron. 20:36).

**EZ'NITE** (Heb. **עֲזָנִי**, *ay'-tsen*, *sharp, spear*), apparently the patronymic of ADINO (q. v.) given (2 Sam. 23:8) as chief among David's captains. Concerning this doubtful rendering Luther expresses the following opinion: "We believe the text to have been corrupted by a writer, probably from some book in an unknown character and bad writing, so that *orer* should be substituted for *adino*, and *ha-eznib* for *eth hanitho*;" that is to say, the reading in the Chronicles (1 Chron. 11:11), "he swung his spear," should be adopted (K. and D., *Com.*).

**EZ'RA** (Heb. **עֲזָרָה**, *ez'-raw'*, *help*). 1. The priest who led the second expedition of Jews back from Babylonian exile into Palestine, and the author of the book bearing his name (see the last four chapters, in which he speaks in the first person).

**Family.** Ezra was a lineal descendant of Phineas, the grandson of Aaron (Ezra 7:1-5), being a son of Seraiah, who was the grandson of Hilkiyah, high priest in the reign of Josiah. He is described as "a ready scribe in the law of Moses" (v. 6); "a scribe of the words of the commandments of the Lord, and of the statutes of Israel" (v. 11); "Ezra the priest, a scribe of the law of the God of heaven" (v. 12).

**History.** (1) **Appointed leader.** Ezra's priestly extraction acted as a powerful lever for directing his vigorous efforts specifically to the promotion of religion and learning among his people. It is recorded (Ezra 7:10) that Ezra "had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments." Living in Babylon he gained the favor of King

Artaxerxes, and obtained from him a commission to go up to Jerusalem (B. C. about 459). The king's commission invited all the Israelites, priests, and Levites in the whole empire, who so wished, to accompany Ezra. Of these a list amounting to one thousand seven hundred and fifty-four is given (ch. 8); and these, doubtless, form part of the full list of the returned captives contained in Nehemiah (ch. 7), and in duplicate (Ezra 2). Ezra was allowed to take with him a large freewill offering of gold and silver, and silver vessels, contributed by the Jews, by the king himself, and by his counselors. He was also empowered to draw upon the king's treasures beyond the river for any further supplies required; and all priests, Levites, and other ministers of the temple were exempted from taxation. Ezra received authority to appoint magistrates and judges in Judea, with power of life and death over all offenders (7:11-28). His credentials were indorsed by the seven principal members of the royal council (v. 14).

**(2) Preparations.** Ezra assembled the Jews who accompanied him on the banks of the river Ahava, where they halted three days in tents. As mentioned above, the number was about one thousand five hundred, and included several of high-priestly and Davidic descent. Upon inspection he found that they had not a single Levite among them, and sent a deputation to Casiphia, where many of them lived, and succeeded in inducing thirty-eight Levites and two hundred and twenty servants of the temple to join their expedition (8:15-20). The valuable offerings to the temple he placed in the custody of twelve of the most distinguished priests and Levites; but such was his trust in God and his lofty courage, that he refrained from asking a royal escort (v. 22). After fasting and other pious exercises (vers. 21-23), the company started on their journey on the twelfth day of the first month (in the spring) of the seventh year of Artaxerxes I. **(3) At Jerusalem.** They reached Jerusalem without accident at the beginning of the fifth month (7:8). Three days after their arrival the treasures were weighed and delivered to the proper custodians, burnt sacrifices were offered by the returned exiles, and the king's commissions were delivered to viceroys and governors (8:32-36). In accordance with the royal decree, Ezra was now to be firmly established in Jerusalem as chief judge; empowered to settle everything relating to the religion of the Jews, and the life which was regulated by it. Ezra soon found, to his great distress, that the people of Jerusalem had paid no regard to the law forbidding the marriage of Israelites with heathen. Overwhelmed by his emotion, he sank to the ground, utterly unstrung and weeping bitterly. Men of tender conscience gathered around him, and all remained in mourning until the hour of the evening sacrifice, when Ezra poured out his soul in prayer (9:1-15). By this time a great congregation had gathered about Ezra, and "wept very sore." At length Shechaniah declared the guilt of the people and their wish to comply fully with the law. A general assembly was called to meet in Jerusalem within three days to decide what course should be pursued. They assembled

on the twentieth day of the ninth month amid great storm of rain, and having confessed their sin, they proceeded to the remedy with order and deliberation. All the strange wives were put away, including even those who had borne children, by the beginning of the new year (ch. 10).

**(4) Later history.** Whether Ezra remained at the events recorded above, occupying about eight months, or returned to Babylon, is not known. It is conjectured by some that Ezra remained governor until superseded by Nehemiah; others think that he continued his labors in conjunction with Nehemiah. Our next mention of him is in connection with Nehemiah, after the completion of the walls of Jerusalem. The functions he executed under Nehemiah's government were purely of a priestly and ecclesiastical character; such as reading and interpreting the law of Moses to the people, praying for the congregation, assisting in the dedication of the walls, and proclaiming the religious reformation effected by Nehemiah (Neh. 8:9; 12:26). In the sealing of the covenant (10:1, sq.), Ezra perhaps sealed under the pseudonym Seraiah or Azariah (v. 2). As Ezra is mentioned after Nehemiah's departure for Babylon, and as everything fell into confusion during Nehemiah's absence, it is not unlikely that Ezra had again returned to Babylon before Nehemiah's departure.

**(5) Character.** Ezra had a profound love for the word of God, and "prepared his heart to search the law of the Lord, and to do it, and to teach the Israel statutes and judgments" (Ezra 7:10); he was a man of excellent judgment (7:25), of laudable conscientiousness (9:3, sq.), which led him deeply to deplore sin and to strenuously oppose it. So great was his sense of dependence upon God that every step he took was marked by some devout acknowledgment of the divine help, "according to the good hand of God upon him" (7:6, 9, 27, 28:22, 31). See BIBLE, BOOKS OF.

**2.** A descendant of Judah, the father of several sons. His own parentage is not given (1 Chron. 4:17).

**3.** The head of one of the twenty-two courses of priests which returned from captivity with Zerubbabel and Jeshua (Neh. 12:1), B. C. 538. The same name appears in v. 13, where it is stated that his son, Meshullam, was chief of his family in the time of the high priest Joiakim (see v. 1 also in v. 33, as one of the chief Israelites who formed the first division that made the circuit of the walls of Jerusalem when rebuilt, B. C. 445).

**EZ'RAHITE** (Heb. עֲזָרָיִת, *ez-raw-khee'*), patronymic of the Levites Heman and Ethan (1 Kings 4:31; titles of Ps. 88, 89). Their tribal descent is not at variance with the epithet Ezrahite (or Ezrachite), for they were incorporated into the Judean family of Zerach. Thus the tribe of Judah is spoken of as belonging to the family of Judah because he dwelt in Bethlehem of Judah.

**EZ'RI** (Heb. עֲזָרִי, *helpful*, *ez-ree'*, son of Chelub, superintendent for King David of the "who did the work of the field for tillage of ground" (1 Chron. 27:26), B. C. after 1000.

**EZ'RITE.** See ABI-EZRITE.



## F

**FABLE** (Gr. *μῦθος*, *moo'-thos*, *myth*), a fictitious story employed for the purpose of enforcing some truth or precept. Neander, *Life of Christ*, thus distinguishes between the parable and fable: "The parable is distinguished from the fable by this, that, in the latter qualities or acts of a higher class of beings may be attributed to a lower, e. g., the use of men to brutes; while in the former the reverse sphere is kept perfectly distinct from that which it seems to illustrate. The beings and powers thus introduced always follow the law of their nature, but their acts, according to this law, are made to figure those of a higher race." Of the fable, as thus distinguished from the parable, we have but two examples in the Bible, (1) That of the trees choosing their king, addressed by Jotham to the men of Shechem (Judg. 9:8-15); (2) that of the cedar of Lebanon and the thistle, as the answer of Jehoash to the challenge of Amaziah (Kings 14:9).

In the New Testament fable is used for *invention*, *falsehood* (2 Pet. 1:16). "The fictions of the Jewish theosophists and Gnostics, especially concerning the emanations and orders of the æons, the spirits of the air, are called myths" (A. V. Col. 2:8; 1 Tim. 1:4; 4:7; 2 Tim. 4:4; Tit. 1:14).

**FACE**. There is nothing peculiar in the use of this word in Scripture, except with reference to God. Applied to God, it denotes his *presence*. Such phrases as "Seeing the face of the Lord," the face of the Lord is set against them that do so," "The cry came before the face of the Lord," it is evidently all one with God's manifested presence. The declaration made by Moses to God, "there shall no man see me, and live" (Exod. 33:20), seems to contradict the usual assertion of Jacob, "I have seen God face to face, and my life is preserved" (Gen. 32:30). The apparent discrepancy is to be explained by different respects in which the expression is used in the two cases. The face of God, as in the full blaze of his manifested glory, no mortal can see and live; but when veiled and appearing with the softened radiance of the human countenance, revived and quickened life is the natural result. The word is also used in the sense of *favor* (Psa. 44:3; 67:1; Dan. 9:17), and signifies also *anger*, justice, severity (Gen. 16:6, 8; Jud. 2:15; Rev. 6:16), it being natural for men to express these feelings in their countenances. To set one's face" denotes to fully determine resolve, and "to fall on the face" is an attitude of *fear* and *reverence*. To see one "face to face" is to enjoy a direct, clear sight of him, and a reflection in a mirror.

**FACES, BREAD OF**, is the showbread (Lev. 24:5), which was always in the presence of God.

**FAIN**. See GLOSSARY.

**FAIR**, the rendering of several Hebrew and Greek words. In the East exposure to the sun makes a great difference in the complexion of men. Those of high condition carefully avoid exposure, and retain their fairness, which

becomes a distinguishing mark of quality as well as an enhancement of beauty (Gen. 12:11-13; Cant. 1:15, 16). See GLOSSARY.

**FAIR HAVENS** (Gr. *καλοὶ λιμένες*, *kal-oy'-lee-men'-es*, *good harbors*), a harbor in the island of Crete (Acts 27:8), "near the city of Lasen, which, as Smith has shown conclusively, is the small bay, two leagues E. of Cape Matala, still bearing the same name (in the modern Greek dialect, *Λιμένας καλοῖς*)" (Ramsey, *St. Paul*, p. 321).

**FAIRS** (Heb. *עֲבָרִים*, *iz-zeh-bow-neem'*, Ezek. 27:12-27). This word is only found in Ezekiel, and does not mean *fairs*, but *wares*, as the R. V. renders it, and as the A. V. has it in v. 33. The essential meaning of the Hebrew seems to be an *exchange*, or *equivalent*, alluding to the frequency of *barter* in ancient trade.

**FAITH** (Gr. *πίστις*, *pis'-tis*), belief, trust—especially in a higher power. The fundamental idea in Scripture is steadfastness, faithfulness.

1. **Scripture Use of Word.** The word is used in the Scriptures, (1) Most frequently in a subjective sense, denoting a moral and spiritual quality of individuals, by virtue of which men are held in relations of confidence in God and fidelity to him. (2) In an objective sense, meaning the body of truth, moral and religious, which God has revealed—that which men believe. Examples of this use of the word are not numerous, though they occur occasionally, as in Phil. 1:27; 1 Tim. 1:19; 6:20, 21; Jude 3, 20.

The word occurs but twice in our English version of the Old Testament, the idea being expressed by other terms, as "trust," etc.

This article is confined in the further discussion to faith in the sense first named. The following points are of chief importance:

2. **Philosophical.** Faith, viewed philosophically, must be regarded as lying at the basis of all knowledge. Anselm's famous utterance, "Crede ut intelligas," "Believe that you may know," expresses the truth in contrast with the words of Abelard, "Intellige ut credas," "Know that you may believe." Truths perceived intuitively imply faith in the intuitions. Truths or facts arrived at by logical processes, or processes of reasoning, are held to be known because, first of all, we have confidence in the laws of the human mind. Our knowledge obtained through the senses has underneath it faith in the senses. To this extent Goethe spoke wisely when he said, "I believe in the five senses." A large part of knowledge rests upon human testimony, and of course this involves faith in the testimony.

The distinction between matters of faith and matters of knowledge must not be drawn too rigidly, inasmuch as all matters of knowledge are in some measure matters also of faith. The distinction, when properly made, recognizes chiefly the different objects to which our convictions relate, and the different methods by which we arrive at these convictions. The convictions themselves may be as strong in the one case as in the other.

3. **Theological.** Faith in the theological

sense contains two elements recognized in the Scriptures. There is an element that is intellectual; also an element, of even deeper importance, that is moral. Faith is not simply the assent of the intellect to revealed truth; it is the practical submission of the entire man to the guidance and control of such truth. "The devils believe and tremble."

Indispensable as is the assent of the intellect, that alone does not constitute the faith upon which the Scriptures lay such emphasis. The essential idea is rather that of fidelity, faithfulness, steadfastness. Or, as has been well said, "Faith, in its essential temper, is that elevation of soul by which it aspires to the good, the true, and the divine." In illustration may be cited particularly John 3:18-21; Rom. 2:7; 4:5; Heb. ch. 11; James 2:14-26.

**4. Intellectual.** Viewed more particularly with reference to its intellectual aspect, faith is properly defined as the conviction of the reality of the truths and facts which God has revealed, such conviction resting solely upon the testimony of God.

These truths and facts are to a large extent beyond the reach of the ordinary human processes of acquiring knowledge. Still they are of the utmost importance in relation to human life and salvation. God has therefore revealed them. And they who accept them must do so upon the trustworthiness of the divine testimony. This testimony is contained in the Holy Scriptures. It is impressed moreover by the special sanction of the Holy Spirit. (See John 8:11, 31-33; 16:8-11; 1 John 5:10, 11, and many other places.)

**5. Results of Faith.** They who receive the divine testimony and yield to it cordial and full assent become partakers of heavenly knowledge. Their knowledge comes by faith, yet none the less is it knowledge. The Scriptures, it is true, recognize the difference between walking by faith and walking by sight, and thus the difference between the objects and methods of sense-perception and those of faith. Also the difference is noted between the acquisition of human learning and philosophy and the contents of the divine revelation. But still the Scriptures represent true believers as persons who "know the things that are freely given . . . of God." Christ said to his disciples, "Unto you it is given to know the mysteries of the kingdom of God" (Luke 8:10; see also John 8:31, 32; 1 Cor. 1:5, 6, 21-30; 2:9-16; Eph. 1:17; 1 Tim. 2:4).

**6. Reason and Faith.** The relation of reason to faith is that of subordination, and yet not that of opposition. The truths of revelation are in many cases above reason, though not against it. Such truths were revealed because reason could not discover them. They are therefore to be accepted, though the reason cannot demonstrate them. But this inability of reason to discover or to demonstrate is one thing; irrationality, as involving absurdity, or contradiction of the intuitions of the intellect or conscience, or contradiction of well-established truth, is another.

Reason has its justly recognized and appropriate function in examining and weighing the evidences of revelation; also in interpreting or determin-

ing the force of the terms in which the revelation is given. But when the reality and meaning of revelation are thus reached reason has done its work, and it remains for faith to accept the contents of the revelation, whatever they may be.

It should be said, however, that the evidence of the saving truth of revelation, most convincing for many, is not that which appeals directly to reason. Many lack ability or opportunity to investigate the rational evidences of Christianity. But to them with all others the announcement of the truth comes attended by the ministration of direct testimony of the Holy Spirit. They thus made to feel that they ought to repent and believe the Gospel. If they yield to this conviction they obtain forgiveness of their sins and become new creatures in Christ Jesus. The Spirit bears witness to their acceptance with God. As thus in the experience of salvation they have a doubtless proof of the reality of revelation. All this reason is subordinate to faith, but no means opposed to it (1 Cor. 1:21-31; John 16:8-11; Rom. 8:14-17; 1 John 5:9-11).

**7. Condition of Salvation.** As has been assumed in the foregoing, faith is the condition of salvation. It is not the procuring cause, but the condition, or instrumental cause. It is frequently associated in the Scriptures with repentance; and thus the conditions of salvation, as commonly stated in Protestant doctrine, are repentance and faith. But in reality true faith and true repentance are not separate or to be distinguished too rigidly from each other. Faith is fundamental. Repentance implies faith. Faith is not saving faith unless it includes repentance. (See REPENTANCE.) Saving faith may therefore be properly defined, for those who have the light of the Gospel, as such belief in the Lord Jesus Christ as leads one to submit completely to the authority of Christ, and to put complete and exclusive trust in him for salvation. (See John 3:14-16, and many other places.)

Faith, which is the condition of salvation, is also, in an important measure, one of the results of salvation. In the justified and regenerated soul faith is deepened and developed by the influence of the Holy Spirit. In its essential quality faith is unchanged, but it acquires greater steadiness; and as the word of God is studied and its contents spiritually apprehended faith becomes broader and richer in the truths and facts which it grasps.

Thus in its beginning and completion faith is one of the fruits of the Spirit (Gal. 5:22).

For fuller discussion see works of Systematic Theology, particularly *Doerner's Christian Logic*.—E. McC.

**FAITH, RULE OF.** In the early Church the summary of doctrines taught to catechumens and to which they were obliged to subscribe before baptism. It was afterward applied to the Apostles' Creed. In modern theology it denotes the true source of our knowledge of Christ and truth.

**1. Protestant Doctrine.** One of the doctrinal elements of the Reformation was the sufficiency of the Scriptures for faith and salvation. Thus the Methodist Episcopal Church teaches



The Holy Scriptures contain all things necessary for salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation" (*Meth. Dis.*, v, 5).

**2. Roman Catholic** teaching is: "The Church is the ordinary and the infallible means by which we know what the truths are which God has revealed. The testimony of the Church is the rule by which we can distinguish between true and false doctrine. . . . A person must believe that the Church cannot err, and that whatever it teaches is infallibly true" (*Cath. Dict.*, s. v.).

**FAITH, THE CHRISTIAN.** "To those who do not receive the light, in the sense of not refusing revelation is one whole, and all its glorious system of truth is received and surely believed. To them it is both objectively and subjectively THE LIGHT; and, inasmuch as Christianity has brought in all fullness into the world, it is to them the CHRISTIAN FAITH. This phrase has therefore a larger meaning. It signifies that it is not their philosophy simply, the glory of their reason, the tradition they have derived from their fathers, but the rich inheritance which the Holy Spirit has given to that one supreme faculty of their souls, the faith which is the *evidence of things not seen*. It is a body of truth which, as reason did not give so reason cannot take it away. It is a region in which they walk by faith, which their faith actually visits, in which their faith lives, and loves, and has its being" (Pope, *Compend. Christian Theol.*, p. 45).

**FAITHFULNESS** (Heb. אֱמוּנָה, *em-oo-naw'*, *faithfulness, stability*), an attribute ascribed to God in many places, especially in the Psalms (36: 89:2 sq.; Isa. 11:5, etc.), which exhibits his character as worthy of the love and confidence of man, and assures us that he will certainly fulfill his promises, as well as execute his threats against sinners. It covers "temporal blessings (1 Tim. 4:8; Gal. 3:14; Isa. 33:16); spiritual blessings (1 Cor. 1:3); support in temptation (1 Cor. 10:13) and persecution (1 Pet. 4:12, 13; Isa. 41:10); sanctifying influences (Heb. 12:4-12); directing in difficulties (Chron. 32:22; Psa. 32:8); enabling to persevere (Jer. 32:40), and bringing to glory (1 John 2:25)." Faithfulness is also predicated of men: "He is a faithful man" (Hebrew *trustworthy*, Neh. 8:2); "who then is that faithful (trustworthy) and wise steward?" (Luke 12:42, etc.) "*The Faithful*" is the general and favorite name in the early Church to denote baptized persons.

**FAITHLESS.** See GLOSSARY.

**FALCON.** See ANIMAL KINGDOM.

**FALL OF MAN**, a term of theology which is not found in the Scriptures, though the essential fact is a matter of Scripture record and of far though not frequent reference. The particular account is in Gen. 3. The most explicit New Testament references are Rom. 5:12-21; 1 Cor. 15:22, 45-47; 2 Cor. 11:3.

The character of the primitive record in Genesis has been the subject of much discussion. Some have contended that the account is purely literal; others, that it is figurative, poetic, or al-

legorical; still others, rationalistic or semirationalistic, relegate the whole matter to the realm of the mythical. This last view, of course, cannot be consistently held by anyone who accepts the Scriptures as of divine authority.

It must be admitted that the account leaves room for many questions both as to its form and its meaning in relation to incidental details. But still the great, underlying, essential facts are sufficiently clear, especially when the account is taken in connection with other Scriptures. They are as follows:

**1. Bible Doctrine.** 1. The fall of our first parents was an epoch or turning point in the moral history of the race. It was in itself an epoch of great and sad significance and of far-reaching results.

2. Man at his creation was in a state of moral purity. In connection with his freedom there was of necessity the possibility of sin. But still there was no evil tendency in his nature. God pronounced him, with other objects of his creation, "good." He was made in the image and likeness of God.

3. As a moral being man was placed by God in a state of probation. His freedom was to be exercised and tested by his being under divine law. Of every tree in the garden he might freely eat, except the tree of knowledge of good and evil. At one point there must be restraint, self-denial for the sake of obedience. "He could not have the whole world and save his own soul."

4. The temptation to disobedience came from an evil source outside himself. In Genesis only the serpent is mentioned. In the New Testament the tempter is identified as Satan, who may have employed the serpent as his instrument (2 Cor. 11:3, 14; Rom. 16:20; Rev. 12:9).

5. The temptation came in the form of an appeal to both man's intellect and to the senses. The forbidden fruit was presented as "good for food" and "to be desired to make one wise." Thus the allurements were in the direction of sensual gratification and intellectual pride.

6. At the beginning of the sin lay unbelief. The tempted ones doubted or disbelieved God and believed the tempter. And thus, under the strong desire awakened by the temptation, they disobeyed the divine command.

7. By this act of disobedience "sin entered into the world and death by sin." Shame and alienation from God were the first visible consequences. The image of God, which contained among its features "righteousness and true holiness," was marred and broken, though not completely lost. (See IMAGE OF GOD.) Expulsion from Eden followed. The ground was cursed on account of sin. Sorrow and toil and struggle with the evil in human nature became the lot of mankind.

**2. Theological Views.** As to the theological treatment of this topic it should be particularly noted:

(1) **Rationalistic.** A favorite view of rationalistic or evolutionist theologians is that the fall was a necessary incident in man's moral development. The fall is sometimes, therefore, spoken of as "a fall upward." It was a step forward from

the savage or animal state to the practical knowledge of good and evil, and thus, through the experience of sin, toward the goal of developed moral purity. But this view ignores the essential evil of sin. It makes sin only an imperfect or disguised good, and is, for that reason and others, opposed to the plain teaching of Scripture.

(2) **Calvinistic view.** The Calvinistic types of theology regard the fall in two ways: (1) The supralapsarian, or most rigid view, includes the fall under the divine decree. (2) The sublapsarian, the less rigid but less logically consistent view, represents the divine decree as relating to the condition produced by the fall. Out from the race fallen in Adam God elected a certain number to salvation. The human race is not in a state of probation. The sin of our first parents closed the probationary period of human history.

(3) **Arminian view.** The Arminian theology regards the fall not as predetermined by a divine decree, but as foreseen and provided against by divine grace. It asserts that but for the redemptive purpose of God in Christ the race of fallen descendants of Adam would not have been permitted to come into existence. When man fell he did not "fall upward," but he fell into the arms of redeeming mercy. Probation is still the condition of mankind. For though man is fallen and therefore under the bondage of sin, through Christ, the second Adam, man has his moral freedom restored to such an extent that he can avail himself of the provisions that God has made for his salvation.

For full discussion see works of systematic theology, as Pope, *Compend. Christian Theology*; Watson, *Theological Institutes*; Van Oosterzee, *Christian Dogmatics*; Delitzsch, *Biblical Psychology*; Fletcher, *Appeal*.—E. McC.

**FALLOW DEER.** See ANIMAL KINGDOM.

**FALLOW GROUND** (Heb. נֶזֶר, *neer*), a field plowed up and left for seeding; as summer fallow, properly conducted, is a sure method of destroying weeds (Jer. 4:3; Hos. 10:12).

**FALLOW YEAR.** See SABBATH.

**FALSE CHRISTS** (Gr. ψευδοχριστοι, *psuedokh'ris-toi*), those who falsely claim to be Messiah foretold by Jesus (Matt. 24:24; Mark 13:22). Nothing is known of the historical fulfillment of this prophecy, but Josephus (*Wars*, vii, 11, 1) mentions *Jonathan* as a pretender.

**FALSE PROPHET**, one pretending to be sent from God, a false teacher (Matt. 7:15; 24:11, 24, etc.). "The false prophet" (Rev. 16:13) is used for the second "beast," the mythological system of paganism.

**FAMILIAR SPIRITS** (Heb. אוֹב, *obe*, a mumble from a leathern bottle). Those professing to call up the dead were said to have a "familiar spirit" (Deut. 18:11; 2 Kings 21:6; 2 Chron. 33:6, etc.). The expression sometimes means a spirit or demon supposed to attend on an individual or to come at his call (Lev. 19:31; 2 Kings 21:6), or the shade or departed spirit thus evoked (Isa. 29:4). A person with a familiar spirit was called an *obe* (bottle) because he was supposed to be inflated by the spirit. See MAGIC; GLOSSARY.

**FAMILY.** The family relation is the institution of God lying at the foundation of all human society. Christian ethics leave nothing wanting of the main elements of that institution. It confirms monogamy: "From the beginning of the creation God made them, male and female. For the cause shall a man leave his father and mother, and cleave to his wife" (Matt. 19:5; Mark 10:6, 7). Christian legislation is clear and positive respecting the relation of marriage, of parents and children of masters and servants, and the regulation of all the household. Parental obligations include the maintenance of children (1 Tim. 5:8) and their education in its fullest sense (Exod. 12:26, 27; Deut. 6:6, 7; Eph. 6:4).

The filial obligations are obedience (Luke 2:51; Eph. 6:1; Col. 3:20), reverence (Exod. 20:12; com. Eph. 6:1, 2), and grateful requital (1 Tim. 5:4; com. John 19:26). The moral teaching of Christianity has a very marked bearing on the relation between master and servants. Although the mutual rights, duties, and responsibilities are not in their wider range matter of direct statute in the Scripture, the principles laid down by Paul are of permanent application. On the employer's side there is the obligation of justice (Col. 4:1); on the side of the servants there is enjoined the duty of obedience, fidelity, and honesty (Tit. 2:9, 10; Col. 3:22, 23; Eph. 6:5, 6). Thus the family occupies a prominent place throughout Scripture, is the first form of society, and has continued to be the germ of a representative of every fellowship (Pope, *Christian Theol.*, iii; Westcott, *Social Aspects of Christianity*, p. 19, sq.).

**FAMILY, or FATHER'S HOUSE**, one of the divisions of the people of Israel. See ISRAEL; CLASSIFICATION OF.

**FAMINE** (Heb. רָעָב, *raw-awb'*; Gr. λιμός, *lee-mos'*) occupies a conspicuous place in Scripture among the troubles with which God's people have to contend. It is mentioned as one of the scourges which God sent to chastise men for their wickedness (Lev. 26:21, 26; Psa. 105:16; Lam. 4:4-6; Ezek. 14:21).

**1. Causes.** Several causes of famine are given: (1) God's blessing withheld (Hos. 2:8, 9; Hag. 1:11); (2) Want of seasonable rain (1 Kings 17:1; Jer. 14-17; Amos 4:7, sq.). "In Egypt a deficiency in the rise of the Nile, with drying winds, produces the same results. The famines recorded in the Bible are traceable to both these phenomena; and we generally find that Egypt was resorted to when some city afflicted Palestine. In the whole of Syria and Arabia the fruits of the earth must ever be dependent on rain, the watersheds having few large springs and the small rivers not being sufficient for the irrigation of even the level lands. Therefore, the heavy rains of November and December fail the sustenance of the people is cut in the parching drought of harvest time, when the country is almost devoid of moisture" (Sm. *Dict.*, s. v.). (3) Rotting of seed in the ground (Joel 1:17); (4) Blasting and mildew (Amos 4:9; Hag. 2:17); (5) Devastation by enemies (Deut. 33:51). In addition to the above causes may be given the imperfect knowledge of agriculture which prevailed, in consequence of which



few resources to stimulate, or in unfavorable conditions and localities, to aid the productive power of nature. Means of transit were defective, rendering it often impossible to relieve the wants of one region even when there was plenty in another. Despotic governments and frequent wars of desolation greatly interrupted agricultural industry.

**Characteristics.** These famines were often continued (Gen. 41:27) and of great severity (Gen. 12:10; 2 Kings 8:1; Jer. 52:6), accompanied by wars (Jer. 14:15; 29:18), and followed by silence (Jer. 42:17; Ezek. 7:15; Matt. 24:7). During the time of famine people fed upon wild plants (2 Kings 4:39, 40), asses' flesh and ordure (2 Kings 6:25; Lam. 4:5) and human flesh (Lev. 24:9; 2 Kings 6:28, 29), while provisions were measured by weight and water by measure (Ezek. 4:16).

**Instances.** Famines are mentioned as occurring in the days of Abraham (Gen. 12:10), of Joseph (41:53-56), of the Judges (Judg. 1:1), of David (2 Sam. 21:1), of Ahab (1 Kings 18:2), of Elisha (2 Kings 4:38), during the reign of Samaria (2 Kings 6:25), in the time of Jeremiah (Jer. 14:1, sq.), during the siege of Jerusalem (2 Kings 25:3), after the captivity (Neh. 5:1), in the reign of Claudius Cæsar (Acts 11:28), before the destruction of Jerusalem (Matt. 24:7). **Figurative.** Famine is symbolic of the withdrawal of God's word (Amos 8:11, 12) and the destruction of idols (Zeph. 2:11).

**FAN** (Heb. זָרָה, *zaw'-raw'*, to toss about; זָרָה, *reh'*; Gr. πύρον, *ptoo'-on*), a sort of long-handled, wooden shovel, with which grain was winnowed up against the wind in order to separate the chaff therefrom (Isa. 30:24; Matt. 3:12; Luke 3:17). At the present day in Syria a large wooden fan is used.

**Figurative.** To *fan* is used in the sense of to scatter, as enemies (Isa. 41:16); to "fan at the heels" (Jer. 15:7) is to cause defeat and dispersion on the border of the land; "whose fan is in his hand" (Matt. 3:12) refers to Christ as judge, separating evil from good.

**FANNERS** (Heb. זָרִיר, *zoor*, *strangers*), rendered in the A. V. (Jer. 51:2), but properly "strangers," and so translated in the R. V.

**FARE.** See GLOSSARY.

**FARM.** See AGRICULTURE.

**FARTHING.** See METROLOGY, IV.

**FASHION, FASHIONING.** See GLOSSARY.

**FAST, FASTING** (Heb. צָוֵם, *tsoom*, to cover the mouth; Gr. νηστεῖν, *nace-tyoo'-o*, to abstain). In the early ages men subsisted largely upon the spontaneous productions of the earth and the chase; and owing to the uncertainty of obtaining food fasting was often compulsory. Superstitious ignorance could easily interpret this compulsion into an expression of the divine will, and so consider fasting as a religious duty. It was thought that the gods were jealous of the sacrifices of men, and that abstinence would protect their favor. As a result we find that fasting as a religious duty is almost universal.

**Jewish.** The word fasting (Heb. *tsoom*) is found in the Pentateuch, but often occurs in

the historical books (2 Sam. 12:16; 1 Kings 21:9-12; Ezra 8:21) and the prophets (Isa. 58:3-5; Joel 1:14; 2:15; Zech. 8:19, etc.). The expression used in the law is "afflicting the soul" (Lev. 16:29-31; 23:27; Num. 30:13), implying the sacrifice of the personal will, which gives to fasting all its value. (1) **Observance.** The Jewish fasts were observed with various degrees of strictness. When the fast lasted only a single day it was the practice to abstain from food of every kind from evening to evening, whereas in the case of private fasts of a more prolonged character it was merely the ordinary food that was abstained from. To manifest a still profounder humbling of the soul before God in repentance and mortification on account of one's sin and the punishment with which it had been visited it was not unusual to put on sackcloth, rend the garments, and scatter ashes over the head (2 Sam. 18:19; 1 Kings 21:27; 1 Macc. 3:47; Lam. 2:10; Jonah 3:5, sq.). In 1 Sam. 7:6 it is said that Israel "drew water, and poured it out before the Lord, and fasted on that day." To "pour out thine heart like water" (Lam. 2:19) seems to denote inward dissolution through pain and misery. In connection with the fast it would be a practical confession of misery and an act of deepest humiliation before the Lord. (2) **Different fasts.** (1) The Mosaic law prescribed only one public occasion of strict fasting, viz., once a year on the great Day of Atonement (q. v.). This observance seems always to have retained some prominence as "the fast" (Acts 27:9). But as to the nature of the observance we are nowhere expressly informed, excepting that food was interdicted from evening to evening (Lev. 23:27-29). (2) The Hebrews, in the earlier period of their history, were in the habit of *fasting* whenever they were in hard and trying circumstances (1 Sam. 1:7), misfortune, and bereavement (1 Sam. 20:34; 31:13; 2 Sam. 1:12), in the prospect of threatened judgments of God (2 Sam. 12:16; 1 Kings 21:27), on occasions of falling into grievous sin (Ezra 10:6), or to avert heavy calamity (Esth. 4:1, sq.). (3) Extraordinary fasts were appointed by the theocratic authorities on occasions of great national calamity in order that the people might humble themselves before the Lord on account of their sins, thus avert his wrath, and get him to look upon them again with his favor (Judg. 20:26; 1 Sam. 7:6; 2 Chron. 20:3; Joel 1:14; 2:12; Jer. 36:9; Ezra 8:21; Neh. 1:4; 2 Macc. 13:12).

**2. Post-Exilic.** There is no mention of any other periodical fast than that on the Day of Atonement in the Old Testament, except in Zech. 7:1-7; 8:19. These anniversary fast days were observed from about the time of the captivity, and were as follows: (1) The seventeenth day of the fourth month, viz., Tammuz, or July. This fast was instituted in memory of the capture of Jerusalem (Jer. 52:6, 7; Zech. 8:19). (2) The ninth day of the fifth month, Ab, or August, in memory of the burning of the temple (2 Kings 25:8; Zech. 7:3; 8:19). (3) The third of the seventh month, Tishri, or October, in memory of the death of Gedaliah (Jer. 40:4; Zech. 7:5; 8:19). (4) The tenth day of the tenth month, Tebeth, or January, in memory of the commencement of the attack on Jerusalem (Zech. 8:19; 2 Kings 25:1; Jer. 52:4).

(5) The fast of **ESTHER** (q. v.), kept on the thirteenth of Adar (Esth. 4:16). "Subsequent to the captivity, and with the growth of the Pharisaic spirit, the fasts became much more frequent generally, till ere long they assumed the form of ordinary pious exercises, so that the Pharisees fasted regularly on the second and fifth day of every week (Matt. 9:14; Luke 18:12), while other Jewish sects, such as the Essenes and Therapeutae, made their whole worship to consist principally of fasting. There was, however, no fasting on the Sabbath, on festival and gala days in Israel, and on the day immediately preceding the Sabbath or a festival" (Judith 8:6). That in the lapse of time the practice of fasting was lamentably abused is shown by the testimony of the prophets (Isa. 58:4, sq.; Jer. 14:12; Zech. 7:5).

**3. New Testament.** In the New Testament the only references to the Jewish fasts are the mention of "the fast" in Acts 27:9 (generally understood to denote the Day of Atonement) and the allusions to the weekly fasts (Matt. 9:14; Mark 2:18; Luke 5:33; 18:12; Acts 10:30). These fasts originated some time after the captivity. They were observed on the second and fifth days of the week, which being appointed as the days for public fasts (because Moses was supposed to have ascended the Mount for the second tables of the law on a Thursday and to have returned on a Monday) seem to have been selected for these private voluntary fasts.

Our Lord sternly rebuked the Pharisees for their hypocritical pretenses in the fasts which they observed (Matt. 6:16, sq.) and abstained from appointing any fast as part of his own religion (Matt. 9:14; 11:18, 19). Prayer and fasting are mentioned (Matt. 17:21; Mark 9:29) as means for promoting faith and as good works. Mention is made of fasting in the Apostolic Church (Acts 13:3; 14:23; 2 Cor. 6:5). In the last passage the apostle probably refers to *voluntary fasting*, as in chap. 11:27 he makes a distinction between fasting and "hunger and thirst."

**4. Christian Church.** After the Jewish custom fasting was frequently joined with prayer that the mind, unincumbered with earthly matter, might devote itself with less distraction to the contemplation of divine things. As the Pharisees were accustomed to fast twice a week, on Monday and Thursday, the Christians appointed Wednesday and especially Friday as days of half fasting or abstinence from flesh in commemoration of the passion and crucifixion of Jesus. They did this with reference to the Lord's words, "When the bridegroom shall be taken from them, then shall they fast" (Matt. 9:15).

In the 2d century arose also the custom of quadragesimal fasts before Easter, which, however, differed in length in different countries, being sometimes reduced to forty hours, sometimes extended to forty days, or at least to several weeks. Perhaps equally ancient are the nocturnal fasts or vigils before the high festivals, suggested by the example of the Lord and the apostles. On special occasions the bishops appointed extraordinary fasts and applied the money saved to charitable purposes, a usage which became often a blessing to the poor.

By the 6th century fasting was made obligatory by the Second Council of Orleans (A. D. 529), which decreed that anyone neglecting to observe the stated time of abstinence should be treated as an offender. In the 8th century it was regarded as meritorious, and failure to observe subjected the offender to excommunication. In the Roman Catholic and Greek Churches fasting remained obligatory, while in most Protestant Churches it was merely recommended (see Keil, *Bib. Arch.*, ii, sq.; Jahn, *Arch.*, p. 454; Schaff, *Hist. Ch. Church*, i, 324).

**FAT.** See GLOSSARY.

**FAT** (Heb. **חֵלֶב**, *khay'-leb*). "The Hebrews distinguished between the suet or pure fat of an animal and the fat which was intermixed with lean (Neh. 8:10). Certain restrictions were imposed upon them in reference to the former: some parts of the suet, viz., about the stomach, the trails, the kidneys, and the tail of a sheep, were grown to an excessive size in many Eastern countries and produces a large quantity of rich oil, were forbidden to be eaten in the case of animals offered to Jehovah in sacrifice (Lev. 3:3, 9, 7:3, 23). The ground of the prohibition was that the fat was the richest part of the animal, and therefore belonged to God (3:16). The prescription of the fat as the richest part of the animal was agreeable to the dictates of natural feeling, and was the ordinary practice even of heathen nations. The burning of the fat of sacrifices was particularly specified in each kind of offering (Smith, *Diet.*, s. v.).

**Figurative.** Next to blood, the bearer of life (Lev. 17:14), stood the fat as the sign of healthfulness and vigor. "The fat of the ear," "the fat of the wheat, of the oil, and the wine," "the fat of the mighty," though to our view somewhat peculiar expressions were familiar to the Hebrews, as indicating the choicest specimens or examples of the several objects in question (Gen. 45:18; Deut. 32:14; Num. 18:12, marg. "Fat"; 2 Sam. 1:22). See GLOSSARY.

**FATHER** (Heb. **אָב**, *avb*; Gr. *πατήρ*, *patēr*, literally *nourisher*, protector).

**1. Meanings.** This word, besides its natural sense of progenitor (Gen. 19:31; 44:19, etc.), has a number of other meanings, as: (1) **Any ancestor**, near or remote (1 Kings 15:11; 2 Kings 18:17, etc.); e. g. a *grandfather* (Gen. 28:13; 31:42; 32:9, etc.); a *great grandfather* (Num. 18:2; 1 Kings 15:24, etc.); frequently in the plural *fathers*: *forefathers* (Gen. 15:15; Psa. 45:16). (2) **Founding ancestor**, i. e., the first ancestor of a tribe or nation (Gen. 10:21; 17:4, 5; 19:37, etc.). Here we may refer to Gen. 4:21 ("the father of all such as handle harp and organ," i. e., the founder of a family of musicians, the inventor of the art of music. Job 41:20). The author of a family or society of persons animated by the same spirit as himself; Abraham was "the father of all them that believe" (Rom. 4:11). The *author* or maker of a thing, especially a *creator* ("hath the ruler of the father?" Job 38:28). In this sense God is called the *father of men and angels* (Isa. 63:16; Eph. 3:14, 15, etc.). He is also called the *Father*



lights, i. e., stars (James 1:17). The above titles are drawn from the notion of *source, origin*; care, the honor due a father, etc. (3) **Bene-actor**, as doing good and providing for others as father (Job 29:16, "I was a father to the poor"). **Ben-Hadad**, the prefect of the palace, was called "a father to the inhabitants of Jerusalem" (Isa. 22:1).

The Messiah is the "everlasting father" (Isa. 9:6); God, the *father* of the righteous and of the kings (2 Sam. 7:14; 1 Chron. 17:13, 22; Psalms 135:4). (4) **Teacher**, from the idea of paternal instruction (1 Sam. 10:12); priests and prophets were called *father*, as teachers (2 Kings 2:12; 4:1, etc.). In a similar sense the prime minister, chief adviser, is called the king's father (Gen. 41:50). (5) **Intimate relationship**, as, "I have said corruption, Thou art my father" (Job 17:14).

**Place and Authority.** The position and authority of the father as the head of the family expressly assumed and sanctioned in Scripture as a likeness of that of the Almighty over his creatures. It lies, of course, at the root of that so-called patriarchal government (Gen. 3:16; 1 Cor. 11:3), which was introductory to the more definite system that followed, but did not wholly supersede it. "While the father lived he continued to represent the whole family, the property was held in his name, and all was under his superintendence and control. His power, however, was by no means unlimited or arbitrary, and if any occasion arose for severe discipline or capital punishment in his family he was not himself to inflict it, but bringing the matter before the constituted authorities" (Deut. 21:18-21). The children, and even grandchildren, continued under the roof of the father and grandfather; they labored on his account and were the most submissive of his servants. The property of the soil, the power of judgment, the civil rights belonged to him only, his sons were merely his instruments and assistants. The father's blessing was regarded as conferring special benefit, but his malediction as inflicting injury, to those on whom it fell (Gen. 27:27-40; 48:15, 20; ch. 49); and so also the blessing of a parent was held to affect, in certain cases, the welfare of his descendants (2 Kings 5:27). The father, as the head of the household, had the authority imposed upon him of bringing up his children in the fear of God, making them well acquainted with the precepts of the law, and gently acting as their instructor and guide (Exod. 20:13; Deut. 6:20, etc.). Filial duty and obedience to both parents were strictly enforced by Moses (Exod. 20:12), and any outrage against either parent, as a blow (Exod. 21:15), a curse (v. 17; Lev. 24:10), or incorrigible rebellion against their authority (Deut. 21:18, sq.), was made a capital offense.

**FATHER, GOD THE**, is a term which represents several scriptural conceptions. The term designates the first person of the Holy Trinity. God has revealed himself as Father, Son, and Holy Ghost. To the Eternal Son the Father stands related as to no other being, and as such in the Son the perfect and infinite object of love. With this highest meaning in view the apostles speak of God as "the Father of the Lord Jesus Christ" (see Eph. 1:17; 1 Cor. 8:6; 1 Pet.

1:3). Thus also, while Christ taught his disciples to address God in prayer as "our Father," he did not use that form himself. He spoke of God as "my Father" and "your Father," but at the same time he made it plain that he distinguished between the relation in which they stood to God and that in which he himself stood. The first words of the Apostolic Creed, "I believe in God the Father Almighty," are first of all a recognition of this deep truth of holy Scriptures. See TRINITY.

2. In the Old Testament Scriptures God is in quite a number of conspicuous instances called the Father of the Jewish nation. The chosen nation owed its origin and continued existence to his miraculous power and special care. As their father he loved, pitied, rebuked, and required the obedience of his people (see Deut. 32:6; Hos. 11:1; Psalms 103:13; 68:5; Mal. 1:6).

3. In the New Testament, which brings the fact of the fatherhood of God into greater prominence and distinctness, God is represented as the Father of various objects and orders of beings which he has created. The term thus used refers to the natural relationship between God and his creatures, and has a significance more or less profound according to the different natures and capacities of these objects or orders of beings. Thus God is "the Father of lights," the heavenly bodies (James 1:17). Also he is "the Father of spirits" (Heb. 12:9). He is particularly the Father of man, created after his image (Acts 17:26; Luke 3:8).

4. God is in a special sense the Father of his redeemed and saved people. While all the hope of the Gospel rests upon the fact of the fatherly love of God for mankind even in its sinfulness (see John 3:16; Luke 15:11-32), still only they who are actually saved through Jesus Christ are admitted to the privileges of children in the divine household. Christ taught only his disciples to pray "our Father." He said to the unbelieving Jews, "Ye are of your father, the devil" (John 8:44). The spiritual and moral relationship destroyed by sin must be restored by gracious, divine renewal (John 1:12; Rom. 8:14-16, et al.). See ADOPTION.—E. McC.

**FATHER-IN-LAW.**—1. *Khawm* (Heb. אָחִי, from אָחָה, to join in affinity (Gen. 28:13, 25; 1 Sam. 4:19, 21).

2. *Khaw-than'* (Heb. אָחִי, to marry), one giving a daughter in marriage (Exod. 3:1; 4:18; 18:21-27; Num. 10:29, etc.).

3. *Pen-ther-os'* (Gr. πενθερός), strictly one related by affinity, a wife's father (John 18:13).

**FATHER'S BROTHER** (Heb. דּוֹד, *dode*), strictly *one beloved* (Isa. 5:1); an *uncle* (Num. 36:11; 2 Kings 24:17); in Exod. 6:20 used in the feminine, **FATHER'S SISTER**, an **AUNT**.

**FATHER'S HOUSE**, the name given to families among the Israelites (Josh. 22:14; comp. 7:14, 16-18). See ISRAEL, CLASSIFICATION OF.

**FATHOM.** See METROLOGY, I.

**FATLING.** 1. An animal put up to be fattened for slaughter (Heb. מֵרֵעֵ, *mer-ee'*, 2 Sam. 6:13; 1 Kings 4:23; Isa. 11:6; Ezek. 39:18; Matt. 22:4).

2. A *marrowy* sheep (q. v.), especially of the fat-tailed variety (Heb. מַי־אֶחָ, *may'-akh*, Psa. 66:15).

3. Improperly for *Mish-neh'* (Heb. מִשְׁנֶה, *repetition*; 1 Sam. 15:9). These were "animals of the *second birth*, which were considered superior to the others" (K. and D., *Com.*, in loco).

**FATTED FOWL** (Heb. בָּרִירִים אֲבִירִים, *bar-boo-reem' ay-boo-seem'*) are mentioned among the daily provisions for Solomon's table (1 Kings 4:23). The meaning of *bar-boo-reem'* is doubtful. The earlier translators render it birds or fowls, possibly "capons" or "geese" (from the Heb. בָּרַר, *baw-rar'*, "to be pure," because of their white feathers). Some kind of special fowl is meant. See ANIMAL KINGDOM.

**FEAR** (Heb. יִרְאָה, *yir-aw'*, *reverence*, and other Hebrew words meaning *terror*, Exod. 15:16, etc.; *carefulness*, Josh. 22:24, R. V.; *trembling*, Prov. 29:25; *fright*, Job 41:33; Gr. φόβος, *phob'-os*, *dread*, *terror*, Matt. 14:26, etc.). Fear is that affection of the mind which arises on the conception of approaching danger. The fear of God is of several kinds: Superstitious, which is the fruit of ignorance; servile, which leads to abstinence from many sins through apprehension of punishment; and filial, which has its spring in love, and prompts to care not to offend God and to endeavor in all things to please him. It is another term for practical piety and comprehends the virtues of the godly character (Psa. 111:10; Prov. 14:2), while its absence is characteristic of a wicked and depraved person (Rom. 3:18). It is produced in the soul by the Holy Spirit, and great blessing is pronounced upon those who possess this Christian trait: His angels protect them (Psa. 34:7); they are "under the shadow of the Almighty" (Psa. 91:5, 6). This fear would subsist in a pious soul were there no punishment of sin. It dreads God's displeasure, desires his favor, reveres his holiness, submits cheerfully to his will, is grateful for his benefits, sincerely worships him, and conscientiously obeys his commandments. Fear and love must coexist in us in order that either passion may be healthy, and that we may please and rightly serve God. "The fear of the Lord" is used for the worship of God, e. g., "I will teach you the fear of the Lord" (Psa. 34:11), and for the law of God (19:9). The "fear of Isaac" (Gen. 31:42, 53) is God, whom Isaac worshiped with reverent awe. The "fear of man" is that dread of the opinions of our neighbors which makes us cowards in the performance of those duties which we fancy they do not practice (Prov. 29:25). See GLOSSARY.

**FEAST.** See BANQUET, FESTIVALS.

**FEAST OF CHARITY.** See AGAPE.

**FEATHER.** 1. *No-tsaw'* (Heb. נֶצֶר, or נֶצֶרֶה), a pinion or wing feather (Ezek. 17:3, 7), but the excrement of the crop (Lev. 1:16, from נֶצֶר *nav-tsaw'*, to expel).

2. *Eb-raw'* (Heb. אֶבְרָרָה, with the same meaning as No. 1 (Psa. 68:13; 91:4; incorrectly rendered *wing* (Deut. 32:11; Job 39:13).

3. Incorrectly for *khas-ee-daw'* (Heb. חֶסֶד, kindly, maternal; Job 39:13).

**FEEBLE KNEES** (Gr. τὰ παραλελυγόναρα), a term used to express the result of overexertion, as in an athletic contest, and, relatively, of *weariness of mind*, *low spirits* (12:12).

**FEEBLE-MINDED** (Gr. ὀλιγόψυχος, *oligo'-soo-kos*, *little spirited*), often occurs in the Septuagint, and signifies one who is laboring under such trouble that his heart sinks within him; may mean here one despairing of working out salvation (1 Thess. 5:14, R. V. "fainthearted").

**FEELING.** In Eph. 4:19 we find this, "being past feeling have given themselves over to lasciviousness," etc. The Greek word *παράλογος*, *para-log'-o*, means "to become insensible to pain, callous, and so indifferent to truth, honor, and shame." The writer of the epistle to the Hebrews (4:15) tells us that "we have not a high priest which cannot be touched with the feeling of our infirmities." Here we have the Greek *συνπαθήα*, *syn-path-eh'-o*, *to feel for*, *to have compassion on*. Dörner thus speaks of feeling as an element of man's nature: "In feeling he exists within himself, in *will* he exists without, in state of movement from self outward, in *knowledge* in movement from without inward. . . . The other spiritual faculties, so called, *feeling* is receptive of infinite as of finite truth. Feeling is a third element alongside of knowledge and will. The strength of feeling depending very much on individual mental temperament, this forms the basis of security for the purity or healthiness of religious feeling. With respect to the contents of feeling in religious feeling the reference to a definite object of God will likewise exert an influence, and its accurate or confused character—in short, its completeness—will the nature of religion depend. A religion, for example, acquainted with God's physical attributes will stand less than one that has heard of his holiness, or more, of his love. Feeling alone, occupied with self and brooding upon self, may easily become one-sided and selfish. Knowledge, as a product of revelation, we call *illumination*. Illumination must possess power by its contents to inspire and intensify the *will*, and under this it is *quickening*, while the *feeling* (the spiritual consciousness of self or life) is enhanced in its freedom and blessedness" (Dörner, *Christ. Doctr.* 109, 119, etc.).

**FEET.** See FOOT.

**FELIX** (Gr. Φῆλιξ, *fel'-lix*, *happy*), the Roman procurator before whom Paul was arraigned (Acts 24).

1. **Elevation and Crimes.** He was originally a slave, and for some unknown services manumitted by Claudius Cæsar. He was appointed by this emperor procurator of Judea on the death of Ventidius Cumanus, probably A. D. 42. Suetonius speaks of the military honors which the emperor conferred upon him, and specifies his appointment as governor of the province of Judæa, adding an innuendo which loses nothing in brevity, viz., that he was the husband of a queen or royal ladies ("trium reginarum nuptum"). Tacitus, in his *History*, declares that during his governorship in Judea he indulged



kinds of cruelty and lust, exercising regal power with the disposition of a slave; and in his *Annals* (xi, 54) he represents Felix as considering himself licensed to commit any crime, relying on the influence which he possessed at court. Having a grudge against Jonathan, the high priest, he had expostulated with him on his misrule, he made use of Doras, an intimate friend of Jonathan, in order to get him assassinated by a gang of villains, who joined the crowds that were going up to the temple worship, a crime which led subsequently to countless evils by the encouragement which it gave to the Sicarii, or leagued assassins the day, to whose excesses Josephus ascribes, under Providence, the overthrow of the Jewish state. While in office he became enamored of Drusilla, a daughter of King Herod Agrippa, who was married to Azizus, king of Emesa, and through the influence of Simon, a magician, prevailed upon her to consent to a union with him. With this interest Felix was seated when Paul reasoned before him (Acts 24:25). Another Drusilla is mentioned by Tacitus as being the (*first*) wife of Vespasian.

**Hears Paul.** Paul, having been arrested at Jerusalem, was sent by Claudius Lysias to Felix at Cæsarea (Acts 23:23, sq.), where he was confined in Herod's judgment hall till his accusers came. After five days they arrived, headed by Ananias, the high priest. Their case was managed by Tertullus, who, to conciliate Felix, expressed gratitude on the part of the Jews, "Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence" (24:1, 2). He then proceeded to accuse Paul, charging him, first, with sedition; secondly, with being "a ringleader of the sect of the Nazarenes;" and, thirdly, with an attempt to profane the temple at Jerusalem (vers. 5-7). The evident purpose was to persuade Felix to give up the apostle to the Jewish courts, in which case his assassination would have been easily accomplished. Felix now gave the prisoner permission to speak, and the apostle, after briefly expressing his satisfaction that he had to plead his cause before one so well acquainted with Jewish customs, refuted Tertullus step by step. Felix deferred inquiry into the case for the present. When Lysias comes down," he said, "I will give you the uttermost of this matter." Meanwhile he placed him under the charge of the centurion who had brought him to Cæsarea (24:10-23). A few days after Felix came into the audience chamber with his wife Drusilla, and the prisoner was brought before them. As a faithful preacher spoke to the Roman libertine and the profane Jewish princess. As he reasoned of righteousness, temperance, and judgment to come, Felix trembled." But still nothing is decided, he saying, "Go thy way for this time; when I have a convenient season I will call for thee." He is informed why the governor shut his ears to conviction, and even neglected his official duty in keeping his prisoner in cruel suspense: "He had also that money should have been given of Paul, that he might loose him" (vers. 24-26). Hence he frequently sent for Paul and had long conversations with him. But his hopes

were unfulfilled, and he retained the apostle a prisoner for two years (v. 27).

**3. Summoned to Rome.** Meantime the political state of Judea grew more embarrassing. It was during the two years of Paul's imprisonment that disturbances took place in the streets of Cæsarea. In the end Felix was summoned to Rome, and the Jews followed him with their accusations. Thus it was that he was anxious "to show the Jews a pleasure," and "left Paul bound" (v. 27). At Rome he was saved from suffering the penalty due to his atrocities by the influence of his brother Pallas.

**FELLOES** (Heb. חֶשֶׁק, *khish-shook'*, *conjoined*), the curved pieces which joined together form the rim of a wheel (1 Kings 7:33).

**FELLOW.** 1. A contemptuous use of Hebrew (אִישׁ, *eeesh*, 1 Sam. 29:4) Greek (ἀνὴρ, *an'-ayr*) words for *man*.

2. The rendering of *ray'-ah* (Heb. רֵעִי, רֵעַ, *friend, associate*, etc. (Exod. 2:13; Judg. 7:13, etc.), and of *khaw-bare'* (Heb. חֶבֶר, *Eccles. 4:10*).

3. The rendering of *aw-meth'* (Heb. אָמִית, *neighbor*) in that remarkable passage, "Awake, O sword, against my shepherd, and against the man that is my fellow" (Zech. 13:7). "The expression 'man, who is my nearest one,' implies much more than unity or community of vocation, or that he had to feed the flock like Jehovah. The idea of nearest one (or fellow) involves not only similarity in vocation, but community of physical or spiritual descent, according to which he whom God calls his neighbor cannot be a mere man, but can only be one who participates in the divine nature or is essentially divine." This passage is quoted and applied to himself by our Lord (Matt. 26:31).

**FELLOWSHIP.** 1. The rendering of the Hebrew *tes-oo-meth'* (תְּשׁוּמָה), *deposit* (Lev. 6:2); something handed over as a *pledge*.

2. Joint interest (Heb. חֶבֶר, *khaw-bar'*, *to be joined*, Psa. 94:20; Gr. κοινωνία, *koi-noi-a'-ah*, *fellowship, communion*, Acts 2:42 et al.; μετοχή, *met-okh'-ay'*, *partnership*, 2 Cor. 6:14).

*Fellowship* means companionship, a relation in which parties hold something in common, familiar intercourse. Christians have *fellowship* with the Father and the Son (1 John 1:3) and the Holy Spirit (2 Cor. 13:14), and with one another (1 John 1:7). As is the case between men, no one can be in fellowship with God unless he possess like purposes and feelings (1 John 2:3-6), with love (Rom. 8:38, 39). The *fellowship* of believers embraces confession of faults one to another with prayer (James 5:16); assembly, with exhortation and provoking to love and good works (Mal. 3:16; Heb. 10:24, 25); partaking the Lord's supper (1 Cor. 11:24, 25); "ministering to the saints" (Acts 11:29; Rom. 12:13; 15:26; 1 Cor. 16:1, 2; 2 Cor. 8:4; Heb. 13:16); bearing the infirmities of the weak and edification (Rom. 15:1). Love for and fellowship with one another are necessary to, and an evidence of fellowship with God (1 John 4:12). Christ prayed that his people might have fellowship with each other (John 17:21). Fellow-

ship with God is essential to fruitfulness (John 15:4).

**FENCE** (Heb. גֵּזֵר, *gaw-dare'*, an inclosure; Num. 22:24; Psa. 62:3; 80:12). Fences were built of unmortared stones, to protect cultivated lands, sheepfolds, etc. In the crevices of such fences serpents delighted to hide (Eccles. 10:8; comp. Amos 5:19).

**Figurative.** In Psa. 62:3 the wicked are compared to a tottering fence and bowing wall, i. e., their destruction comes suddenly. See **HEDGE**.

**FENCED CITY**, the rendering of several Hebrew words; sometimes translated "stronghold" (2 Chron. 11:11), "fort" (Isa. 29:3). The broad distinction between a city and a village in biblical language consisted in the possession of walls. The city had walls, the village was un-walled or had only a watchman's tower, to which the villagers resorted in times of danger. A threefold distinction is thus obtained: (1) Cities; (2) un-walled villages; (3) villages with castles or towers (1 Chron. 27:25). The district east of the Jordan, forming the kingdoms of Moab and Bashan, is said to have abounded from very early times in castles and fortresses, such as were built by Uzziah to protect the cattle and to repel the inroads of the neighboring tribes, besides un-walled towns (Deut. 3:5; 2 Chron. 26:10). When the Israelites entered Canaan they found many fenced cities (Num. 13:28; 32:17; Josh. 11:12, 13; Judg. 1:27-33), some of which held out for a long period, e. g., Jerusalem was held by the Jebusites till the time of David (2 Sam. 5:6, 7; 1 Chron. 11:5). See **CITIES**, **FORTIFICATIONS**.

**FENS.** See **VEGETABLE KINGDOM**.

**FERRET** (R. V. "gecko"). See **ANIMAL KINGDOM**.

**FERRYBOAT** (Heb. גַּלְיָה, *ab-aw-law'*, crossing), a vessel for crossing a stream (2 Sam. 19:18). Floats or rafts for this purpose were used from remote times (1 Kings 5:9, and paintings on Egyptian monuments). A ferryboat still crosses the Jordan ford near Jericho.

**FERVENT.** See **GLOSSARY**.

**FESTIVALS.** Besides the daily worship, the law prescribed special festivals to be from time to time observed by the congregation. One Hebrew name for festival was *khag* (חַג), from the verb signifying to dance), which, when applied to religious services, indicated that they were occasions of joy and gladness. The term most fitly designating, and which alone actually comprehended all the feasts, was *mo-ade'* (מוֹעֵד, a set time or assembly, place of assembly). What is meant by this name, therefore, was the stated assemblies of the people—the occasions fixed by the divine appointment for their being called and meeting together in holy fellowship, i. e., for acts and purposes of worship. There is also the Greek *toprh*, *leh-or-tay'*, festival, holy day.

The date of every Mosiac festival without distinction, no matter what its special object may have been, gave evidence of being connected in some way or other with the number seven. So every seventh day, every seventh month, every seventh year, and, lastly, the year that came after

the lapse of seven times seven years, was marked by a festival. Again, the Passover and the Feast of Tabernacles extended over seven days; number of special convocations (q. v.) during year was seven—two at the Passover, one at Pentecost, one at the Feast of Trumpets (or New Moon), one on the Day of Atonement, and two the Feast of Tabernacles. All the festivals instituted by the law of Moses may be arranged into two series, Septenary and Yearly. In addition are the Post-Exilic and Doubtful Festivals. See table below:

### TABLE OF FEASTS.

**SEPTENARY FESTIVALS**, or Cycles of Sabbath including:

Weekly Sabbath (Exod. 20:8-11; 31:12, s. Lev. 23:1-3).

Seventh New Moon, or Feast of Trumpets (Num. 28:11-15; 29:1-6).

Sabbatic Year, i. e., every seventh year (Exod. 23:10, 11; Lev. 25:2-7).

Year of Jubilee (Lev. 25:8-16; 27:16-25).

New Moon (Num. 10:10; 28:11).

#### YEARLY FESTIVALS:

Feast of Passover and Unleavened Bread (Exod. 12:1-28; 23:5, sq.; Lev. 23:4-8; Num. 28:16-18; Deut. 18:1-8).

Pentecost, or Feast of Weeks (Exod. 34:22; Lev. 23:15; Num. 28:26; Deut. 16:10).

Day of Atonement (Lev. 16:1-34; Exod. 30:10; Num. 29:7-11).

Feast of Tabernacles (Lev. 23:34-42; Num. 29:12, sq.; Neh. 8:18; John 7:2, 37).

**POST-EXILIC FESTIVALS**, some of which were kept as regularly as those prescribed by Moses:

Feast of Purim (Esth. 9:24-32).

Feast of Dedication (1 Macc. 4:52, sq.; 2 Macc. 10:6, sq.; John 10:22).

Also, **DOUBTFUL FESTIVALS**, mentioned by Josephus and the Talmud:

Wood-carrying; of Acra; of Nicanor; of the Feast of the Lord.

These festivals are treated in this article in the above order.

### I. SEPTENARY FESTIVALS.

**1. The Weekly Sabbath.** In addition to the entire cessation from all work the Sabbath was observed by a holy assembly, the doubling of morning and evening sacrifices (Num. 28:3, s. Lev. 23:35), and the presentation of new showbread in the Holy Place (Lev. 24:8). See **SABBATH**.

**2. The Seventh New Moon, or Feast of Trumpets** (Heb. יוֹם הַתְּרוּפָה, *yome ter-o-o-day of blowing*, Num. 29:1), the Feast of the New Moon (q. v.), which fell on the seventh month of Tishri. This differed from the ordinary festival of the new moon on account of the symbolic meaning of the seventh or sabbatical month, partly, perhaps, because it marked the beginning of the civil year. This month was distinguished above all the other months of the year for multitude of ordinances connected with it, the first day being consecrated to sacred rest and spiritual employment, the tenth being the Day of Atonement, while the fifteenth began the Feast of Tabernacles.



tabernacles. (1) **Sacrifices.** (a) The usual morning and evening sacrifices, with their meat and drink offerings. (b) The ordinary sacrifice for the New Moon, except the sin offering, viz., two young bullocks, one ram, seven yearling lambs, with their meat and drink offerings (Num. 28:11, sq.). (c) Another festive offering of one young bullock, one ram, seven lambs, with their meat and drink offerings, together with "one kid of the goats for a sin offering, to make an atonement for you" (Num. 29:1-6). (2) **Observance.** This day was observed as a feast day, in the strict sense, by resting from all work, and as a memorial of blowing of horns, and of a holy convocation. In later times, while the drink offering of the sacrifice was being poured out, the priests and Levites chanted Psalm 111, while at the evening sacrifice they sang Psalm 93. Throughout the day trumpets were blown in Jerusalem from morning to evening. In the temple it was done even on a Sabbath, but not outside its walls. "The Day of Atonement, which falls on this month, provides full expiation for all sins and the removal of all uncleanness; and the Feast of Tabernacles, beginning five days thereafter, provides a foretaste of the blessedness of life in fellowship with the Lord. This significance of the seventh month is indicated by the sounding of trumpets, whereby the congregation present a memorial of themselves loudly and strongly before Jehovah, calling on him to vouchsafe the promised blessings of grace in fulfillment of his covenant" (Keil, *Arch.*, ii, p. 10). The fact that Tisri was the great month for sowing might easily have suggested the thought of commemorating on this day the finished work of creation; and thus the Feast of Trumpets came to be regarded as the anniversary of the beginning of the world. The rabbins believed that on this day God judges all men, and that they pass before him as a flock of sheep pass before a shepherd.

**3. Sabbatic Year,** the septennial rest for the land from all tillage and cultivation as enjoined by Moses (Exod. 23:10, 11; Lev. 25:2-7; Deut. 15:1-11; 31:10-13). (1) **Names,** etc. The four names given to this festival by Moses express some feature connected with its observance. These names are: (1) *Rest of Entire Rest* (Heb. שְׁנַת שְׁנַת, *Sabbath of Sabbatism*, Lev. 25:4, V. "Sabbath of rest"), because the land was to have a complete rest from cultivation; (2) *Year of Rest* (Heb. שְׁנַת שְׁנַת, *Year of Sabbatism*, Lev. 25:5), because the rest was to extend through the year; (3) *Release* (Heb. שְׁנַת שְׁנַת, Deut. 15:1, 2), more fully *the Year of Release* (Heb. שְׁנַת שְׁנַת, Deut. 15:9), because in it all debts were remitted; (4) *the Seventh Year* (Heb. שְׁנַת שְׁנַת, Deut. 15:9), because it was to be celebrated every seventh year. (2) **Design.** The spirit of the Sabbatic year is that of the weekly Sabbath. The rest which the land was to keep in the seventh year was not to increase its fruitfulness by lying fallow, nor merely to be a time of recreation for laboring men and beasts, needful and useful as this may be. It was rather to afford true spiritual rest and quickening, with their attendant life and blessing. "Thus Israel, as the people of God, was

to learn two things: First, that the earth, though created for man, was not merely that he might turn its powers to his own profit, but that he might be holy to the Lord and participate also in his blessed rest; next, that the goal of life for the congregation of the Lord did not lie in that incessant laboring of the earth which is associated with sore toil in the sweat of the brow (Gen. 3:17, 19), but in the enjoyment of the fruits of the earth, free from care, which the Lord their God gave and ever would give them if they strove to keep his covenant and to take quickening from his law" (Keil, *Arch.*, ii, p. 12). Such an institution as the Sabbatic year might seem, at first sight, to be impracticable. But we are to remember that in no year was the owner of land allowed to reap the whole harvest (Lev. 19:9; 23:22). Unless the remainder was entirely gleaned there might easily have been enough to insure quite a spontaneous crop the ensuing year, while the vines and olives would yield fruit of themselves. Then, too, the unavoidable inference from Lev. 25:20-22 is that the owners of land were to lay by grain in previous years for their own and their families' need. (3) **Time, observance,** etc. The Sabbatic year, like the year of Jubilee, began on the first day of the civil year, viz., the first of the month Tisri. Though this was the time fixed for the celebration of the Sabbatic year during the time of the second temple, yet the tillage and cultivation of certain fields and gardens had already to be left off in the sixth year. Thus it was ordained that fields upon which trees were planted were not to be cultivated after the feast of Pentecost of the sixth year, while the cultivation of grain fields was to cease from the feast of the Passover (Mishna, *Shebith*, i, 1-8). The keeping of the Sabbatic year is very distinctly attested by 1 Macc. 6:49, 53, and Josephus, *Antiq.*, xiii, 8, 1; xiv, 10, 6; xv, 1, 2, etc., and also that it was observed by the Samaritans (Josephus, *Antiq.*, xi, 8, 6).

The laws respecting this year were: (1) That the soil, the vineyards, and the olive yards were to have perfect rest (Exod. 23:10, 11; Lev. 25:2-5). Rabbinical regulations carried the law to such an extent that anything planted wittingly or unwittingly had to be plucked up by its roots (Mishna, *Terum*, ii, 3). (2) That the spontaneous growth of the fields or of trees (comp. Isa. 37:30) was for the free use of the poor, the hireling, stranger, servants, and cattle (Exod. 23:10, 11; Lev. 25:2-5). An especially fruitful harvest was promised for the sixth year (Lev. 25:20, 21). (3) The third enactment enjoins the remission of debts, with the exception of foreigners (Deut. 15:1-4). This does not seem to denote the entire renunciation of what was owed, but the not pressing it during the Sabbatic year. This enactment does not forbid the voluntary payment of debts, but their enforced liquidation. Also that no poor man should be oppressed by his brother. (4) Finally, at the feast of Tabernacles in this year, the law was to be read to the people—men, women, children, and strangers—in solemn assembly before the sanctuary (Deut. 31:10-13).

The Sabbatic year seems to have been systematically neglected. Hence Jewish tradition explains (see 2 Chron. 36:21) that the seventy years' captivity was intended to make up for the neglect of

Sabbatical years. After the return from captivity this year was most strictly observed.

**4. Jubilee** (Heb. יוֹבֵל, or יָבֵל, *yo-bale'*, a blast of a trumpet), usually in connection with the year of Jubilee (Lev. 25:28); also called the "Year of liberty" (Ezek. 46:17). Its relation to the Sabbatic year and the general directions for its observance are found in Lev. 25:8-16, 23-55. Its bearing on lands dedicated to Jehovah is given in Lev. 27:16-25. It is not mentioned in Deuteronomy, and the only other reference to it in the Pentateuch is in Num. 36:4. **(1) Time.** After the lapse of seven Sabbaths of years, or seven times seven years, i. e., forty-nine years, the trumpet was to sound throughout the whole land, and the fiftieth year was to be announced and hallowed as Jubilee year. This was not the forty-ninth year, as held by some chronologists. Decisive against this view is the fact "that in Lev. 25:10, sq., not only is the fiftieth year expressly named as the year of Jubilee, but the forty-nine years which make seven Sabbatic years are expressly distinguished from it" (Winer, *R. W. Buch*, art. *Jubeljahr*). **(2) Observance.** It should be noticed that the observance of Jubilee was to become obligatory upon the Israelites after they had taken possession of the promised land and had cultivated the soil for forty-nine years. The ancient Talmudic tradition, which appears to be correct, is that the first Sabbatic year was the twenty-first, and the first Jubilee the sixty-fourth after the Jews came into Canaan, for it took them seven years to conquer it and seven more to distribute it. The only enactment as to the manner of its observance is that it should be announced with the blowing of trumpets, the Jubilee which proclaimed to the covenant nation the gracious presence of its God. Because the Scriptures do not record any particular instance of the public celebration some have denied or questioned whether the law of Jubilee ever came into actual operation. In favor of its actual observance are: **(1)** The probability arising from the observance of all the other festivals. **(2)** The law of the inalienability of landed property really obtained among the Hebrews (Num. 36:4, 6, 7; Ezek. 46:17). **(3)** The unanimous voice of Hebrew tradition. **(3) Laws.** The law states three respects in which the Jubilee year was to be hallowed, i. e., separated from other years: **(1) Rest for soil.** No sowing, reaping, nor gathering from the unpruned vine (Lev. 25:11). Thus the soil enjoyed a holy rest, and man was freed from the sore labor of sowing and reaping, and in blessed rest was to live and enjoy the bounty provided by Jehovah in the sixth year (v. 21). **(2) Reversion of landed property** (Lev. 25:10-34; 27:16-24). The law of Moses provided that all the promised land was to be divided by lot among the Israelites, and that it was to remain absolutely inalienable. Therefore, at Jubilee all property in fields and houses situated in villages or unwalled towns, which the owner had been obliged to sell through poverty and which had not been redeemed (see **REDEMPTION**), was to revert without payment to its original owner or his lawful heirs. The only exceptions were houses in walled cities, which remained with the buyer unless redeemed within one year (25:29, 30), and the

fields which, unless redeemed by the owner, had been sold and thereby rendered unredeemable (25:17-21) and reverted to the priests. **(3) Manumission of Israelites.** Every Israelite, who through poverty had sold himself to one of his countrymen or to a foreigner settled in the land, if he had been unable to redeem himself or had not been redeemed by a kinsman, was to go out free with his children (Lev. 25:29-35, 39, sq.). Thus ownership of a person was changed into a matter of hire (ver. 40, 53). It would seem that there must have been a perfect remission of all debts in the year of Jubilee from the fact that all persons who were in bondage for debt, as well as all landed property of debtors, were freely returned. "Thus the Jubilee year became one of freedom and grace for the suffering, bringing not only redemption to the captive and deliverance from want to the poor, but also release to the whole congregation of the Lord from the sore labor of the earth, and representing the time of refreshing (Acts 3:19) which the Lord provides for his people. For in this year every kind of oppression was to cease and every member of the covenant people find his Redeemer in the Lord, who brought him back to his possession and family" (Keil, *Arch.*, ii, p. 17, 18).

**5. New Moon** (Heb. ראש חודש, *roshê khodesh*, beginning of month, Num. 10:10; 28:11). The ordinary New Moons, i. e., all except the seventh, were raised out of the rank of ordinary days, but not to that of festivals. They may be called demifeast days, and will therefore be inserted here. **(1) Origin.** Many nations of antiquity celebrated the returning light of the month with festivities, sacrifices, and prayers. Some think that the object of Moses in providing for this occasion was to suppress heathen celebrations of the day. There was, however, a deeper meaning in this observance. The new moon stood for the representative of the month. "For a single day a burnt offering sufficed, in which the idea of atonement was subordinate to the idea of consecration to the Lord. But for the month, in view of sins committed and remaining unexpiated during the course of the past month, a special offering must be brought for their atonement; and thus, on the ground of the forgiveness and reconciliation with God thereby obtained, the people might be able in the burnt offering to consecrate their life anew to the Lord. **(2) Mode of Ascertaining the New Moon.** As the festivals, according to the Mosaic law, were always to be celebrated on the same day of the month, it was necessary to the commencement of the month, which was determined by the appearance of the new moon, the new moon was reckoned not by astronomical calculation, but by actual personal observation. On the thirtieth day of the month watchmen were placed on commanding heights round Jerusalem to watch the sky. As soon as each of them detected the moon he hastened to a house in the city which was kept for the purpose, and there examined by the president of the Sanhedrin. When the evidence of the appearance was deemed satisfactory the president rose up and formally announced it, uttering the words, "It is consecrated." The information was immediately so-



throughout the land from the Mount of Olives by beacon fires on the tops of the hills. The religious observance of the day of the new moon may mainly be regarded as the consecration of a natural vision of time. (3) **Sacrifices.** (a) The usual morning and evening sacrifices, with their meat and drink offerings. (b) Special sacrifices, consisting of two young bullocks, one ram, and seven lambs of the first year, as a burnt offering, with their meat and drink offerings. A goat was also presented as a sin offering, at which time the priests blew the silver trumpets (Num. 28:11-15; 10:10). (4) **Observance.** It is evident from the writings of the prophets and from post-Exilic documents that the New Moon was an important national festival. It was often called a feast along with the Sabbath (Psa. 81:3; Isa. 1:13; Ezek. 46: Hos. 2:11), on which all business ceased (Amos 8), the pious Israelites waited on the prophets for edification (2 Kings 4:23), many families and clans presented their annual thank offerings (1 Sam. 6:29), social gatherings and feasting were indulged in (vers. 5, 24), and the most devout persons omitted fasting (Judith 8:6).

II. YEARLY FESTIVALS. These were:

1. **The Passover and Feast of Unleavened Bread,** the most important of the three great annual festivals of Israel. (1) **Name and Signification.** It was indifferently called the Feast of the Passover and the Feast of Unleavened Bread, where the object was to mark the distinction between the Passover as a sacrifice and as a feast following the sacrifice the latter was designated the Feast of Unleavened Bread (Lev. 23:5, sq.). The Hebrew word פסח, *peh'-sakh* (from פָּסַח, *pas'-ch*, to leap over, figuratively, to spare, show mercy) denotes: (1) *An overstepping*; (2) *The paschal sacrifice* by virtue of which the *passing over* was effected (Exod. 12:21, 27, 48; 2 Chron. 35:15). The *paschal meal* was on the evening of the 14th Nisan, while the seven days following are called the *feast of unleavened bread* (Lev. 23:5, 6), hence the expression *the morrow of the Passover* for the 15th Nisan (Num. 33:3; Josh. 5:1). The whole feast, including the paschal sacrifice, is called the *feast of Unleavened Bread* (Exod. 23:15; Lev. 23:6; Ezra 6:22; Luke 22:1, Acts 12:3; 20:6); but the simple name *Passover* (Heb. *peh'-sakh*) is the one commonly used by Jews to the present day for the festival of unleavened bread (2 Chron. 30:15; 35:1, 11; Mark 16:7; Gr. *πάσχα*, a *pas'-khal*). (2) **Institution.** The Passover was instituted in memory of Israel's severance from the last plague visited upon Egypt (the death of the firstborn) and their deliverance from bondage (Exod. 12:1-28). "The severance of Israel from Egypt was accompanied by their adoption as the nation of Jehovah. For a divine consecration was necessary that their outward severance from Egypt might be accompanied by an inward severance from everything of Egyptian or heathen nature. This consecration was imparted by the Passover, a festival which was to lay the foundation of Israel's birth (Gen. 2:15; Exod. 6:6, 7) into the new life of grace and fellowship with God and to perpetuate it unto the end" (K. and D., *Com.*, on Exod. ch. 12).

(3) **Observance.** (1) *At the Exodus.* At its first institution, just before the Exodus, the keeping of the Passover was as follows: Every head of a family chose a male of the first year without blemish from the small cattle, i. e., from the sheep or goats, on the 10th Nisan (Exod. 12:3). Later it became the fixed practice to take a *lamb*. On the 14th Nisan the victim was slain "between the two evenings" (Exod. 12:6); according to the Karaite Jews between actual sunset and complete darkness, but understood by the Pharisees and Rabbins as the time when the sun begins to descend to his real setting (from 3 to 6 p. m.). A bunch of hyssop was dipped in the blood of the animal and applied to the two posts and the lintel of the house where the meal was to be eaten. Then the whole animal, without breaking a bone, was roasted and eaten by each family, including slaves and strangers, if circumcised. If the number of the family was too small the neighboring family might unite in the eating. It was eaten that same night with unleavened bread and bitter herbs, probably endives, wild lettuce, which are eaten by Jews of the present day in Egypt and Arabia with the paschal lamb. The meal was eaten the same evening, all who partook having their loins girded, shoes on their feet, and a staff in hand, ready to march out of Egypt. What of the lamb could not be eaten was to be burned on the morrow, and nothing of it was to be carried out of the house (12:1-13, 21-23, 28, 43-51). According to Jewish authorities this was called the "Egyptian" passover in distinction from the "Permanent" passover. The paschal lamb was a sacrifice, combining in itself the significance of the sin offerings and holy offerings, i. e., it shadowed reconciliation as well as glad fellowship with God; the lamb suffered instead of the partakers. There being no fixed sanctuary the houses were converted into such places of grace or altars, and the blood put on the posts and lintel of the door was the sign that the house was to be spared. With this sparing and reconciliation accomplished through forgiveness of sins there was immediately associated the meal, and thus the *sacrificium* becomes the *sacramentum*, the sacrificial flesh a means of grace. The unleavened bread symbolized the spiritual purity, after which Israel in covenant with the Lord is to strive; and the bitter herbs were intended to call to mind the bitter experiences which the Israelites had suffered in Egypt. (2) *After the Exodus.* The following supplementary enactments were introduced after the Exodus: All male members of the congregation were to appear before the Lord with "the first of the first fruits" (Exod. 23:14-19), the first sheaf of the harvest to be offered on "the morrow after the Sabbath" (Lev. 23:4-14); those prevented from keeping the Passover on the 14th Nisan were to observe it on the fourteenth of the following month (Num. 9:6-14); special sacrifices were to be offered each day of the festival (Num. 28:16-25); the paschal animals were to be slain in the national sanctuary, and the blood sprinkled on the altar instead of the doorposts and lintels of the several dwellings (Deut. 19:1-8).

The Feast of Unleavened Bread followed



immediately on the Passover, and lasted seven days, from the 15th to the 21st Nisan (or Abib). On each of these days, after the morning sacrifice, a sacrifice in connection with the feast was presented; unleavened bread alone was eaten (Exod. 12:15-20; 13:6-8; Deut. 16:3-8). (1) **Sacrifices.** (a) The usual morning and evening sacrifices, with their meat and drink offerings. (b) Two young bullocks, one ram, seven lambs of the first year, with their meat and drink offerings. These were presented after the morning sacrifice (Num. 28:19-24). (2) **Convocations.** The first and seventh days of the feast were celebrated by a holy convocation and resting from work, with the exception of preparing food. On the intervening days work might be carried on unless the weekly Sabbath fell on one of them, in which case the full strictness of Sabbath keeping was observed, and the special feast sacrifice was not presented until after the Sabbath offering. (3) **Barley sheaf.** On the second feast day (16th Nisan) the first sheaf of the new harvest (barley) was symbolically offered to the Lord by waving—not burned on the altar—accompanied with a lamb of the first year for burnt offering, with its meat and drink offerings. Previous to this offering neither bread nor roasted grain of the new harvest was allowed to be eaten (Lev. 23:9-14). Those attending presented freewill, burnt, and holy offerings of sheep and oxen (Exod. 23:15, sq.; Deut. 16:2, sq.), and sacrificial meals were eaten. The feast closed on the 21st, with rest from work and a holy convocation. (4) **History.** Scripture records that the Passover was kept on the evening before the Israelites left Egypt (Exod. 12:28), the second year after the Exodus (Num. 9:1-5), and then not again until they entered Canaan (Exod. 13:5; Josh. 5:10). Only three instances are recorded in which the Passover was celebrated between the entrance into the promised land and the Babylonian captivity, viz., under Solomon (2 Chron. 8:13), under Hezekiah when he restored the national worship (2 Chron. 30:15), and under Josiah (2 Kings 23:21; 2 Chron. 35:1-19). But the inference that the Passover was only celebrated on these occasions seems the less warranted, that in later times it was so punctually and universally observed. (5) **Post-Exilic observance.** After the return of the Jews from captivity the celebration of the Passover, like that of other institutions, became more regular and systematic; and its laws, rites, manners, and customs faithfully transmitted to us. These were the same as those in the time of Christ and his apostles, and are, therefore, of the utmost importance and interest to us in understanding the New Testament. We give the various practices in connection with the days of the festival on which they were respectively observed.

(a) *The Great Sabbath* (10th Nisan) is the Sabbath immediately preceding the Passover, and is so called (in the Calendar) because, according to tradition, the 10th of Nisan, when the paschal lamb was to be selected, originally fell on the Sabbath. In later legislation the animal was not required to be set aside four days beforehand, yet the Sabbath was used for the instruction of the people in the duties of this great festival. In

addition to the regular ritual, special prayers being on the redemption from Egypt, the love of God to Israel, and Israel's obligation to keep the Passover, were prescribed for that Sabbath. Matt. 23:1-4:5 was read as the lesson of the day, and discourses were delivered explanatory of the law and domestic duties connected with the festival. This is likely the Sabbath referred to in John 19:31.

(b) *The 13th Nisan.* On the evening of the 13th Nisan, which, until that of the 14th, was called the "*preparation for the Passover*" (John 19:14), every head of a family searched for leaven collected by the light of a candle all the evening. Before beginning the search he pronounced the following benediction: "Blessed art thou, O Lord our God, King of the universe, who hast sanctified us with thy commandments, and hast enjoined to remove the leaven." After the search he said: "Whatever leaven remains in my possession which I cannot see, behold, it is null, and accounted as the dust of the earth."

(c) *The 14th Nisan.* This day, called until the evening the *preparation for the Passover*, was also known as the "first day of Passover" (Exod. 23:5-7). Handicraftsmen, with the exception of tailors, barbers, and laundresses, were obliged to cease from work, either from morning or from noon, according to the custom of the different places in Palestine. No leaven was allowed to be eaten after noon, when all that had been found the preceding or this day must be burned. On the 14th Nisan every Israelite who was physically able, not in a state of Levitical uncleanness, and further distant from Jerusalem than fifteen miles, was to appear before the Lord with an offering proportion to his means (Exod. 23:15; Deut. 16:16, 17). Women, though not legally bound to appear in the sanctuary, were not excluded from it (1 Sam. 1:7; Luke 2:41, 42).

(d) *Offering of the Paschal Lamb.* This lamb, must, of course, be free from all blemish, and neither less than eight days nor more than exactly one year old. Each paschal lamb was to serve as a "company" of not less than ten nor more than twenty, the representatives of each company going to the Temple. The daily evening sacrifice (Exod. 29:38, 39), usually killed at the eighth hour and a half (i. e., 2:30 p. m.), and offered up at the ninth and a half hour (i. e., 3:30 p. m.), was on this day killed at 1:30 and offered at 2:30 p. m., an hour earlier; and if the 14th of Nisan happened on a Friday it was killed at 12:30 and offered at 1:30 p. m., two hours earlier than usual, so as to avoid any needless breach of the Sabbath.

Before the incense was burned or the lamps trimmed the paschal sacrifice had to be offered. It was done on this wise: The first of the three festive divisions, with their paschal lambs, was admitted with the court of the priests. Each division must consist of not less than thirty persons. Immediately the magistrates were closed behind them. The priests blew a threefold blast from their silver trumpets when the Passover was slain. Altogether the scene was most impressive. All along the court up to the altar of burnt offering priests stood in two rows, the one holding golden, the other silver bowls. In these the blood of the paschal lambs, which each Israelite slew for himself (as representative of his company at the paschal supper), was caught up by a priest, who handed it to his colleague, receiving back an empty bowl, and so



vis with the blood were passed up to the priest at the altar, who jerked it in one jet at the base of the altar. While this was going on a most solemn "hymn" of praise was raised, the Levites leading in the song and the officers either repeating after them or merely responding. "The Hallel (q. v.) was recited the whole evening, and if it was finished before all the paschal animals were slain it might be repeated a second and even a third time. Next the sacrifices were hung up on poles along the court, or laid on staves which rested on the shoulders of two men (on Sabbaths they were not laid on staves), then flayed, the entrails taken out and washed, and the inside fat separated, put in a dish, salted, and placed on the fire of the altar of burnt offering. This completed the sacrifice.

The first division of officers being dismissed, the second entered, and finally the third, the service in each case being conducted in precisely the same manner. When the whole service concluded by burning the incense and trimming the lamps for the night." If it was on a Sabbath the first division waited in the court of the priests, the second between the ramparts, i. e., the open space between the walls of the court of the women and the trellis work in the temple, while the third remained in its place. . . . At dark all went out to roast their paschal sacrifices. According to Jewish ordinance the paschal lamb was roasted on a spit of pomegranate wood, the spit passing through from mouth to tail. If it touched the oven the part so touched must be cut away, thus carrying out the idea that the lamb must not be defiled by any contact with foreign matter. It was not to be "sodden," because the flesh must remain pure, without the admixture even of water, and because it was to be broken.

(e) *The Paschal Supper.* As the guests gathered around the paschal table they were arrayed in their best festive garments, joyous and at ease, as became the children of a king. To express this idea the Rabbins insisted that at least one part of the feast should be partaken of in a reclining position. The left elbow was placed on the table, the head resting on the hand, with sufficient room between each guest for the free movement of the right hand. This explains in a certain sense John "was leaning on Jesus's bosom," and afterward "lying on Jesus's breast," when he turned back to speak to him (Luke 22:14, sq.; John 13:23, 25). The father, or other person presiding, took the place of honor at the table, probably somewhat raised above the rest.

The paschal supper commenced by the head of the company "pronouncing a benediction over the first cup of wine, which had been filled for each person. It was then drunk, and a basin of water and a towel were added round, or the guests got up to wash their hands (John 13:4, 5, 12), after which the blessing belonging to the feast was pronounced.

These preliminaries ended, a table was brought in, on which was the paschal meal. The president of the feast first took some of the herbs, dipped it in the sauce (b. *charoseth*), ate of it, and gave to the others (Matt. 23:3; John 13:26). Immediately after this all the dishes were removed from the table (to excite the more curiosity), and the second cup of wine was filled. Then the son asked his father as follows: "Wherefore is this not distinguished from all other nights? For on all other nights we eat leavened or unleavened bread, but this night only unleavened bread? On all other nights we eat any kind of herbs, but on this night only bitter herbs? On all other nights we eat meat roasted, boiled, or broiled, but on this night only roasted? On all other nights we dip (the herbs) only once, but on this night twice?" In reply the head of the house recited the whole national history, commencing with Abraham, Abraham's father, Israel's deliverance from Egypt, the giving of the law; and the more fully he expounded it all the better.

The paschal dishes were now placed back upon the table. The president took up in succession the dish of the Passover lamb, that with the bitter herbs, and that with the unleavened bread, briefly explaining the import of each; the first part of the Hallel was sung (Ps. 113 and 114), with this brief thanksgiving at the

close: "Blessed art thou, Jehovah our God, King of the universe, who hast redeemed us and redeemed our fathers from Egypt." The second cup of wine was then drunk, and hands were washed a second time, with the same prayer as before, and one of the two unleavened cakes broken and "thanks given."

Pieces of the broken cake, with "bitter herbs" between them, and "dipped" in the *charoseth*, were next handed to each of the company. This, in all probability, was "the sop" which, in answer to John's inquiry about the betrayer, the Lord "gave" to Judas (John 13:25, sq.; Mark 14:22; Luke 22:21).

The paschal supper itself consisted of the unleavened bread, with bitter herbs, of the so-called *Chagigah* (i. e., a voluntary peace offering made by private individuals), and the paschal lamb itself. After that nothing more was to be eaten, so that the flesh of the paschal sacrifice might be the last meat partaken of. But since the cessation of the paschal sacrifice the Jews conclude the supper with a piece of unleavened cake, called the *Aphikomen*, or after dish. Hands were again washed, the third cup was filled, and grace after meat said. The service concluded with the fourth cup, over which the second portion of the Hallel was sung (Psa. 115, 116, 117, 118), the whole ending with the so-called "blessing of the song."

(f) *The 15th Nisan, Unleavened Bread.* On this day there was a holy convocation, and it was one of the six days on which, as on the Sabbath, no manner of work was allowed, with this exception, that while on the Sabbath the preparation of necessary food was not allowed (Exod. 16:5, 23, 29; 35:2, 3), on holy convocation it was permitted (Exod. 12:16; Lev. 23:7; Num. 28:18). The other five days on which the Bible prohibits servile work are the seventh of this festival, the day of Pentecost, New Year's Day, and the first and last of the Feast of Tabernacles.

In addition to the ordinary sacrifices there were offered on this and the following six days two bullocks, a ram, and seven lambs of the first year (with meat offerings) for a burnt offering, and a goat for a sin offering (Num. 28:19-23). Besides these public sacrifices voluntary offerings were made by each individual appearing before the Lord in Jerusalem (Exod. 23:15; Deut. 16:16). The Jewish canons prescribed that this freewill offering should be, 1. A burnt offering, worth not less than sixteen grains of corn; 2. A festive offering of not less value than thirty-two grains; 3. A peace, or joyful offering (Deut. 27:7), the value to be determined by the offerer (Deut. 16:16, 17).

(g) *The 16th Nisan, Cutting Barley Sheaf.* This day was also called "the morrow after the Sabbath;" and on it the omer of the first produce of the harvest (i. e., barley) was waved before the Lord (Lev. 23:10-14). Though for obvious reasons it was customary to choose barley grown in the sheltered Ashes valley across the Kedron, there were no restrictions, save that the barley was to be grown in Palestine, and without being forced by manuring and artificial watering. On the 14th Nisan delegates from the Sanhedrin had marked out the spot whence the first sheaf was to be cut, by tying together in bundles, while still standing, the barley to be reaped. When the time came for cutting the sheaf (i. e., the evening of the 15th Nisan, even though it was a Sabbath), just as the sun went down, three men, each with

a sickle and basket, set formally to work. In order to bring out all that was distinctive in the ceremony, they first asked of the bystanders three times each of the following questions: "Has the sun gone down?" "With this sickle?" "Into this basket?" "On this Sabbath?" and, lastly, "Shall I cut?" Having each time been answered in the affirmative, they cut down the barley to the amount of one ephah (nearly three and a half pecks). The ears were brought into the court of the temple and thrashed out with canes or stalks, so that the grains might not be crushed. The grain was then "parched" on a pan perforated with holes, so that each grain might be touched by the fire, and finally exposed to the wind. It was then ground and sifted to the requisite fineness, which was ascertained by one of the "Gizbarim" (treasurers) plunging his hand into it, the sifting process being continued as long as any of the flour adhered to the hand. In this manner the prescribed omer of flour was secured and offered in the temple on the 16th Nisan. Whatever was in excess of an omer was redeemed, and could be used for any purpose. The omer of flour was mixed with a "log" of oil, and a handful of frankincense put upon it, then waved before the Lord, and a handful taken out and burned on the altar (Lev. 2:15, 16). This was what is popularly, though not very correctly, called "the presentation of the first, or wave sheaf."

(h) *The 17th to the 20th Nisan.* These days constituted a half holy day, and were "the lesser festival." As regards work during this period all that was necessary for the public interest or to prevent private loss was allowed, but no new work of any kind for public or private purposes might be begun. The following work was allowed: Irrigating dry land; digging watercourses; repairing conduits, reservoirs, roads, market places, baths; whitewashing tombs, etc. Dealers in fruit, garments, or utensils were allowed to sell privately what was required for immediate use. In the temple the additional sacrifices appointed for the festival were offered up, and the lesser Hallel was sung instead of the greater.

(i) *The 21st Nisan*, or the last day of the Passover, was observed by a holy convocation, and was celebrated in all respects like the first day, except that it did not commence with the paschal meal.

(j) *The Second, or Little Passover.* Anyone prevented by Levitical defilement, disability, or distance from keeping the regular Passover might observe the "second," or the "little Passover," exactly a month later (Num. 9:9-12). In this "second" Passover both leavened and unleavened bread might be kept in the house; the Hallel was not to be sung at the paschal supper; no Chagigah was offered. The supper could not be eaten by any defiled person.

(k) *Release of Prisoners.* It is not certain whether the release of a prisoner at the Passover (Matt. 27:15; Mark 15:6; Luke 23:17; John 18:39) was a custom of Roman origin, or whether it was an old Jewish usage, which Pilate allowed them to retain.

(l) *Preparations for the Passover.* A month previous (the 15th Adar) bridges and roads had been repaired for the use of pilgrims. This was

also the time for administering the testing draught to women suspected of adultery (q. v.), for burning the red heifer (Num. 19:1, sq.), and for boring the ears of those wishing to remain in bondage. One of these preliminary arrangements is specially interesting as recalling the words of the Saviour: "Any dead body found in the field was buried where found; and, as the pilgrims coming to the feast might have contracted 'uncleanness' unwittingly touching such graves, it was ordered that all 'sepulchers' should be 'whitened' a month before the Passover. Evidently, it was in reference to what our Lord saw going on around him at the time he spoke, that he compared the Pharisees to 'whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness' (Matt. 23:27). Two weeks before the Passover, and the corresponding time before the other two great festivals, the flocks and herds were to be tithed and the treasure chests publicly opened and emptied. Lastly, 'many went out of the country up to Jerusalem before the Passover, to purify themselves' (John 11:55; comp. 1 Cor. 11:27, 28)."

(6) *Present observance.* The Jews of to-day continue to celebrate the Passover largely as in the days of the second temple. Several days before the festival all utensils are cleansed; on the eve of the 13th Nisan the master of the household, with a candle or lamp, searches most diligently into every hole and crevice of the house to discover any leaven which may remain about the premises. Before doing so he pronounces a benediction, following with the formal renunciation of all leaven. On the 14th Nisan (the Preparation Day) all the firstborn males above fourteen years of age fast, in commemoration of the sparing of the Jewish firstborn in Egypt. On this evening the Jews, arrayed in festive garments, offer up the appointed prayers in the synagogue. Returning to their homes they find the tables illuminated and the tables spread with the following food: Three unleavened cakes are put on a plate; a shank bone of a shoulder of lamb, having a small bit of meat thereon, and an egg roasted in hot ashes, are in another dish; the bitter herbs are in a third dish, while the sauce (*charoseth*) and salt water, or vinegar, are put in two cups. The whole family, including the servants, are gathered around the table, and the father, with four cups of wine, are partaken of with blessings and benedictions. The same service goes through the following evening, as the Jews have doubled the days of holy convocation.

2. *Pentecost* (Gr. Πεντηκοστή, *pen-tay-kos-tay*, fiftieth, i. e., day), the second of the three great annual festivals, the others being the Passover and Tabernacles. The most important Bible passages relating to it are Exod. 23:16; Lev. 23:16, 17, 18, 19, 20, 21, 22; Num. 28:26-31; Deut. 16:9-12. (1) *Name and signification.* This festival is called: 1. *The Feast of Weeks* (Exod. 34:22; Deut. 16:10, 11, 12; 2 Chron. 8:13), because it was celebrated seven complete weeks, or fifty days, after the Passover (Lev. 23:15, 16). 2. *The Feast of Harvest* (Exod. 23:16, 17), because it concluded the harvest of the wheat grains. 3. *The day of first fruits* (Num. 28:26), because the first loaves made from the new



min was then offered on the altar (Lev. 23:17).

**Origin and import.** The Scriptures do not clearly teach any historical signification to this festival, but seem to teach that Pentecost owes its origin to the harvest which terminated at this time. It is to be expected that, in common with other names of antiquity who celebrated the ingathering of grain by offering to the Deity, among other firstling offerings, the fine flour of wheat, the Jews would recognize Jehovah's bounty with the first fruits of their harvest. The Jews, at least as early as the days of Christ, connected with the Passover, and commemorated on the 6th Sivan, the giving of the Decalogue. It was made out in Exod. ch. 19 that the law was delivered on the seventh day after the Exodus. It has been contended that a connection between the event and the festival may possibly be hinted at in the reference to the observance of the law in Deut. 16:12. The Pentecost was essentially linked to the Passover—that festival which, above all others, expressed the fact of a race chosen and separated from other nations—and was the solemn termination of the consecrated period. (3) **The time of the festival.** The time fixed for celebrating the Pentecost is the fiftieth day from “*the morrow after the Sabbath*” of the Passover (Lev. 23:11, 16; or, as given in Deut. 16:9, seven full weeks after the sickle was put to the corn. The precise meaning of the word Sabbath in this connection, which determines the date for celebrating the festival, has been from time immemorial a matter of dispute. The Boethusians and the Sadducees in the time of the second temple, and the rabbis since the 8th century of the Christian era, have taken “Sabbath” in the sense of the *seventh day of the week*, and have maintained that the offering was offered on the day following that weekly Sabbath which might happen to fall within the seven days of the Passover. This would make Pentecost always come on the first day of the week. Against this many arguments are presented, showing that such an opinion involves many arbitrary and improbable arrangements. Commenting on Lev. 23:15–22, K. and D. (*Com.*, in 1) say that “*Sabbaths* (v. 15) signifies weeks. Consequently, ‘the morrow after the seventh Sabbath’ (v. 16) is the day after the seventh week, after the seventh Sabbath.” It is therefore evident that the Jews, who during the second temple kept Pentecost fifty days after the 16th Sivan, rightly interpreted the injunction in Lev. 23:15–22. The fiftieth day, according to the Jewish canons, may fall on the 5th, 6th, or 7th of Sivan. (4) **Observance, Pentateuchal.** The Mosaic ordinances provided that on the day of Pentecost there was to be a holy convocation, on which no manner of work was to be done; all the able-bodied men of the congregation to be present (unlawfully precluded) at the sanctuary, and a special sacrifice offered (Lev. 23:15–22; Num. 28:26–31). The sacrifices offered were: (a) The morning and evening sacrifices, with their meat and drink offerings. (b) A burnt offering, consisting of seven lambs, one young bullock, two goats, with their meat and drink offering (Lev. 23:18; Num. 28:26, sq.). (c) Then was presented two wave loaves, the new meat offering, of

two tenths of an ephah of new flour (Lev. 23:17).

(d) With the loaves were presented: A kid of the goats for a sin offering and two lambs for a peace offering. The firstling loaves, with the two lambs (peace offering), were devoted to the Lord, by waving, as a thank offering for the harvest which had been gathered in during the seven previous weeks. The words, “Ye shall bring out of your habitations wave loaves” (Lev. 23:17), are not to be understood as if every head of a house was to bring two such loaves, but that the two loaves were presented for the whole people. “Out of your habitations” appears to mean that they were to be loaves prepared for the daily nourishment of the house, and not specially for a holy purpose, or paid for out of the treasury. Freewill offerings, presented by each person in proportion to the blessings received from God. These might be burnt, meat, drink, or thank offerings (Deut. 16:10). This festival was to be a season of rejoicing, in which were to share the children, men and maid servants, the Levites, the stranger, the fatherless, and the widow (Deut. 16:11). Israel was also to recall their bondage in Egypt and admonished to keep the divine law (Deut. 16:12). (5) **Observance, Post-Exilic.** From Acts (2:9–11) we infer that, perhaps more than to any other great festival, the Jews came from distant countries to Jerusalem. On the day before Pentecost the pilgrims entered Jerusalem, and the approach of the holy convocation was proclaimed in the evening by blasts of the trumpets. The great altar was cleansed in the first watch, and immediately after midnight the temple gates were thrown open. Before the morning sacrifice all burnt and peace offerings brought by the people were examined by the priests. The following order was observed for the various sacrifices: (a) The regular morning sacrifice. (b) The festive offerings, as prescribed (Num. 28:26–30); the Levites chanting the Hallel, in which the people joined. (c) The firstling loaves, with their accompanying offerings. These loaves were prepared as follows: “Three *seahs* of new wheat were brought to the temple, thrashed like other meat offerings, ground and passed through twelve sieves, and the remainder was redeemed and eaten by anyone. Care was taken that the flour for each loaf should be taken separately from one and a half *seah*; that it should be separately kneaded with lukewarm water (like all thank offerings), and separately baked in the temple itself. The loaves were made the evening preceding the festival; or, if that fell on the Sabbath, two evenings before. These loaves, with the two lambs, formed part of the same wave offering.” (d) The freewill offerings of the people, which formed the cheerful and hospitable meal of the family, and to which the Levite, the widow, the orphan, the poor, and the stranger were invited. (6) **Present day observance.** This festival is annually and sacredly kept by the Jews on the 6th and 7th Sivan—i. e., between the second half of May and the first half of June, thus prolonging it to two days. In accordance with the injunction in Lev. 23:15, 16, the Jews regularly count every evening the fifty days from the second day of Passover until Pentecost, and recite a prayer over it. The three days preceding the festival, on which the Jews commem-



orate the giving of the law, are called the *three days of separation and sanctification*, because the Lord commanded Moses to set bounds about the mount, and that the people should sanctify themselves three days prior to the giving of the law (Exod. 19:12, 14, 23).

On the preparation day the synagogues and private houses are adorned with flowers and odoriferous herbs; the males purify themselves by immersion and confession of sins, put on festive garments, and resort to the synagogue. Where, after the evening prayer, the hallowed nature of the festival is proclaimed by the cantor in the blessing pronounced over a cup of wine. The same is also done by every head of a family before the evening meal. After supper, either in the synagogue or in private houses, the reading of Scripture continues all night, the reason given being that, when God was about to reveal his law to Israel, he had to waken them from sleep, and to remove that sin they now keep awake during the night.

In the general festival service of the morning special prayers are inserted for the day, which set forth the glory of the Lawgiver and of Israel: the great Hallel is recited; the lesson from the law (Exod. 19:1, 20, 26), the *Maphitr* (Num. 18:26-31), and the lesson from the prophets (Ezek. 1:1-28, 3:12), are read; the evening prayer (*Musaph*) is offered, and the benediction is received by the congregation, their heads covered by the fringed wrapper. On the second evening they again resort to the synagogue, use the ritual for the festivals, in which are again inserted special prayers for this occasion, chiefly on the greatness of God and the giving of the law and the Decalogue. The sanctification of the festival is again pronounced, both by the prelector in the synagogue and the heads of the families at home. Prayers different from those of the first day, also celebrating the giving of the law, are mingled with the ordinary prayers; the Hallel is recited, as well as the book of Ruth; the lesson read from the law is Deut. 15:19-16:17, and the lesson from the prophets is Hab. 2:20-3:19, or 3:1-19; prayer is offered for departed relatives; the *Musaph Ritual* is recited; the priests pronounce the benediction, and the festival concludes after the afternoon service, as soon as the stars appear or darkness sets in.

**3. Atonement, Day of** (Heb. יוֹם הַכִּפּוּרִים, *yome hak-kip-poor-eem'*), the day appointed for a yearly, general, and perfect expiation for all the sins and uncleanness which might remain, despite the regular sacrifices. (1) **Signification.** The Levitical ritual was a constant reminder that "The law . . . can never, with those sacrifices which they offer year by year continually, make the comers thereunto perfect" (Heb. 10:1). Even with the most scrupulous observance of the prescribed ordinances many sins and defilements would still remain unacknowledged, and therefore without expiation. This want was met by the appointment of a yearly, general, and perfect expiation of all the sins and uncleanness which had remained unatoned for and uncleansed in the course of the year (Lev. 16:33). Thus on the Day of Atonement Israel was reconciled unto Jehovah, which was necessary before the Feast of Tabernacles, which feast prefigured the ingathering of all nations. In connection with this point it may also be well to remember that the Jubilee year was always proclaimed on the Day of Atonement (Lev. 25:9). (2) **Time.** The tenth day of the seventh month, or *Tishri* (October), and the fifth day before the Feast of Tabernacles, was the Day of Atonement (Lev. 16:1-34; Num. 29:7-11). The day was a high Sabbath, on which no work was done; and all the people were to afflict their souls, i. e., to fast (from the evening of the 9th to the evening of the 10th), under penalty of being cut

off from Israel (Lev. 23:27-32). The chronological link connecting the Day of Atonement with the death of Aaron's sons (Lev. 10:1-5) was intended to point out that event as leading thereto, and also to show the importance and holiness attached to an entrance into the inmost sanctuary of God (Lev. 16:1, 2). (3) **Sacrifices.** From Lev. 16:28; Num. 29:7-11, it would appear that the sacrifices for the day were as follows: (a) The ordinary morning sacrifice. (b) The expiatory sacrifices of the priesthood, viz., a young bullock. (c) The sin offering for the people, a kid of the goats for Jehovah and another for Azazel. (d) The festive burnt offerings of the priests and people, and with them, another sin offering. (e) The ordinary evening sacrifice. Of course, if the Day of Atonement fell on a Sabbath, besides all these, the ordinary Sabbath sacrifices were offered. (4) **Ceremonies.** (1) *Preparation.* The center point of this feast was the expiation offered by the high priest after the morning sacrifice. In later times at least, the high priest underwent a special preparation for this service. Seven days before he had left his own home and taken up his residence in the temple chambers. A substitute was provided, lest the high priest should die or become Levitically unclean. During this week he practiced the various priestly duties, such as sprinkling the blood, burning incense, lighting the lamps, offering the daily sacrifices, etc.; for every part of the service on Atonement Day devolved upon the high priest, and he must make no mistake. Further, he was to abstain from all that could render him unclean or disturb his devotions. On the morning of the Day of Atonement the high priest bathed his entire person; not in the place ordinarily used by the priests, but one specially set apart for him. He then put on the holy garments—the coat, drawers, girdle, and head dress of white cloth—thus signifying that he was entirely cleansed from the defilement of sin and arrayed in holiness. (2) *Expiatory rites.* Everything being in readiness, the high priest slew a bullock (the sin offering for himself and his house), then filled a censer (coal pan, Exod. 25:35) with burning coals from the altar of burnt offerings, and, putting two handfuls of incense into the vase, bore them into the holy of holies. He poured the incense upon the coals, "that the cloud of the incense may cover the mercy seat." As burning incense was a symbol of *prayer*, the covering of the mercy seat with the cloud of incense was a symbolical covering of the glory of the Most Holy One with prayer to God, and thus served as protection to the worshiper. The high priest now returned to the altar of burnt offerings to fetch some of the blood of the bullock, which he sprinkled upon the mercy seat ("eastward," Lev. 16:14) and seven times upon the ground before it. After this he slew the goat selected for a sin offering, and did with its blood as with the blood of the bullock, viz., sprinkled it upon the mercy seat. He thus made atonement for the holy of holies, because of the uncleanness of both priests and people (v. 16). He was required to atone for the "tabernacle of the congregation" ("tent of meeting," R. V.), which he did by sprinkling the blood of both the bull



and the goat, first on the horns of the golden altar once, and then seven times toward the altar, the ground (see Exod. 30:10). Atonement having been made for the building, the high priest was to expiate the altar of burnt offering, which he did by first putting some of the blood of the bullock and the he-goat upon the horns of the altar, and sprinkling it seven times. Thus the dwelling, the court, and all the holy things were expiated and cleansed. The question how often the high priest on this day went into the holy of holies is not of great importance. The biblical account seems to indicate that he entered four times: 1. With the incense, while a priest continued to agitate the blood of the bullock lest it should coagulate; 2. With the blood of the bullock; 3. With the blood of the goat; 4. To bring the incense, which, according to the Talmud, was done after the evening sacrifice. The high priest then, going out into the court of the tabernacle, laid his hands on the head of the scapegoat, confessing over it all the sins and transgressions of the people. It was led away, by a man standing ready, into the wilderness, and there let go free, signifying the carrying away of Israel's sins which God had forgiven. See **AZAZEL**. (3) *Festive offerings*. He then went into the tabernacle, took off his white garments, laid them down there (because they were only to be worn in the expiatory ritual of this day), washed himself "in the holy place" (the laver of the court), put on his usual official robes, and completed his own and the people's burnt offering in the court, at the same time burning the fat of the sin offerings on the altar. Both of the sin offerings were carried without the camp and burned, with skin, flesh, and dung. The persons who had taken the live goat into the wilderness and burned the sin offerings outside the camp were, before they returned into it, to wash their clothes and bathe their bodies (Lev. 22:29). "This act of expiation for the people at the holy places being finished, there was prepared immediately before the evening sacrifice, according to Jewish tradition, the offering prepared for the feast of the day, a goat as sin offering, a bullock, a ram, and several lambs as burnt offerings, with the corresponding meat and drink offerings (Num. 29:7, 11), and therewith the feast of the day was closed." According to the Mishnah the high priest on this day (1) Performed the duties of the regular daily service; (2) Sprinkled the blood eight times, once toward the ceiling and seven times on the floor; (3) After burning the third time from the holy of holies in the holy place he sprinkled the blood of bullock and goat toward the veil, mixed the blood of two victims together, sprinkled the altar of incense with the mixture, pouring out what remained at the foot of the altar of burnt offering; (4) The two goats were similar in appearance (size and value). The lots with which they were chosen were originally of boxwood, later of gold; (5) The high priest, as soon as he received the signal that the goat had reached the wilderness, read the lessons from the law, and offered prayer; (6) Very strict rules are given by the Mishna for the fasting of the people. (5) *Modern observance*. The strict Jews, on the day previous to the

Day of Atonement, provide a cock which is slain by an inferior rabbi; the person whose property it is then takes the fowl by the legs, swings it over the heads of himself and company, and at the same time prays to God that the sins committed by them during the year may enter the fowl. This fowl seems to be a substitute for the scapegoat of old. In the evening, after a sumptuous repast, they go to the synagogue dressed in their best. After a blessing by the clerk each contributes toward the free gift offering, after which begins the evening prayer, the reader, the chief rabbi, and many of the congregation clad with the shroud in which they are to be buried, continuing in prayer and supplication for upward of three hours. Some remain all night, and those who go to their homes come again in the morning at five o'clock and remain until dark. The following is the order for the day: Morning prayers; the usual prayers and supplications peculiar to the day; reading the portion from Lev. 16, the *maphter* (Num. 19:7-11), the portion from the prophets (Isa. 57:14 to end of ch. 58; the prayer of the *musaph*, i. e., *addition*, which makes mention of the additional sacrifices (Num. 29:7), and supplicates Jehovah to be propitious; the offering of the day from Num. 29:7-27. They abstain from food altogether during the day. See **EXPIATION**.

**4. Tabernacles, Feast of**, the third of the great annual feasts, the other two being the Passover and Pentecost. (1) **Names**. (1) *The Festival of Tents* (Heb. מִסְכּוֹת, *khag has-sook-kohth'*, A. V. "Feast of Tabernacles," 2 Chron. 8:13; Ezra 3:4; Zech. 14:16, 18, 19); Gr. σκηνοπηγία, *skay-nop-ayg-ee'-ah*, John 7:2), because the Israelites were commanded to live in booths during its continuance (comp. Lev. 23:43). (2) *The Feast of Ingathering* (Heb. חַג הַאֲסִיף, *khag haw-aw-seef'*, Exod. 23:16; 34:22), because it was held after the ingathering of the harvest and fruits. (3) *The Festival of Jehovah* (Heb. חַג יְהוָה, *khag yeh-ho-vaw'*, Lev. 23:39, or simply the *festival* (1 Kings 8:2; 2 Chron. 5:3), because it was the most important or well known. The principal passages referring to this feast are: Exod. 23:16; Lev. 23:34-36, 39-43; Deut. 16:13-15; 31:10-13; Neh. ch. 8. (2) **Origin and import**. The origin of this feast is by some connected with Succoth, the first halting place of the Israelites on their march out of Egypt, and the booths are taken to commemorate those in which they lodged for the last time before they entered the desert (Stanley, *Sinai and Palestine*, Appendix, 89). It was ordered by Moses in the regulations he gave to the Israelites respecting their festivals, and unites two elements: 1. The *ingathering* of the labor of the field (Exod. 23:16), the fruit of the earth (Lev. 23:39), or the ingathering of the thrashing floor and the wine press (Deut. 16:13), and the dwelling in booths, which were to be matters of joy to Israel (Lev. 23:41; Deut. 16:14). The dwelling in booths was to be a reminder to them of the fatherly care and protection of Jehovah while Israel was journeying from Egypt to Canaan (Deut. 8:9, sq.). "In comparison with the 'house of bondage' the dwelling in booths on



the march through the wilderness was in itself an image of freedom and happiness" (K. and D., *Com.*, in loco). Such a reminder of God's loving care and Israel's dependence would, naturally, keep the Israelites from pride and self-conceit. (3) **Time of festival.** It began on the 15th of Tisri (the seventh month), five days before the Day of Atonement, and although, strictly speaking, it lasted only seven days (Deut. 16:13; Lev. 23:36; Ezek. 45:25), another day was added (Neh. 8:18). This day was observed with a Sabbatic rest. (4) **Observance.** To distinguish between the Pentateuchal enactments and the rites, ceremonies, etc., which gradually obtained, we divide the description of its observance into three sections: (1) *Mosaic*. On the first day of the feast booths were constructed of fresh branches of fruit and palm trees, "boughs of thick trees," i. e., thick with leaves and willows. These were located in courts, streets, public squares, and on house roofs. In these every home-born Israelite was to dwell during the festival, in memory of their fathers dwelling in booths after their exodus from Egypt (Lev. 23:40; Neh. 8:15). The day was also to be observed as a Sabbath and a holy convocation, in which no secular work was to be done, and all able-bodied male members of the congregation not legally precluded were to appear before the Lord. The booth in Scripture is not an image of privation and misery, but of protection, preservation, and shelter from heat, storm, and tempest (Psa. 27:5; 31:20; Isa. 4:6). The following is a table of the sacrifices offered during this festival:

Day.	Bullocks.	Rams.	Lambs.	Goats, stn offering.
1st.....	13	2	14	1
2d.....	12	2	14	1
3d.....	11	2	14	1
4th.....	10	2	14	1
5th.....	9	2	14	1
6th.....	8	2	14	1
7th.....	7	2	14	1
Total....	70	14	98	7
8th.....	1	1	7	1

Each bullock, ram, and lamb was accompanied with its prescribed meat and drink offering. The above sacrifices were offered after the regular morning sacrifice (Num. 29:12-34). Every Sabbath year the law was to be read publicly in the sanctuary on the first day of the festival (Deut. 31:10-13). The six following days were half festivals, probably devoted to social enjoyments and friendly gatherings, when every head of a family was to extend hospitality, especially to the poor and the stranger (Deut. 16:14). To these seven days there was added an eighth, the twenty-second of the month, as the close of the feast. This day was observed with a Sabbatic rest and holy convocation, but had only a simple sacrifice, similar to the first and tenth days of the seventh month (Num. 29:35-38). See table of sacrifices above. There is only one instance recorded of this festival being celebrated between the entrance into the Promised Land and the Babylonian captivity (1 Kings 8:2; 2 Chron. 7:8-10; Neh. 8:17).

(2) *Post-Exilic.* After the Babylonian captivity

the Feast of Tabernacles began to be strictly a generally kept, and more minute definitions a more expanded applications of the concise Pentateuchal injunction were imperatively demanded, order to secure uniformity of practice, as well to infuse devotion and joy into the celebration.

It was ordained that the booth must be a detached and temporary habitation, constructed for the festival and not for permanent residence; the interior must neither be higher than twenty cubits nor lower than palm; it must have not less than three walls, and thatched as to admit the view of the sky and the stars, and the part open to the rays of the sun was not to exceed the part shaded by the cover; it must not be under a tree, covered with a cloth, or with anything which contracts defilement or does not derive its growth from the ground. The furniture of the booths must be of plainest, and only such as was fairly necessary. Every Israelite was to dwell in the booth during the whole of the seven days of the festival, while his house was to be only his occasional abode; and he was only to quit the booth when it rained heavily. Even a child, as soon as he ceases to be dependent upon its mother, must dwell in the booth. The only persons exempt were those put on pious missions, invalids, nurses, women, and infants.

There was a controversy between the Pharisees and Sadducees respecting the use of the branches of trees mentioned in Lev. 23:40; the latter, from Neh. 8:15, understanding them to be for the erection of the booth, while the Pharisees applied them to what the worshippers were to carry in their hands. The Rabbins ruled that the *athrog*, or citron, was "the fruit of the good trees," and "the boughs of thick trees" meant myrtle, provided it had "not more berries than leaves." Every worshiper carried the *athrog* in his left hand. In his right the *lulab*, or palm, with myrtle and willow branch on either side of it, tied together on the outside with its own kind, though on the inside it might be lined with a gold thread. The *lulab* was used in the temple on each of the seven festive days; even children, if able to shake it, being bound to carry one.

14th *Tisri*. This was the day before the feast was the *Preparation Day*. On this day the pilgrims came to Jerusalem and prepared all that was necessary for the solemn observance of the festival. When evening set in the blasts of the priest's trumpets on the temple mount announced the advent of the feast. At the Passover and at Pentecost the altar of burnt offering was cleansed during the first night watch, and temple gates were thrown open immediately after midnight. The time till the beginning of the ordinary morning sacrifice was occupied in examining the various sacrifices and offerings that were to be brought during the day. If this day was the Sabbath all *lulabs* to be deposited somewhere in the temple, as it was contrary to law to carry the palms on the Sabbath from the booths of the pilgrims to the temple.

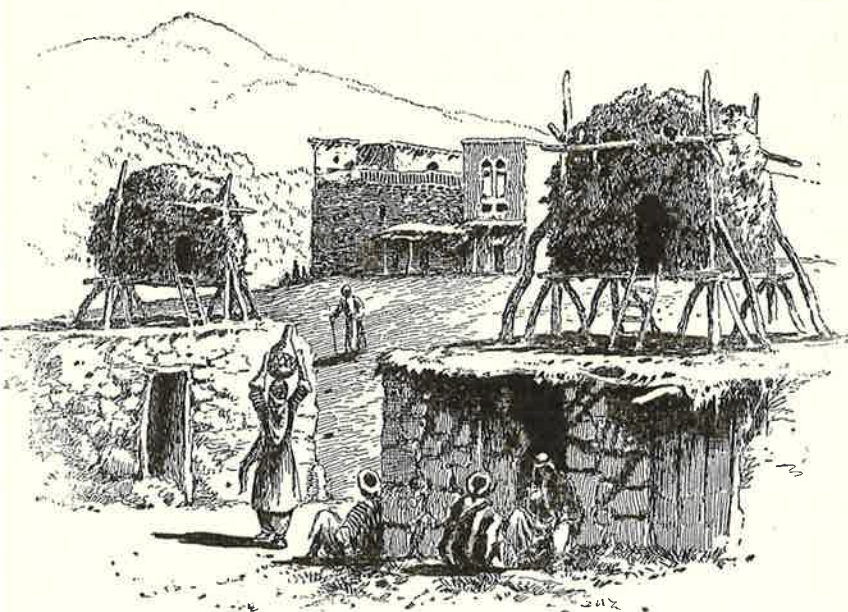
15th *Tisri*. While the morning sacrifice was being prepared a priest, accompanied by a joyous procession with music, went down to the Pool of Siloam, where he drew water into a golden pitcher capable of holding three logs. On the Sabbaths the water was brought from a golden vessel to the temple itself, to which it had been carried from Siloam the preceding day. At the same time that the procession started for Siloam, another went to a place in Kedron valley (i. e., Moab), whence they brought willow branches. These they carried on either side of the great altar, bending them over as to form a canopy. The priest who had gone to Siloam so timed his return as to join his brother priests as they carried the sacrifice to the altar. On reaching the temple gate he was welcomed by three blasts of the trumpet. He ascended the steps of the altar with another priest who carried a pitcher of wine for a drink offering. They turned to the left, where there were two silver basins with holes in the bottom; the basin for the water at the west with a narrower hole, that for the wine at the east with wider hole, so that both might get empty at the same time. Into these respective basins the water and wine were poured; the people shouting to the priest, "Raise thy hand," to show that he really poured the water into the basin. The reason for this was Alexander Jannæus, a Sadducee (about 95 B. C.), who showed his contempt for the Pharisees by pouring water upon the ground. He was pelted by the p



in their *æthrops*, and the soldiers being called in, six thousand Jews were killed in the temple. As soon as the altar was decorated with the willow branches the morning sacrifice was offered, followed by special festive sacrifices. While these sacrifices were being offered the Levites chanted the *Great Hallel*, as at the Passover and Pentecost. When the thrir came to the words, "O give thanks unto the Lord" (Psa. 118:1), and again when they sang, "O work now salvation, Jehovah" (Psa. 118:25), and once more at the close, "O give thanks unto the Lord" (Psa. 118:29), all the worshipers shook their *lulabs* toward the altar. The chant finished, the priests marched toward the altar, exclaiming, "Hosanna, O Jehovah; give us help, O Jehovah, give prosperity" (Psa. 118:25). Benediction was then pronounced and the people responded, amid the repeated exclamation, "How wonderful art thou, O altar!" or, "To Jehovah and to thee, O altar, we give thanks!" This prayer for succor was applied to Christ, when the multitude greeted

him with palm branches and beat them to pieces at the side of the altar, from which the day was called the *day of willows*, and the *branch-thrashing day*. This over, the children who were present threw away their palms and ate up their *æthrops*, or citrons; on the afternoon of this day the pilgrims began to move the furniture from the booths, the obligation to dwell in them ceasing at that time. This, the great Hosanna day, was regarded as one of the four days whereon God judges the world. It seems altogether probable that it was on this day that Jesus uttered those memorable words, "If any man thirst, let him come unto me, and drink" (John 7:37).

**22d Tisri.** This eighth day was added as the close of the festival, and was observed with Sabbatic rest and holy convocation. It had only a simple sacrifice (similar to the first and tenth day of the seventh month; see table of sacrifices above). The people dwelt no longer in booths, the joyful procession for the drawing of water was discontinued, the illumination of the court



Booths Upon Housetops.

on his entry into Jerusalem (Matt. 21:8, 9; John 8:13).

Each pilgrim betook himself to his booth, there to pass his social repast with the Levite, the stranger, and the poor. On the first day of the festival every Israelite carried about his *lulab*, or palm, all day—to the synagogue, to visit to the sick and mourners.

From the 20th Tisri, called also the middle days of the festival (John 7:14), or the lesser festival. These days were the half holy days, on which necessary food or raiment might be privately purchased, and work required for observance of the festival might be performed. During these days the sacrifices were offered, the palm and the citron were used, and the priests marched toward the altar as on the first day of the festival, with the exception, that the number of animals offered was diminished daily.

**23d Tisri, or the last day of the feast** (but according to some authorities this title was given to the 22d Tisri). The seventh day of the festival was distinguished from the other days as follows: After the *Musaph*, or special festival sacrifices of the day, the priests marched seven times around the altar, instead of once, as on other days; the willows which surrounded the altar were so thoroughly shaken by the people that the leaves fell thickly on the ground; the people also brought

of the women ceased, and the palms and willows were not used.

The ceremony of drawing the water was repeated every morning during the seven days of the festival, but was discontinued on the eighth.

When the Feast of Tabernacles fell on a Sabbatic year the reading of portions of the law (Deut. 31:10-13) was afterward confined to one book of the Pentateuch, the number of synagogues in which the law was read every week rendering it less needful to read extensive portions in the temple. A peculiarity of this festival was that on the first seven days all the twenty-four orders of the priests officiated, while at all the other festivals only those served upon whom the lot fell (comp. 1 Chron. 24:7-19). On the eighth day the twenty-four orders were not all present; only those upon whom the lot fell. As the close of the first day of the feast was celebrated, the "joy of the pouring out of water," the worship-



ers descended to the court of the women, where great preparations had been made. Four golden candelabras were there, each with four golden bowls, against each candelabra a ladder resting, upon them standing four lads from the rising youth of the priests, with pitchers of oil, where-with they fed the lamps, while the cast-off breeches and girdles of the priests served for wicks. The light from these lamps illuminated the whole city, and around them danced distinguished men, with lighted torches in their hands, singing hymns and songs of praise. The Levites, stationed on the fifteen steps which led into the court, and corresponding to the fifteen psalms of degrees, i. e., *steps* (Psa. 120-134), accompanied the songs with harps, psalteries, cymbals, and other musical instruments. The dancing, as well as the music, continued until daybreak. It is probable that Jesus referred to this custom when he spoke those well-known words, "I am the light of the world" (John 8:12).

(3) *Since the Dispersion.* Save the adaptation of the rites to the altered condition of the nation, the Jews of the present day continue to celebrate the Feast of Tabernacles as in the days of the second temple.

As soon as the Day of Atonement is over every Orthodox Jew begins to erect his booth in which he and his family are to take up their abode during the festival, and he also provides himself with a *lulab* (palm) and *ethrog* (citron). The festival commences on the eve of 14th Tisri (Preparation Day), all the Jews, attired in festive garments, resorting to the synagogues, where, after the evening prayer, the hallowed nature of the festival is proclaimed by the cantor in the blessing pronounced over the wine. After the evening service every family resorts to its booth, which is illuminated and adorned with leaves and fruit, and in which the first festive meal is taken. Before this is eaten the head of the family pronounces the sanctity of the festival over a cup of wine. Each member of the family washes his hands, pronouncing the prescribed benediction while drying them, and all begin to eat. Orthodox Jews sleep in the booths all night.

The following morning, the first day of the feast, they resort to the synagogue, holding the palms and citrons in their hands, laying them down during the former part of the prayer, but taking them up after the eighteen benedictions, when about to recite the Hallel. Holding the palm in the right hand and the citron in the left, they recite the following prayer: "Blessed art thou, O Lord our God, King of the universe, who hast sanctified us with thy commandments, and hast enjoined us to take the palm branch." Then each turns his citron upside down and waves his palm branch three times toward each point of the compass, and the legate of the congregation pronounces the benediction: the Hallel is chanted; the lessons are read from the law (Lev. 23:26; 23:44; Num. 23:12-16), and from the Prophets (Zech. 14:1-21). After this the *Musaph* prayer is recited; and when the reader comes to the passage where the expression *priests* occurs the Aaronites and the Levites rise, and, after the latter have washed the hands of the former, the priests, with uplifted hands, pronounce the sacerdotal benediction (Num. 6:24-27) upon the congregation, whose faces are veiled with the *Talit*. The elders then march round the Ark, in the center of the synagogue, the legate carrying the scroll and the rest palm branches, repeating the *Hosanna* and waving the palms in memory of the procession round the altar. The morning service concluded, the people betake themselves to their booths to partake of the festive repast with the poor and the stranger. About five or six o'clock they recite, in the synagogue, the *Minchah* prayer, answering to the daily evening sacrifice in the temple.

The ritual and rites of the second evening and morning are similar to those of the first: the lesson from the prophets, however, is from 1 Kings 8:2-21. After the afternoon service of this day the middle days of the festival begin, which last four days, when the ritual is like

that of ordinary days, a few prayers being inserted in the regular formula; lessons are read on each day, and the procession goes round the ark.

The seventh day, i. e., the *Great Hosanna*, is celebrated with peculiar solemnity, inasmuch as it is believed that on this day God decrees the weather, rather, the rain, for the future harvest. On the evening previous every Israelite supplies himself with a small bunch of willows tied with palm bark. Some pious Jews read all night from Deuteronomy, the Psalms, the Mishna, etc., and are immersed before the morning prayer. Candles are lighted at the time of morning service, and after the morning prayer (similar to that of the preceding days) seven scrolls are taken from the ark, from one of which the lesson is read. After prayer, the procession, headed by the rabbi and the legate, with those carrying the scrolls, goes seven times round the ark, or the reading desk, reciting the *Hosannas* and waving their palms. The palms are then laid down and the willows beaten.

On the evening of the seventh day the festival commences which concludes the whole cycle of the feast. Being a day of holy convocation, the *Kiddush* (i. e., proclamation) of its sanctity is offered. On the following morning, in the synagogue, the prayers of the day are offered; the special lesson of the day is read; the *Musaph*, or additional prayer, is offered, and the priests pronounce the benediction. The people no longer take their meals in the booths on this day. The evening of this day begins the festival called *Rejoicing of the Law*. The eighteen benedictions are recited, all the scrolls taken from the ark, into which a lighted candle is placed. A procession of distinguished members is headed by the legate; they hold the scrolls in their hands and go around the reading desk; scrolls are then put back into the ark, except the scroll placed upon the desk, from which is read the last chapter of Deuteronomy, all persons in the synagogue being called to the reading, including children. The evening service over, the children leave the synagogue in a procession, carrying banners with sundry Hebrew inscriptions.

On the following morning the Jews resort again to the synagogue, recite the *Hallel* after the eighteen benedictions, empty the ark of all its scrolls, put a lighted candle into it, and, with the scrolls, go round the reading desk, amid jubilant songs. The scrolls are turned to the ark, with the exception of two, from one of which is read Deut. ch. 33, whereunto four persons are at first called; then all the little children, and again several adults. The first of these is known as *Bridegroom of the Law*, and after the cantor has dressed him in a lengthy Hebrew formula the last verse of the Pentateuch are read, the reading being followed by all the people exclaiming, *be strong!* Gen. 1:1 is read, to which another is called who is known as *Bridegroom of Genesis*, to whom is delivered a Hebrew formula; the *Maphthir* (i. e., Num. 23:35-36:1) is read from another scroll; the *Musaph*, or additional prayer for the festival, and the service is concluded. The rest of the day is spent in rejoicing and feasting.

The design of this festival is to celebrate the annual completion of the perusal of the Pentateuch, inasmuch as on this day the last section of the law is read. Hence the name of the festival, *The Rejoicing of Finishing the Law*.

III. POST-EXILIC FESTIVALS. To the yearly festivals instituted by the Mosaic law several were added after the Exile, of which some were as regularly kept as the Mosaic yearly feasts. They were the following:

1. *Purim* (Heb. פורים, *poo-reem'*, lots, Esth. 9:26, 31) was instituted by Mordecai, at the suggestion of Esther, in memory of the extraordinary deliverance of the Jews of Persia from the murderous plot of Haman. It was generally adopted, though not at first without opposition. (1) *Narrative and signification.* The name *Purim*, *lots*, is given to this festival because of the casting of lots by Haman to decide when he should execute into effect the decree issued by the king for



termination of the Jews (Esth. 9:24). The name is probably given to the festival in irony.

**Observance.** The only directions given respecting the observance of the festival is (Esth. 7-24), that Mordecai ordered the 14th and 15th Adar to be kept annually by the Jews; that these two days should be days of feasting and of the interchange of presents, and of sending gifts to the poor; and that the Jews agreed to continue the observance of the festival as it was begun. No mention is made of any special sacrifice. At the present day the festival is kept as follows: The day preceding (13th Adar) is kept as a fast day (called "the Fast of Esther"), in accordance with the command of the queen (Esth. 5, 16), sundry prayers, expressive of repentance, being introduced into the ritual for the day. On all fast days, Exod. 32:11-14; 34:1-11 are read as the lesson from the law, and Isa. 55-56:8 as the Haftarah. If 13th Adar falls on a Sabbath the fast is kept on the Thursday previous. As soon as the stars appear the festival commences, candles are lighted, all the Jews resort to the synagogue, where, after the evening service, the benediction is pronounced, and the Book of Esther is read by the prelector. As often as the name of Haman is mentioned in reading the congregation stamp on the floor, saying, "Let his name be blotted out. The name of wicked shall rot!" while the children spring up. After the reading the congregation exclaim, "Cursed be Haman; blessed be Mordecai!" the benediction is said, and all go home and take of milk and eggs. On the 14th, in the evening, the people go to the synagogue; several verses are inserted into the regular ritual; Exod. 15-16 is read as the lesson from the law, and after, as on the previous evening. The rest of the festival is given up to rejoicing, exchange of presents, games, etc. Rejoicings continue on the 15th, and the festival terminates on the evening of this day.

**Dedication, Feast of** (Heb. חג המצות, *chanukkah*; Gr. *ἐγκαίνια*, *eng-kah'-ee-nec-ah*), called Macc. 4:52-59 "the dedication of the altar," by Josephus (*Ant.*, xii, 7, 7) "the feast of lights." It was a popular and joyous festival, and commemorated the purifying of the temple, the removal of the old polluted altar, and the restoration of the worship of Jehovah by Judas Maccabaeus, B. C. 164.

This feast began on the 25th Chisleu (December) and lasted eight days, but did not require attendance at Jerusalem. Assembled in the temple, or in the synagogues of the places where they resided, the Jews sang "Hallel," carrying torches and other branches; and there was a grand illumination of the temple and private houses. The real origin of the illumination of the temple is unknown, although tradition says that when the temple was restored "candlesticks" of the restored temple were lighted only one flagon of oil, sealed with the signet of the high priest, was found to feed the lamps. This was pure oil, but only sufficient for a day—when, lo, by a miracle, the oil increased, the flagon remained filled for eight days, in memory of which the temple and private houses

were ordered to be illuminated for the same period. No public mourning or fast was allowed on account of calamity or bereavement. The similarity between this festival and the "Feast of Tabernacles" would seem to indicate some intended connection between the two. Our Lord, without doubt, attended this festival at Jerusalem (John 10:22). It is still observed by the Jews.

#### IV. DOUBTFUL FEASTS.

**1. Of Wood Carrying.** This was held on the 3d Elul, on which everyone was accustomed to carry wood to the temple, that the fire on the altar might be kept always burning. This festival appears to have been derived from Neh. 10:34, and to have been nothing but a day of rejoicing, which was observed yearly in Jerusalem after providing the necessary supply of wood for the altar. The Talmudists do not mention it, but give nine yearly times for this fetching of wood.

**2. Of Acra.** The feast which the high priest Simon (B. C. 141) appointed on the 23d of the second month (Iyar) to commemorate the reconquest and purification of the tower and the expulsion of the Hellenists from Jerusalem (1 Macc. 13:50-52). It is not mentioned by Josephus.

**3. Of Nicanor.** This festival was held in commemoration of the defeat and death of Nicanor by the Jews under Judas Maccabeus. "The people greatly rejoiced, and ordained to keep yearly this day, being the 13th of Adar" (1 Macc. 7:47; Josephus, *Ant.*, xii, 10, 5).

**4. Feast of Joy in the Law** was held on the 23d Tisri, as the day on which the reading of the Torah ended yearly, and was again begun. It was most likely a Rabbinical invention.

**FESTUS, PORCIUS** (Gr. Πόρκιος Φήστος, *por'-kee-os fac'-tos*), the successor of Felix as the Roman governor of Judea, appointed by the emperor Nero probably in the autumn of A. D. 60 (C. and H., *Life and Epistles of St. Paul*). Three days after his arrival at Cæsarea (the political metropolis) he went up to Jerusalem. Here he was met by "the high priest and the chief of the Jews, who informed him against Paul." They requested, as a favor, that he would allow Paul to be brought up to Jerusalem, the plea, doubtless, being that he should be tried before the Sanhedrin. The real purpose, however, was to kill him while on the way. Festus refused to comply, and told them that they must meet the accused face to face at Cæsarea. After eight or ten days Paul was summoned before Festus and asked whether he was willing to go to Jerusalem; but the apostle, knowing full well the danger that lurked in this proposal and conscious of the rights he possessed as a Roman citizen, refused to accede and replied boldly to Festus, concluding with, "I appeal unto Cæsar." About this time Herod Agrippa, with his sister, Berenice, came on a complimentary visit to Festus, and was consulted by the governor. The result was an interview between the three and Paul, in which the latter delivered a famous discourse and was pronounced innocent. But having appealed to Cæsar Festus sent him to Rome (Acts chaps. 25, 26). A few other facts are mentioned concerning Festus. Judea was in the same disturbed state that it had been in under the procuratorship of Felix. He took part with Agrippa



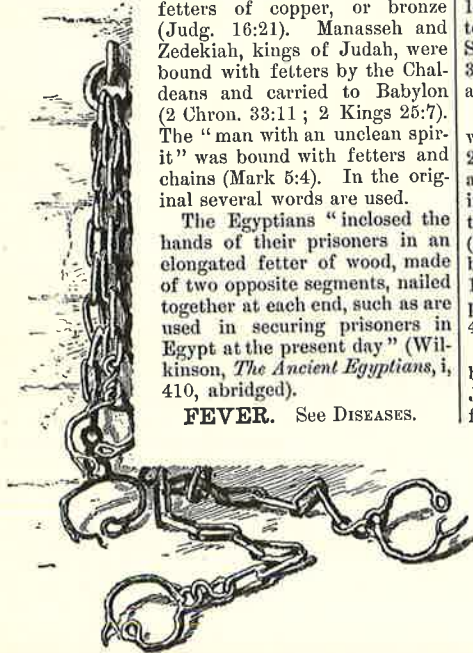
against the priests, who built a wall to obstruct Agrippa's view of the temple, but allowed an appeal to Nero, who decided in favor of the Jews. He probably died in summer of A. D. 62. See PAUL.

**FETCH.** See GLOSSARY.

**FETTERS**, shackles or chains for binding prisoners, either by the wrists or ankles. The Philistines bound Samson with fetters of copper, or bronze (Judg. 16:21). Manasseh and Zedekiah, kings of Judah, were bound with fetters by the Chaldeans and carried to Babylon (2 Chron. 33:11; 2 Kings 25:7). The "man with an unclean spirit" was bound with fetters and chains (Mark 5:4). In the original several words are used.

The Egyptians "inclosed the hands of their prisoners in an elongated fetter of wood, made of two opposite segments, nailed together at each end, such as are used in securing prisoners in Egypt at the present day" (Wilkinson, *The Ancient Egyptians*, i, 410, abridged).

**FEVER.** See DISEASES.



Ancient Fetters.

**FIDELITY** (Gr. *πίστις*, *pis'-tis*) "is that grace in the servant which shows him to be worthy of his Master's trust. Thus our Lord says, 'Who then is that faithful and wise steward,' etc. (Luke 12:42). Paul gives the description of the faithful servant as 'showing all good fidelity' (Tit. 2:10). The same word (Gr. *πίστις*) which expresses our trust in God's fidelity expresses his trust in ours. It is a grace which stands alone as having the epithet *good*, and it must pervade the whole of life. Here then are all the elements of our ethics: The Master commits a trust, and the trustworthy servant shows fidelity in all things. It may be that the very faith which trusts God is the strength of the faithfulness which God may trust. Fidelity extends to the whole of life, with special reference to our individual vocation. Nothing is excluded from the sphere of this duty. Fidelity, as the test applied to service, is guarded by threatenings and stimulated by the hope of reward" (Matt. 25:23, 26, 30) (Pope, *Christ. Theol.*, iii, 220-223).

**FIELD** (Heb. *שָׂדֶה*, generally *saw-deh'*, *smoothness*). This word does not exactly correspond to our "field." The two words agree in describing

*cultivated* land, but differ in point of extent, *saw-deh'* being specifically applied to what is *inclosed*, while *field* conveys the notion of closure. On the one hand *saw-deh'* is applied any cultivated ground, whether *pasture* (Gen. 28:31-4; 34:7; Exod. 9:3), *tillage* (Gen. 37:7; 47: Ruth 2:2, 3; Job 24:6; Jer. 26:18; Mic. 3:1 *woodland* (1 Sam. 14:25, A. V. "ground;" 132:6), or *mountain top* (Judg. 9:32, 36; 2 Sam. 1:21), and in some instances in marked opposition to the neighboring wilderness, as the field of Shechem (Gen. 33:19), the field of Moab (Gen. 35; Num. 21:20, A. V. "country;" Ruth 1 and the vale of Siddim (Gen. 14:3, 8).

On the other hand the *saw-deh'* is contrasted with what is inclosed, whether a *vineyard* (Ex. 22:5; Lev. 25:3, 4; Num. 22:4, etc.), a garden or a city (Deut. 28:3, 16), unvalled villages rank in the eyes of the law as fields (Lev. 25:31). The term often implies a place remote from a habitation (Gen. 4:8; 24:63), a sense more fully expressed by "the open field" (Lev. 14:7, 53; 17:5; Num. 16) and naturally coupled with the idea of exposure and desertion (Jer. 9:22; Ezek. 16:5; 4; 33:27; 39:5).

Fields were marked off by stones, which could be easily removed (Deut. 19:14; 27:17; compare Job 24:2; Prov. 22:28; 23:10). Being unvalled, fields were liable to damage from straying cattle (Exod. 22:5), hence the necessity of constant watching flocks and herds. From the absence of inclosures cultivated land of any size may be termed a *field*, whether of limited area (Lev. 23:13, 17; Isa. 5:8), one's entire inheritance (Lev. 27:16, sq.; Ruth 4:5; Jer. 32:9), public land about a town, *ager publicus* (Gen. 41: Neb. 12:29), not applied, however, to the "cities" of Levitical cities immediately adjacent to the walls and considered as part of the town (Josh. 21:11, 12), and lastly the territory of a people (Gen. 14:7; Num. 21:20, A. V. "country," etc.).

Fields were occasionally called after remarkable events, as "Heikath-hazzurim," the *field of strong men* (2 Sam. 2:16), or the use to which it has been put, as "the fuller's field" (2 Kings 17), "potter's field" (Matt. 27:7).

The expression "fruitful field" (Isa. 10:18, 17; 32:15, 16) and "plentiful field" (16:10), are not connected with *saw-deh'*, but with *kar* (Heb. *כָּר*, a *park*, or well-kept wood), as distinct from a wilderness or forest (2 Kings 19: Isa. 37:24, A. V. "Carmel," etc.).

**FIFTIES.** See ISRAEL, CLASSIFICATION OF.

**FIG.** See VEGETABLE KINGDOM.

**FIG LEAVES.** See DRESS.

**FIGHT.** See WARFARE.

**FIGURE**, the rendering of the following words: *Sek'-mel* (Heb. *סֶכֶל*, Deut. 4:16) an *idol*, as elsewhere rendered; *mik-lah'-ath* (Heb. *מִקְלָחֶת*, 1 Kings 6:29), a *carving*, as elsewhere; *tab-neeth* (Heb. *תַּבְנִית*, Isa. 44:13), *likeness* or *model*; *an-tee-pon* (Gr. *ἀντίτυπον*, 1 Peter 3:21), *antitype*, verb *met-askh-ay-mat-id'-zo* (Gr. *μετασχημα*).



Cor. 4:6, A. V. "in a figure transferred") means shape one's discourse so as to transfer to one's of what holds true of the whole class to which he belongs, and the meaning in the passage cited "by what I have said of myself and Apollos I have shown what holds true of all Christian teachers" (Grimm; *Lex.*); *par-ab-ol-ay'* (Gr. *παράβολος*, Heb. 9:9; 11:19), *parable*, as elsewhere rendered.

**FILE** is the incorrect rendering in the A. V. the Heb. פֶּה צֶרֶף, *peh-ee-rav'* *peh* (1 Sam. 21) literally signifying a bluntness of the mouth, *i. e.*, edge of tools. This came from the absence of smiths to sharpen them.

**FILLET**, an erroneous rendering in the A. V. two words: *Khash-oo-keem'* (Heb. קִישָׁוֹת, *join-tis*, Exod. 38:17, 28; 27:17), the rods which joined together the tops of the pillars round the court of the Tabernacle (q. v.) and from which the curtain was suspended (Exod. 27:10, 11, etc.); *pot* (Heb. הוּט, *thread* (as elsewhere rendered), *i. e.*, a measuring line (Jer. 52:21).

**FILTH, FILTHY**, the rendering of several Hebrew and Greek words and meaning "foul matter," "anything that soils or defiles." In Chron. 29:5 and Ezra 6:21 the filth from which the Jews were to cleanse the temple and themselves was the abomination of idolatry. Filth is used as the equivalent of *moral impurity* (Ezek. 25; 2 Cor. 7:1; James 1:21, etc.). In 1 Cor. 13 it is used to denote *outsweepings*, that which is worthless. The expression "that the filthiness it may be molten in it" (Ezek. 24:11) seems to mean that the pot was to be placed empty upon the fire that the rust may be burned away by the heat. The *filthiness* of the pot was the rust upon it.

**FINE, FINES.** See PUNISHMENTS.

**FINERING.** See METAL, WORKERS IN, art. "Handicrafts."

**FINGER** (Heb. אֶצְבָּע, *ets-bah'*; Gr. *δάκτυλος*, *dal-too-los*). Besides its usual meaning it is used: **Figuratively**, to denote the special and immediate agency of anyone. The Egyptian magicians said of the plagues, "This is the finger of God," *i. e.*, done by God himself (Exod. 8:19). The stones of stone were said to have been "written with the finger of God" (Exod. 31:18) under his special direction. The heavens are said to be the work of God's fingers, *i. e.*, his power (Psa. 88); and Christ said, "If I by the finger of God thrust out devils" (Luke 11:20).

"The putting forth of the finger" (Isa. 58:9) signifies a scornful pointing with the fingers at humbler men, and especially at such as are godly. "Our fingers" is the measure of thickness used in Jeremiah (52:21).

**FINGER NAIL** signatures were common among the Chaldeans. "An indentation was made with the finger nail on one of the sides of the (clay) tablet, and this mark, followed or preceded by the mention of a name, 'Nail of Zabubaiik,' 'Nail of Abzii,' took the place of more or less complicated sign-manuals" (Maspero, *Dawn of Civilization*, p. 731).

**FINING POT.** See METALS, WORKERS IN, art. "Handicrafts."

**FINISHER** (Gr. *τελειωτής*, *tel-i-o-tace'*, *com-pleter*), spoken of Jesus (Heb. 12:2) as one who in his own person raised faith to its perfection and so set before us the highest example of faith (Grimm, *Gr. Lex.*, s. v.).

**FINS** (Heb. סִנִּי, *sen-ap-peer'*) were a distinctive mark of such fish as might be eaten under the Mosaic law (Lev. 11:9, 10, 12; Deut. 14:9, 10). See Food.

**FIR.** See VEGETABLE KINGDOM.

**FIRE** (Heb. אֵשׁ, *aysh*; Gr. *πῦρ*, *poor*). The invention of fire antedates history and seems to be assumed in the first sacrifice of Cain and Abel (Gen. 4:3). No nation has yet been discovered which did not know the use of fire; but the way in which it was first procured is unknown. Entering so largely into the life of men it has naturally been the subject of many legends. The ancient Chaldeans looked upon Gibir (or Gibil), the lord of fire, as their most powerful auxiliary against the Annunaki, an order of inferior but malignant beings. Gibir is addressed as the one who lightens up the darkness, who melts the copper and tin, the gold and silver (Maspero, *Dawn of Civilization*, p. 635). According to Greek mythology Prometheus, when Zeus denied fire to mortals, stole it from Olympus and brought it to men in a hollow reed. For this he was punished by being chained on a rock in the wilds of Scythia.

The various uses of fire are given in the following sections:

**1. Domestic.** The preparation of food presupposes the use of fire, which the Israelites seem, at least in later times, to have produced by striking steel against flint (2 Mace. 10:3), although the oldest method known was that of rubbing two pieces of wood together. Besides for cooking purposes fire is often needed in Palestine for warmth (Jer. 36:22; Mark 14:54; John 18:18). Sometimes a hearth, with chimney, was constructed, on which lighted wood, or pans of charcoal, was placed. In Persia a hole made in the floor is sometimes filled with charcoal, on which a sort of table is set covered with a carpet, the company drawing the carpet over their feet. Rooms are warmed in Egypt with pans of charcoal. The use of charcoal in reducing and fashioning metals was well known among the Hebrews. See METALS, WORKERS IN, art. "Handicrafts".

**2. Laws Regulating Fire.** The law forbade any fire to be kindled on the Sabbath, even for culinary purposes (Exod. 35:3; Num. 15:32, sq.). This did not, probably, forbid the use of fire for warmth. The dryness of the land in the hot season made fires the more likely to occur (Judg. 9:15), and the law ordered that anyone kindling a fire which caused damage to grain should make restitution (Exod. 22:6; comp. Judg. 15:4, 5; 2 Sam. 14:30).

**3. Religious.** Fire was used to consume the burnt offerings and the incense offering, beginning with the sacrifice of Noah (Gen. 8:20) and continued in the ever-burning fire on the altar. "In the sacrificial flame the essence of the animal

was resolved into vapor; so that when a man presented a sacrifice in his own stead, his inmost being, his spirit, and his heart ascended to God in the vapor, and the sacrifice brought the feeling of his heart before God" (K. and D., *Com.*). This altar-fire was thought by most to be miraculously sent from God (Lev. 6:9, 13; 9:24), like the fire of Jehovah which consumed the sacrifices of David and Solomon (1 Chron. 21:26; 2 Chron. 7:1). Keil and Delitzsch (*Com.*, Lev. 9:24) say: "The miracle recorded in this verse did not consist in the fact that the sacrificial offerings placed upon the altar were burned by fire which proceeded from Jehovah, but in the fact that the sacrifices, which were already on fire, were suddenly consumed by it." Fire was to be constantly burning upon the altar without going out, in order "that the burnt offering might never go out, because this was the divinely appointed symbol and visible sign of the uninterrupted worship of Jehovah, which the covenant nation could never suspend either day or night without being unfaithful to its calling" (K. and D., *Com.*, Lev. 6:12). If by any calamity the sacred fire was extinguished, according to the Talmud, it was only to be rekindled by friction. Fire for sacred purposes obtained elsewhere than from the altar was called "*strange fire*," for the use of which Nadab and Abihu were punished with death by fire from God (Lev. 10:1, 2; Num. 3:4; 26:61). When the Israelites returned with booty taken from the Midianites, Eleazar, whose duty it was to see that the laws of purification were properly observed, told them that "the ordinance of the law" was that all articles which could bear it were to be drawn through the fire, and then sprinkled with the water of purification (Num. 31:21-23). The victims slain for sin offerings were afterward consumed by fire without the camp (Lev. 4:12, 21; 6:30; 16:27; Heb. 13:11). The Nazarite, on the day when the time of his consecration expired, shaved his head and put the hair into the altar fire, under the peace offering that was burning, and thus handed over and sacrificed to the Lord the hair which had been worn in honor of him (Num. 6:18).

**4. Penal.** Capital punishment was sometimes aggravated by burning the body of the criminal after death (Lev. 20:14; 21:9; Josh. 7:25; 2 Kings 23:16). See PUNISHMENTS, WARFARE.

**5. Figurative.** Fire was a symbol of the Lord's presence and the instrument of his power, either in the way of approval or of destruction (Exod. 14:19, 24; Num. 11:1, 3, etc.). Thus Jehovah appeared in the burning bush and on Mount Sinai (Exod. 3:2; 19:18). In the midst of fire he showed himself to Isaiah, Ezekiel, and John (Isa. 6:4; Ezek. 1:4; Rev. 1:14), and will so appear at his second coming (2 Thess. 1:8). Jehovah guided the Israelites through the wilderness with the pillar of fire (Exod. 13:21). God is compared to fire, not only because of his glorious brightness, but on account of his anger against sin, which consumes sinners as fire does stubble (Deut. 32:22; Isa. 10:17; Ezek. 21:31; Heb. 12:29). Fire is illustrative of: The Church overcoming her enemies (Obad. 18); the word of God (Jer. 5:14; 23:29); the Holy Spirit (Isa. 4:4; Acts 2:3); the zeal of saints (Psa. 39:3; 119:139), and

of angels (Psa. 104:4; Heb. 1:7); of lust (Prov. 27, 28), and of wickedness (Isa. 9:18); of the tongue (Prov. 16:27; James 3:6); the hope of hypocrites (Isa. 50:11; persecution (Luke 12:49-51) and of judgments (Jer. 48:46; Lam. 1:13; Ezk. 39:6). Fire, in its symbolical use, is also spoken of as purifying—the emblem of a healing process effected upon the spiritual natures of persons in covenant with God (Isa. 4:4; Mal. 3:2).

**FIRE BAPTISM.** See MOLOCH, WORSHIP

**FIRE, STRANGE.** See FIRE, III.

**FIRE WORSHIP,** or *pyrolatry*. As a symbol of purity, or of the divine presence and power as one of the constituent elements, or as typifying the destructive element in nature, fire has been from early times the object of worship by many peoples, e. g., the ancient Persians and Medes. The faith of the Magi made the elements of nature the direct objects of worship. They were fire, water, earth, and air, of which the fire was considered the most energetic and sublime. So the priest built an altar, and the sacred fire caught from heaven was kindled and kept burning always. The priest was the Holy Magus, and other might attend the altars or conduct the magical rites. No breath of mortal might be blown upon the sacred flame without pollution; the burning of dead bodies was a horrid profanation, and of the sacrificial offerings only a fragment of fat was given to the flame. This worship among the Canaanites is frequently referred to in the Scriptures, and the people warned against joining in its abominations (Lev. 18:21; Deut. 12:31; 1 Kings 11:7; 2 Chron. 28:3; Ezek. 16:20, 21, etc.). In spite, however, of these warnings, the people caused their children to pass through the fire of Molech. See GODS, FALSE.

Fire worship was practiced also among the Carthaginians, Scythians, the ancient Germans, the ancient inhabitants of Great Britain; and traces of it are found in Mexican and Peruvian worship. The Mexican god of fire, *Xiuhtecatl* (the Lord of Fire), was a very ancient deity. He is represented naked, with his chin blackened with a headdress of green feathers, carrying on his back a kind of serpent, with yellow feathers thus combining the fire colors. . . . Sacrifices were offered to him daily. In every house the fire was kindled and the first morsel of bread were consecrated to him. And as an instance of the astounding resemblance between the religious development of the Old World and that of the New, the fire worship of Mexico, as in ancient Iran and other countries of Asia and Europe, in every house must be extinguished on a certain day in every year; and the priest of *Xiuhtecatl* kindled fire anew by friction before the statue of the god. . . . "At sunset" of this day "all who had prisoners of war or slaves to offer to the deity brought forth their victims, painted with the colors of the gods, danced along by their side, and shut them up in a building attached to the *teocalli* of fire. At midnight each owner severed a lock of the hair of his slave or slaves, to be carefully preserved as a talisman. At daybreak they brought out the victims, the priests took them upon their shoulders, and flung their human burden upon the fire" (Rever-



*Religions of Mexico and Peru*, p. 62, sq., 83). Among the Peruvians "Fire, considered as derived from the sun, was the object of profound veneration. Strange as it may seem at first sight, the symbol of fire was stones. But . . . stones were thought to be animated by the fire that was supposed to be shut up within them, since it could be made to issue forth by a sharp blow. A perpetual fire burned in the Temple of the Sun and in the Temple of the Virgins of the Sun. It was supposed that fire became polluted and lost its divine nature by too long contact with men. The fire must be renewed from time to time, and this act was performed yearly by the chief priest of Peru, who kindled wood by means of a concave golden mirror" (ibid., p. 162, 163).

**FIREBRAND.** 1. *Lap-speed*, (Heb. לֶפֶד, *lephed*, *torch*, Judg. 15:4). The firebrand used by Samson was probably a torch made of resinous wood or other material tenacious of flame. His tying the foxes tail to his tail was to prevent them from running to their holes, and by impeding their progress do more effectual execution. Similar conflagrations produced by animals, particularly by foxes, were well known to Greeks and Romans.

2. *Zake* (Heb. זָקֵה, *zakeh*, Prov. 26:18), i. e., arrows thrust with combustibles (comp. Eph. 6:16).

3. *Ood* (Heb. אוּד, *ood*, Isa. 7:4; Amos 4:11), the long ends of woodenokers (literally, fire stirrers), which would not blaze any more, but only continue smoking.

**FIREPAN** (Heb. מִכְרֵסֶה, *makh-tseh*).

1. Snuff dishes, i. e., dishes to receive the snuff when taken from the lamps of the holy place (Exod. 25:38).

2. An ashpan or vessel used for taking away the coal from the fire on the altar (Exod. 27:3; Lev. 16:12, etc.).

**FIRES** (Heb. אֵשׁ, *esh*). In Isa. 24:15 we read, "Glorify ye the Lord in the fires" but which better rendered in the R. V. "East." The lands of the Asiatic East were called *oo-rem*, the lands of light, i. e., the sun-rising, as opposed to the west, i. e., "from the sea" (v. 14).

**FIRKIN.** See METROLOGY, II.

**FIRMAMENT** (Heb. רָקִיעַ, *raw-keel'-ah*, *expanse*, Gen. 1:6, 14, 15, 17), the pure and transparent expanse of ether which envelops the globe. This was made by God on the second day of creation, for the purpose of separating the sea from the clouds. As used in the record of creation, the *raw-keel'-ah*, or firmament, includes not merely the lower heavens, or atmospheric sky, with its clouds and vapors, but the whole visible expanse up to the region of the fixed stars. For it is said that on the fourth day God made in the firmament sun, moon, and stars. A controversy has arisen respecting the sense attached by the Hebrew writers to *raw-keel'-ah*, chiefly on account of the ancient translations given of it, and the metaphorical representations found of the upper regions of the visible heavens in some parts of Scripture. The Septuagint renders *σφαιρα*, *sfaira*, or *sk'-o-mah*, meaning generally "some compact mass," while the Vulgate has *firmamentum*, a prop

or support. Hence it has been argued that the Hebrews understood by the word something solid, capable of bearing up the waters which accumulate in masses above, and even of having the heavenly bodies affixed to it as a crystalline pavement. As proof of this view such passages are quoted as speak of the foundations of heaven shaking (2 Sam. 22:8), of its pillars trembling (Job 26:11), of the windows or doors of heaven (Gen. 7:11; Psa. 78:23; Mal. 3:10), or of the sky being "strong as a molten looking-glass" (Job 37:18). But these expressions are manifestly of a figurative nature.

**FIRST-BEGOTTEN.** See FIRSTBORN.

**FIRSTBORN** (Heb. several words from בְּרִי, *bar-kar'*, to burst forth; Gr. πρωτοστόκος, *pro-totok'-os*), applied equally to animals and human beings. By the firstborn, in a religious point of view, we are to understand the first of a mother's offspring (Exod. 12:12). See INHERITANCE.

**Figurative.** The expression "firstborn" stands for that which is most excellent. Thus Jesus Christ is "the firstborn of every creature" (Heb. 12:23). "The firstborn of the poor" (Isa. 14:30) means the *poorest of the poor*. "The firstborn of death" (Job 18:13) is that disease which Bildad has in his mind as the one more terrible and dangerous than all others. Diseases are conceived of as the children of death.

**FIRSTBORN, DESTRUCTION OF.** See PLAGUES OF EGYPT.

**FIRSTBORN IN ISRAEL.** In memory of the death of Egypt's firstborn and the preservation of the firstborn of Israel, all the firstborn of Israel, both of man and beast, belonged to Jehovah (Exod. 13:2, 15; comp. 12:11-15).

1. **Sanctification of the Firstborn of Man.** This was closely connected with Israel's deliverance from Egypt, and the object of that deliverance was their sanctification. Because Jehovah had delivered the firstborn of Israel they were to be sanctified to him. The fundamental element upon which this sanctification rests is evidently the representative character of the firstborn, standing for the entire offspring. Moreover, the firstborn of newly married people were believed to represent the prime of human vigor (Gen. 49:3; Psa. 78:51). Then, too, all Israel were in outward standing and covenant relationship the Lord's firstborn, being the national representatives of a redeemed Church, to be brought out of every kindred, tongue, and people, and as such they were a nation of priests (Exod. 4:22, 23; 19:6).

2. **Redemption.** The firstborn was the priest of the whole family. The honor of exercising the priesthood was transferred, by the command of God through Moses, from the tribe of Reuben, to whom it belonged by right of primogeniture, to that of Levi (Num. 3:12-18; 8:18). In consequence of this fact, that God had taken the Levites to serve him as priests, the firstborn of the other tribes were redeemed. They were presented to the Lord when a month old, and, according to the priest's estimation, were redeemed by a sum not exceeding five shekels (Num. 18:16). When the Levites were set apart Moses numbered the firstborn of Israel, to exchange them

for the Levites. The number of the firstborn of the twelve tribes amounted to 22,273 of a month old and upward. Of this number 22,000 were exchanged for the 22,000 Levites. This left 273 to be redeemed, whose redemption money (1,365 shekels) was to be paid to Aaron and his sons as compensation for the persons who properly belonged to Jehovah (Num. 3:40, sq.). The Jewish doctors held that if the child died before the expiration of thirty days the father was excused from payment; if the child was sickly, or appeared otherwise to be inferior to children generally, the priest could estimate it at less than five shekels; or, if he found the parents were poor, he might return the money after the ceremony. When the mother's days of purification were accomplished, and she could appear in the temple, she brought the child to the priest to be publicly presented to the Lord (Luke 2:22). The Jews still observe this law of redemption when the firstborn male is thirty days old, inviting to their house friends and a priest to a meal on the following day. The priest, having invoked the divine blessing upon the meal and offered some introductory prayers, etc., looks at the child and the redemption money placed before him, and asks the father to choose between the money and the child. Upon the father's reply that he would rather pay the redemption money, the priest takes it, swings it round the head of the child, in token of his vicarious authority, saying, "This is for the firstborn; this is in lieu of it; this redeems it," etc. When the firstborn is thirteen years old he fasts the day before the feast of Passover, in commemoration of the sparing of the firstborn in Egypt.

**3. Redemption of the Firstborn of Animals.** (1) *Of clean animals.* The firstborn male of animals was devoted to the Lord, and, if a clean animal, was sacrificed to him. It was to be brought to the sanctuary within a year, dating from the eighth day after birth, and there offered in sacrifice; the blood sprinkled upon the altar, the fat burned upon it, while all the remaining flesh (as the breast and the right shoulder, in the case of peace offerings) belonged to the priest (Num. 18:17, sq.; comp. Exod. 13:13; 22:30; 34:20; Neh. 10:36). If the animal had some severe blemish—happened to be blind or lame—it was eaten at home by the owner. Before the sacrifice the animal was not to be used for any work, as it belonged to the Lord (Deut. 15:19). (2) *Of unclean animals.* The firstborn of unclean animals were to be redeemed according to the valuation of the priest, with the addition of a fifth; and if this was not done it was to be sold at the estimated value. By this regulation the earlier law, which commanded that an ass should either be redeemed with a sheep or put to death (Exod. 13:13; 34:20), was modified in favor of the revenues of the sanctuary and its servants. Nothing, however, that a man had devoted (banned) to the Lord of his property (man, beast, or field) was to be sold or redeemed, because it was most holy (Lev. 27:28, 29). Similarly with regard to the produce of the soil—i. e., the products of agriculture—the first of which (i. e., the best of the *firstlings* of which) were sacred to the Lord (Exod. 23:19; Deut. 18:4). See **FIRST FRUIT**.

**4. Birthright** (Heb. בְּכוֹרָה, *bek-o-raw'*), a term applied to the peculiar advantages, privileges, and responsibilities of the firstborn among the Israelites. The firstborn was the object of special affection to his parents, and inherited peculiar rights and privileges. Before these are given it will be proper to call attention to the fact that, in case a man married a widow with children by a former husband, the firstborn, as respects the second husband, was the eldest child by second marriage. Attention is also called to the additional fact that, before the time of Moses, the father might transfer the right of primogeniture to a younger child; but the practice occasioned much contention (Gen. 25:31, 32), and a law was enacted overruling it (Deut. 21:15-17). The rights and privileges of the firstborn were: (1) The firstborn received a double portion of the estate; the other sons single and equal portions. Thus, for example, if there were five sons the property would be divided into six portions, of which the eldest son received two sixths, each of the others one sixth. Where there were two wives, or where the later-born son of the favorite wife to the old firstborn of the hated one, but is to give the right of primogeniture (with two portions of the estate) to the beginning of his strength (Deut. 21:15-17), Jacob took away the right of primogeniture from Reuben because of his incestuous conduct (Gen. 49:4; comp. 35:22), and transferred it to Joseph by adopting his two sons (Gen. 48:20-22; 1 Chron. 5:1). (2) The firstborn was the head of the whole family. Originally the priesthood belonged to the tribe of Reuben, as the firstborn, but was transferred to the tribe of Levi (Num. 3:12-18; 8:1). The firstborn enjoyed an authority over those who were younger similar to that possessed by a father (Gen. 35:23, sq.; 2 Chron. 21:3). As head of the family he had also, according to patriarchal custom, to provide food, clothing, and other necessities in his house for his mother till death, and his unmarried sisters till their marriage.

**FIRST DAY OF THE WEEK.** See **SUNDAY**.

**FIRST FRUIT** (Heb. ראשית, *ray-sheet*, *first*; בִּכּוּר, *bik-koor'*, *first ripe*; Gr. ἀπαρχή, *aparchē*, *beginning*). Like the firstborn of man and beast, the first fruits were sacred to Jehovah as Lord of the soil (Exod. 23:19; Deut. 18:4, etc.).

**1. Character of, etc.** (1) *In general, first fruits* included those in the raw state (as grain and fruit); those prepared for use as food (wheat, oil, flour, and dough), including even wool (Exod. 22:29; 23:19; 34:26; Deut. 18:4, etc.). (2) The firstling sheaf at the Passover (q. v.) presented to the congregation before the commencement of the grain harvest (Lev. 23:10, 11). Josephus says that the sheaf was of barley, and that, until the ceremony had been performed, no harvest was to be done (*Ant.*, iii, 10, 5). (3) The firstling loaf at Pentecost (q. v.), when the harvest was completed. Two of these loaves, made of the new flour (wheat) and leavened, like the sheaf above mentioned, were waved before the Lord (Lev. 23:15; Exod. 34:22; Num. 28:26).

**2. Offering of First Fruits, etc.** Regard



the *firstling* (see PASSOVER and PENTECOST, art. "Festivals"), no private offerings of first fruits were allowed before the public oblation of the two loaves (Lev. 23:15, 20). The law nowhere specifies the amount that was to be given in the shape of offerings of this kind, but leaves it to each individual's discretion; only it provided that the choicest portions were always to be offered (Num. 18:12). "Neither is it stated in the law what were to be the different products of the soil from which firstlings were to be offered, but that the whole produce of husbandry was meant is implied in the spirit of the law itself. Accordingly, in the time of Hezekiah, firstlings of grain, wine, oil, and of the whole produce of the soil, were offered" (2 Chron. 31:5). This may further be inferred from the regulation to the effect that, of every tree bearing edible fruit which any Israelite planted, the fruits of the fourth year, the choicest period at which they could be eaten, were to be sacred to the Lord; and, consequently, they must have been presented to him as an offering (Lev. 19:23, sq.).

**Manner of Offering.** The first fruits were brought in a basket to the sanctuary and presented to the priest, who was to set the basket on a table before the altar of the Lord. Then the priest recited the story of Jacob's going to Egypt, the deliverance of his posterity therefrom, and acknowledged the blessings with which God had blessed him (Deut. 26:2-11). It being found almost impracticable for every Israelite to go on a pilgrimage to Jerusalem, the following custom prevailed. The inhabitants of a district prepared a basket with seven kinds of ripe fruit, arranged in the following order: Barley in the bottom, then figs, dates, pomegranates, and grapes. The basket was watched all night by a company of at least twenty-four persons, who stayed in the neighbourhood of the market place, being afraid to go into a house where the death of an inmate should cause pollution. In the morning the company set out for Jerusalem. A ox (to be the peace offering) went before them, bearing a gilded horn and an olive crown upon its back, the people singing, "I was glad when they said unto me, Let us go into the house of the Lord" (Psa. 122:1). On approaching Jerusalem a messenger was sent to announce their arrival, and the first fruits were tastefully arranged. The leading priest, the Levites, and the treasurers went out to meet them (the number of officials depending upon the size of the party), and accompanied them into the city, singing, as they entered, "Thy feet stand within thy gates, O Jerusalem" (Psa. 122:2). The piper, who led the music of the procession, continued to play until the procession came to the mount of the temple. Here everyone, even the king, took his own basket upon his shoulders and went forward till they came to the court of the temple, singing, "Praise ye the Lord; praise in his sanctuary," etc. (Psa. 150). The Levites responded with "I will extol thee, O Lord!" Then the pigeons which were hung about the baskets were taken for burnt offerings. With the baskets still upon their shoulders everyone began the story of Jacob till he came to the words, "My father, a wandering Syrian was my father" (see Deut. 26:5), when he let down his basket, holding it

by the brim. The priest then put his hands under it and waved it, the offerer continuing to recite the story. When he reached Deut. 26:10, "And now, behold, I have brought the first fruits," etc., he put the basket beside the altar and, having prostrated himself, departed. After passing the night in Jerusalem the pilgrims returned the following day to their homes.

**4. Exemptions.** Exemptions were made in the case of: Those who simply possessed the trees, without owning the land, for they could not say, "The land which thou hast given me." Those living beyond the Jordan could not bring first fruits in the proper sense of the libation, not being able to say the words of the service, from "the land that floweth with milk and honey" (Deut. 26:10-15). A proselyte, though bringing the offering, was not to recite the service, being unable to say, "I am come to the country which the Lord sware unto our fathers to give us." Stewards, servants, slaves, women, sexless persons, and hermaphrodites were not allowed to recite the service, because they could not use the words, "I have brought the first fruits of the land, which thou, O Lord, hast given me" (Deut. 26:10), they having originally had no share in the land.

**5. Historical.** After the time of Solomon the corruption of the nation led to neglect of these as well as of other legal enactments, and their restoration was among the reforms brought about by Hezekiah (2 Chron. 31:5, 11). Nehemiah also, after the captivity, reorganized the offerings of first fruits of both kinds and appointed places to receive them (Neh. 10:35, 37; 12:44). An offering of first fruits, brought to Elisha, was miraculously increased so as to feed one hundred persons (2 Kings 4:42). First fruits were sent to Jerusalem by Jews living in foreign countries (Josephus, *Ant.*, xvi, 6, 7).

**6. Figurative.** Of the Jewish Church it was said, "Israel was holiness unto the Lord, and the first fruits of his increase" (Jer. 2:3). In the New Testament first fruits are emblematical of abundance, excellence, and sample of full harvest. Paul says that Christians "have the first fruits of the Spirit" (Rom. 8:23). i. e., the first manifestations of the Spirit in the Gospel dispensation. Christ was "the first fruits of them that slept," i. e., the first who rose from the dead (1 Cor. 15:20, 23; 16:15; Rom. 11:16, etc.). Converts are called first-fruits, as Epenetus (Rom. 16:5).

**FISH.** See ANIMAL KINGDOM, FOOD.

**Figurative.** This term is used to signify the inhabitants of Egypt (Ezek. 29:4, 5); the visible Church (Matt. 13:48); defenseless people taken by the Chaldeans (Hab. 1:14). In Christian symbolism the fish is of great significance. "It is among the earliest art forms, and pertains to a period of Church history which causes it to be among the most interesting and important objects in the whole range of Christian symbolism. It is generally thought to be the symbol of Christ. The word in Greek was made up of the initial letters of the words in the article of faith so dear to the early Church: Ι, Ἰησοῦς, Jesus; Χ, Χριστός, Christ; Θ, Θεός, of God; Υ, Υἱός, Son; Σ, Σωτήρ, Saviour—Jesus Christ, Son of God, Saviour. The fish is also used to represent Christ's disciples.

Probably, as suggested by Tertullian, the water and the rite of baptism were prominently in their thought, while secondary reference may have been had to the parable of the net or to the command of Christ to Peter and Andrew, "Follow me, and I will make you fishers of men" (Matt. 4:18, 19) (Bennett, *Christ. Arch.*, 77, 92).

**FISH GATE** (Heb. שַׁעַר הַדָּגִים, *shah'-ar had-dawg-yeem'*, gate of the fishes), the name (2 Chron. 33:14; Neh. 3:3; 12:39) of one of the gates of JERUSALEM (q. v.). It probably took its name from the fact of fish being brought through it on the way to the city, or from the fish market being located near it.

**FISH POOL** (Heb. בֵּרֶקָה, *ber-ay-kaw'*, pool), in general a pond or reservoir; thought by our translators at Cant. 7:4 to be intended for fish (q. v.), such as were anciently constructed for pleasure angling.

**FISHER** (Heb. דָּוֵג, *dav-vawg'*; Gr. ἄλιευς, *hal-ee-yoos'*). In addition to the usual meaning, the Lord called his disciples "fishers of men" (Matt. 4:19; Mark 1:17). See **FISHING**.

**FISHHOOK** (Hebrew plural דְּרָגָה, *see-roth' doo-gaw'*, horns of fishing).

1. The prophet Amos (4:2), in denouncing the voluptuous grandees of Samaria, predicts as follows: "God will take you away with hooks, and your posterity with fishhooks." Dr. Keil (*Com.*, in loco), says: "The figure is not taken from animals, into whose noses hooks and rings are inserted to tame them, or from large fishes that are let down into the water again by nose hooks; but from the catching of fishes that are drawn out of the fish pond with hooks."

2. A ring placed in the mouth of fishes and attached to a cord to keep them alive in the water (Job 41:1, 2). See **FISHING**.

**FISHING** (Heb. דָּג, *dag*; Gr. ἰχθυήσας, *hal-ee-yoos'-as*). Fishing has always been an industry pursued by a large number of people in Palestine. The natives are exceedingly fond of fish, and pay double to triple the price for it that they do for flesh.

The Turkish government realizes a handsome sum by the octroi tax on it. The methods of taking fish mentioned in the Bible are: (1) *Angling* with a hook (Isa. 19:8; Hab. 1:15; Job 41:1; Amos 4:2). (2) *Spearing* (Job 41:7). In this passage the reference is to the crocodile, but he is included under the generic idea of fish as conceived by the Hebrew mind, i. e., a creature living more or less in the water. (3) *Netting*. They used the *cast net* (Ezek. 26:5, 14; 32:3; 47:

10; Hab. 1:15, 17; Mic. 7:2; Eccles. 7:26; Matt. 18, sq.; Mark 1:16, etc.). This consists of a net with fine meshes and of a circular form, about sixteen feet in diameter. The margin is loaded with leaden sinkers. To the center of the net is attached a long piece of fish line. This is held in the left hand, while the net, which has been previously gathered up in the right, is cast by a broad sweep of the arm over an area of the shallow water close to the shore, where the fisherman has previously observed a shoal of fish. The center of the net is now drawn up by means of the cord, and the fisherman wades into the water and secures the catch. The *seine* is also very much used. Half of it is loaded into one boat and the other half in another, and the boats then separate, pulling out the net as they go and inclosing a vast area of the water. When all the net has been paid out the boats draw it toward the shore and land the ends of the net. The two crews now commence to draw in their respective ends of the net, thus inclosing the draught of fishes as they gradually landing them (Matt. 13:48). At other times the two boats inclose a circle in the water and draw the fishes into the boats (Luke 5:4). The seine is also mentioned in the Old Testament (Isa. 19:8; Hab. 1:15). The writer has seen a fisherman in Egypt bore a hole through the t



Fishing (Egyptian Inscription).

of fishes caught by a hook and string them to a cord, and fasten one end of the cord to a stake in the water to keep them fresh. Four of Christ's twelve disciples were fishermen. Christ promised them that they shall become fishers of men (Matt. 1:17, etc.).—G. E. P.

**FITCHES.** See **VEGETABLE KINGDOM**.

**FLAG.** See **VEGETABLE KINGDOM**.

**FLAG.** See **STANDARD**.



**FLAGON**, the rendering in the A. V. of two brew terms:

1. *Ash-ee-shaw'* (אֶשֶׁשׁוֹ, *pressed together*, Sam. 6:19; 1 Chron. 16:3; Cant. 2:5). The aning of this word is, doubtless, a cake of pressed raisins, such as are a common refreshment to the East. In the passage in Hosea (3:1) grape raisin cakes are delicacies, figuratively representing that idolatrous worship which appeals to senses and gratifies the carnal appetites and fires (comp. Job 20:12). Loving grape cakes is equivalent to indulgence in sensuality.

2. *Nek'-bel* (נֶכֶל, *a skin*, Isa. 22:24). This word commonly used for a bottle or pitcher made of skin or earthenware (Isa. 30:14). The word sometimes occurs with the force of a musical instrument, generally rendered "psaltery," sometimes "viol." See GLOSSARY.

**FLAKE** (Heb. פֶּלֶק, *map-pawl', pendulous*), dewlaps or flabby parts on the belly of the codile (Job 41:23), which are firmly attached to body and do not hang loosely as on the ox.

**FLAME**. See FIRE.

**FLANK** (Heb. כֶּסֶל, *keh'-sel, loin*), the internal muscles of the loins near the kidneys, to which fat adheres (Lev. 3:4, 10, 15; 7:4); hence the word in general, figuratively for the inmost feelings (Psa. 38:7, "loins"). The expression "he hath collops of fat on his flanks" (Job 15:27) used to denote the results of self-pampering.

**FLAX**. See VEGETABLE KINGDOM.

**FLA**. See ANIMAL KINGDOM.

**FLEECE** (Heb. זֶה, *gaze, sheared*, Deut. 18:4; 31:20), the wool of a sheep, whether on the living animal, shorn off, or attached to the flayed skin. The miracle of Gideon's fleece (Judg. 6:37, 40) consists of the dew having fallen one time on the fleece, without any on the floor, and that another time the fleece remained dry while the floor was wet with dew.

**FLESH**. 1. *Esh-paw'r* (Heb. אֶשֶׁר, 2 Sam. 17:19; 1 Chron. 16:3), an obscure word, understood by the Rabbins as signifying a piece of flesh or bit of meat; but Gesenius and Rødiger have in their explanation of the word as signifying a measure of wine, or drink.

The rendering of two words in the original Hebrew and Greek (Heb. בָּשָׂר, *baw-saw'r', fresh-flesh*; Gr. σὰρξ, *sark*). These words have various meanings, as follows: (1) In a general sense the whole animal creation, man or beast (Gen. 1:24, 25; 2:2; 7:15, 16, 21; 8:17; Matt. 24:22; Luke 1:24). (2) Of the flesh of the living body, of men and beasts (Gen. 41:2; 19; Job 33:21; 1 Cor. 15:39); and as distinguished from other parts of the body, e. g., from bones (Luke 24:39). (3) In the sense of our word *meat*, i. e., the flesh itself used for food (Exod. 16:12; Lev. 7:19; 11:4, 13); see FOOD. (4) The body as distinguished from the *spirit* (Job 14:22; 19:26; 14:30; Isa. 10:18, margin; John 6:52; 1 Cor. 2 Cor. 4:11; 7:1; Col. 2:5; 1 Pet. 4:6); so "flesh and blood" as a periphrasis for the animal nature or man (Heb. 2:14). (5) Hu-

man nature, man (Gen. 2:23; Matt. 19:5, 6; 1 Cor. 6:16; Eph. 5:29-31); also of the incarnation of Christ (John 1:14; 6:51; Rom. 1:3; Eph. 2:15; Col. 1:22; Heb. 5:7; 10:20, etc.). (6) Natural or physical origin, generation, relationship (Gen. 29:14; 37:27; Judg. 9:2; 2 Sam. 5:1; 19:13; John 1:13; Rom. 9:8; Heb. 2:11-14; 12:9); of one's countryman (Rom. 9:3; 11:14; Acts 2:30; Gal. 4:23); a fellow-mortal (Isa. 58:7). (7) The sensuous nature of man, "the animal nature," without any suggestion of depravity, sexual desire (John 1:13); with cravings which excite to sin (Matt. 26:41; Mark 14:38). (8) "Mere human nature, the earthly nature of man apart from divine influence, and therefore prone to sin and opposed to God; accordingly it includes in the soul whatever is weak, low, debased, tending to ungodliness and vice" (see Rom. 8:3, 5, 6; 2 Cor. 7:5; Gal. 5:16; Eph. 2:3). (9) As a modest, general term for the secret parts (Gen. 17:11; Exod. 28:42, margin; Lev. 15:2, 3, 7, 16, 19; 2 Pet. 2:10; Jude 7).

3. Other terms occasionally rendered "flesh" in the Old Testament are: *Sheh-ayr'* (Heb. שֶׁחַיִר, Psa. 73:26; 73:20, 27; Prov. 11:17, etc.), having a more special reference to the *muscle* or physical element as food. *Tib-khaw'* (Heb. תֵּבֶכָה, a slaughtered carcass, 1 Sam. 25:11). *Law-khoom'* (Heb. לָחֹם, *food*, Zeph. 1:17). See FOOD.

**FLESH AND BLOOD** (Gr. σὰρξ καὶ αἷμα), an expression denoting man as fallible, liable to err (Matt. 16:17; comp. Gal. 1:16; Eph. 6:12).

**FLESH HOOK** (Heb. מַזְלָג, *maz-layg'*, and מַזְלָגָה, *maz-law-gaw'*), an instrument used in sacrificial services (Exod. 27:3; 38:3; Num. 4:14; 1 Chron. 28:17; 2 Chron. 4:16); probably a *fork*, with its many tines bent back to draw away the flesh. The implement in 1 Sam. 2:13, 14, is stated to be three-tined, and was apparently the ordinary fork with prongs for culinary purposes, of course, of large size.

**FLESH "OFFERED TO IDOLS"** (1 Cor. 8:1, sq.; comp. Acts 15:20). This consisted of those parts of the animals offered in heathen sacrifices which remained over after the priests had received their share, and which were either eaten in the temple, or at home in connection with sacrificial feasts, or else (by poor or miserly persons) sold in the flesh markets. This was a very practical matter, as the Christian might easily come to eat such meat, either through being invited to a feast by heathen acquaintances (10:27), or by buying it in the market (10:25), and thereby offense would be given to scrupulous consciences. On the other hand, those of freer spirit, and with more of Paul's own mode of thinking, might be apt to make light of the matter, and withal forget how a Christian ought to spare the weak. See EXPEDIENCY.

**FLESH POT** (Heb. כִּיּוֹר הַבָּשָׂר, *seer hab-baw-saw'r', pot of the flesh*, Exod. 16:3). This was probably the bronze vessels with three legs, and used for culinary purposes by the Egyptians, such as is represented in the paintings of the tombs.

**FLIES**. See ANIMAL KINGDOM.

**FLINT**. See MINERAL KINGDOM.

**FLOAT** (Heb. *לִּבְרָה*, *do-ber-aw'*), of uncertain derivation. A *raft* for conveying bulky substances by water. Thus Solomon contracted with Hiram, king of Tyre, to have cedars cut on the western side of Mount Lebanon and floated to Jaffa (1 Kings 5:9). Sometimes spelled "flote" (2 Chron. 2:16).

**FLOCK. Figurative.** In addition to the usual sense of sheep (see ANIMAL KINGDOM), taken collectively the term is applied to the Church, whether of Israel in the olden times or the Christian Church (Isa. 40:11; Matt. 26:31; Luke 12:32; 1 Pet. 5:2, 3). "Flock of the slaughter" (Zech. 11:4) is an expression that may be applied either to a flock that is being slaughtered or to one that is destined to be slaughtered in the future. From verse 11 it would appear that Israel is the flock referred to, and not the human race. "Israel was given up by Jehovah into the hands of the nations or imperial powers to punish it for its sin. But as these nations abused the power intrusted to them and sought utterly to destroy the nation of God, which they ought only to have chastised, the Lord takes charge of his people as their shepherd" (K. and D., *Com.*, in loco).

**FLOOD, or DELUGE** (Heb. *מַבּוּל*, *mab-bool'*; Gr. *κατακλυσμός*, *kat-ak-loose-mos'*).

**1. Bible Account.** There are many references in Scripture to the Flood, as one of the prominent and important facts in the world's history; but the historical account is given in Genesis (chaps. 6-8). Attention is first pointedly drawn to the cause of this judgment, viz., "the wickedness of man was great in the earth" (6:5-7, 11-13), which had reached a height altogether subversive of the great end of God in the creation of mankind, and of the real well-being of the world itself.

"The announcement of the commencement, course, and termination of the Flood abounds in repetitions; but the connection is well sustained, and no links could be erased without producing a gap" (K. and D., *Com.*). At the command of God Noah built an ark (q. v.), in which he and his family were to be saved during the coming flood. The ark was finished when Noah was in his six hundredth year, and all its living freight was gathered into it. "And the Lord shut him in" (7:16). After a pause of seven days "the waters of the Flood were upon the earth."

In Isaiah (54:9) the Flood is spoken of as "the waters of Noah." In the New Testament our Lord gives the sanction of his own authority to the historical truth of the narrative (Matt. 24:37, sq.; Luke 17:26). Peter speaks of the "long-suffering of God" which "waited in the days of Noah while the ark was preparing, wherein few, that is, eight souls were saved by water" (1 Pet. 3:20), and cites it as an example of God's righteous judgment (2 Pet. 2:5).

Table of Events.	Genesis.
Noah, in his six hundredth year, enters the ark with his family. . . . .	7:1-9.
The rain begins on seventeenth of second month, and lasts forty days. . . .	7:10-17.
The rain ceases; the waters prevail. . . .	7:18-24.

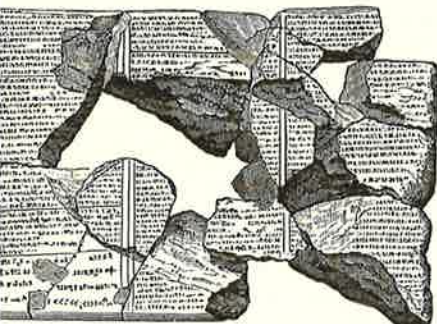
Table of Events.	Genesis.
The ark rests on Ararat, seventeenth day of seventh month. . . . .	8:1-4.
Tops of mountains visible, first day of tenth month. . . . .	8:5.
Raven and dove sent out. . . . .	8:6-9.
Dove again sent out seven days after, and returns with olive branch. . . . .	8:10.
Dove sent out the third time, after seven days, and returns no more. . . . .	8:12.
Ground becomes dry, six hundred and first year, first month, and first day; covering of ark removed. . . . .	8:13.
Noah leaves the ark, second month, twenty-seventh day. . . . .	8:14.

Thus it will be seen that the Deluge lasted twelve lunar months and ten days, or exactly solar year.

**2. Extent of Flood.** On this question opinions have obtained—one, that the flood general over the whole globe; the other, that it was partial, affecting only those regions inhabited by man. The following considerations favor probability of a partial flood. (1) **The design** be fulfilled by the "flood of waters." That sign was plainly not to destroy and remodel surface of the earth, but rather to sweep off on account of their wickedness. The opinion universal flood either takes it for granted that whole world was peopled in the days of Noah that vast portions of the land were involved in ruin, although uninhabited by man. For the alternative there is no evidence in Scripture. Again, it would have been impossible for Noah have preached righteousness to men if they dwelt in all lands. The second alternative negates our belief in the destruction of large portions of the earth, although uninhabited—a point opposed to the known modes of God's dealing with his creatures. (2) **The astronomical difficulties** in the way of the theory of a universal deluge are great. Supposing the earth's crust have been about the same as now, the water would have risen about five miles above the sea level, as to cover the top of the highest mountains. This would increase the equatorial diameter of the earth by some ten or twelve miles. The circumference round the sun would consequently be altered. The influence of its attraction on the planets would be increased, and thus the element of discord reach to the utmost regions of space. After a year all this change would be done away with the return of the earth to its original condition, and all this disturbance of the whole universe result from the method of destroying a comparatively small portion of creation. (3) **The logical objections** to a universal deluge are formidable. In many parts of the earth is found a diluvium, or drift, supposed to owe its origin to the period of the Deluge. This diluvium, lying near the surface of the earth, and composed of various materials—sand, pebbles, fragments of rocks, organic remains—and often laid as if it had been drifted into its present position by the action of a mass of waters flowing in a particular direction, was at first naturally connected with the Deluge.



more careful examination of the diluvium showed that it belonged to many different periods, and had, to considerable extent, resulted from local causes, acting over limited areas. Moreover, the agency which caused this drift was found not to be a rush of water, but *ice*, coming from the north. (4) **Another difficulty** which must be met by the advocate of a general deluge is the capacity of the ark for the support of animal life. From the description of the ark given in Genesis we are pretty certain of its dimensions; and we also know, for all practical purposes, the number of distinct species of animals, fowls, and creeping things upon the earth; and by no conceivable possibility could the ark be made to receive the whole of these by twos and sevens, and provide sufficient food for a year. The opinion, therefore,



Chaldean Tablet Containing a Record of the Deluge.

is inevitable that the flood of Noah was a local one, and that it "was universal" only so far as it affected the destruction of the whole human race.

**Traditions.** In favor of the Mosaic account of the Deluge there are the ample traditional testimonies. The traditions of the ancient Asiatic nations are the most important, because they were the earliest to be put on record, and we also the accredited accounts of the descendants of those who settled nearest to the catastrophe. These traditions come nearest to the biblical account.

**Chaldean.**—The following is abbreviated from *Persepolis, Dawn of Civ.*, p. 565, sq.: From the beginning of the world to the Deluge they reckoned hundred and ninety-one thousand two hundred years. Men in the meantime became wicked; they lost the habit of offering sacrifices to the gods, and the gods, justly indignant at this negligence, resolved to be avenged. Now Shamash-nam was reigning at this time in Shurippak, "town of the ship;" he and all his family were saved, and he thus relates how Ea saved him in the disaster: "The great gods had determined upon the destruction of Shurippak, the city on the banks of the Euphrates. The master of the house, Ea, was anxious to warn me of the peril which threatened, but it was a very serious affair to betray to a mortal a secret of heaven. He therefore confided to a hedge of reeds the resolution that had been adopted." Shamashnapishtim then took the address to the field of reeds, or perhaps

the reeds repeated it to him. He was to announce to his fellow-townsmen the coming flood, build himself a ship, and prepare for the catastrophe. Shamashnapishtim repeated the warning to the people, but they refused to believe it, and turned him into ridicule. The ship, one hundred and forty cubits long and one hundred and forty cubits wide on the deck, was completed; and, warned by the god, he entered with his family, servants, and possessions.' Then follows a description of the storm, which raged with such violence that even the gods were afraid of the deluge: "Six days and nights the wind continued, the deluge and the tempest raged. The seventh day, at daybreak, the storm abated; the deluge, which had carried on warfare like an army, ceased. . . . I opened the hatchway and the light

fell upon my face; I sank down, I cowered, I wept, and my tears ran down my cheeks when I beheld the world all terror and all sea. At the end of twelve days a point of land stood up from the waters, the ship touched the land of Nisir; the mountain of Nisir stopped the ship and permitted it to float no longer." Then follows an account of the sending out of the dove, swallow, and raven. He resolved to conciliate the gods by expiatory ceremonies: "I sent forth the inhabitants of the ark toward the four winds; I made an offering; I poured out a propitiatory libation on the summit of the mountain." He thereupon reentered the ship to await the effect of his sacrifice. The gods, who no longer hoped for such a windfall, accepted the sacrifice with wondering joy.

"The gods sniffed up the odor; the gods sniffed up the excellent odor; the gods gathered like flies above the offering." Bel, the god who had sent the flood, also came, and was full of wrath that any man had escaped destruction, but he was mollified by the words of Ea. "He went up into the interior of the ship; he took hold of my hand and made me go up, even me; he made my wife go up, and he pushed her to my side; he turned our faces toward him; he placed himself between us, and blessed us: 'Up to this time Shamashnapishtim was a man; henceforward let him and his wife be revered like us, the gods, and let him dwell afar off, at the mouth of the seas,' and he carried us away and placed us afar off, at the mouth of the seas."

Other notices of the Flood are found in Phœnician mythology; in the Sybilline oracles; in the Phrygian story of King Annakos, or Nannakos (Enoch); Syrian, Armenian, Persian, and Chinese traditions; also among the American Indians.

**FLOOR** (Heb. פֶּלֶא, *go'-ren*, to smooth), a level, or open area, as the "place" or square near the gates of oriental cities (1 Kings 22:10; 2 Chron. 18:9, A. V. "void place" in both passages). See **HOUSE**, **PAVEMENT**, **THRASHING FLOOR**.

**FLOTES.** See **FLOAT**.

**FLOUR**, rendered in the A. V. for the following: *Keh'-makh* (Heb. כֶּהֱמַךְ, to grind, Judg. 6:19; 1 Sam. 1:24; 28:24, etc.). *So'-leth* (Heb. סֹלֶת, to strip), from a *stripping off* the hull, the finest and purest of the meal, usually rendered "fine flour."

*Sem-id'-al-is* (Gr. *σεμίδαλις*, Rev. 18:13), the Greek term for the preceding. Fine meal, i. e., grain beaten fine, is spoken of in the time of Abraham (Gen. 18:6). At first barley alone was ground, but afterward wheat, as only the poor used barley. As to the method of making flour, both mortars and mills were employed. See BREAD; MILLS. Fine flour was presented in connection with sacrifices in general, and by the poor as a sin offering (Lev. 5:11-13).

**FLOWER** (Heb. פֶּחַח, *peh'-rakh*, a *calyx*), the term applied to the floral ornaments of the golden candlestick (Exod. 25:31, sq.; 37:17; 1 Kings 7:26), and also the artificial lily ornaments round the edge of the great laver (1 Kings 7:26; 2 Chron. 4:5).

**FLOWERS. Figurative.** Flowers, from their speedy decay, are representative of the shortness of human life (Job 14:2; Psa. 103:15; 1 Pet. 1:24); the speedy downfall of the kingdom of Israel (Isa. 28:1), and the sudden departure of the rich (James 1:10, 11). See VEGETABLE KINGDOM.

**FLUTE.** See MUSICAL INSTRUMENTS.

**FLUX, BLOODY.** See DISEASES.

**FLY.** See ANIMAL KINGDOM.

**FOAL** (Heb. עֵיִר, *ah'-yeer*, Gen. 49:11; בֶּן, *bane*, son, Zech. 9:9; Gr. *viós*, son, Matt. 21:5), an ass's colt. See ANIMAL KINGDOM.

**FOAM** (Heb. קֶצֶף, *keh'-tsef*, a *splinter*). The original word is rendered "foam" in Hos. 10:7, "As for Samaria, her king is cut off as the foam upon the water." It means a broken branch, a fagot, or splinter.

**FODDER** (Heb. בִּלְעִל, *bel-eel'*, Job 6:5). The word properly signifies a mixture, and is rendered "corn" in Job 24:6, and "provender" in Isa. 30:24.

**FOLD**, the rendering in the A. V. of several Hebrew and Greek words:

1. *Ghed-ay-raw'* (Heb. גָּדְרָה, *walled in*, Num. 32:16, 24, 36).

2. *Mik-law'* (Heb. מִכְלָה, a *pen*, Hab. 3:17; Psa. 50:9; 78:70).

3. *Raw-bats'* (Heb. רָבַץ, *to recline*, Isa. 13:20). These three words, with the Gr. *dw-lay'* (οἰλῆς), signify a small inclosure for flocks to rest in.

4. The following terms, *Do'-ber* (Heb. דֹּבַר, Isa. 5:17; Mic. 2:12), and *Naw-veh'* (Heb. נֶוֶה, at home, 2 Sam. 7:8; 1 Chron. 17:7; Isa. 65:10; Jer. 23:3, etc.), signify *pasture*; while the Greek word ποιμαίνω (*poim'-nay*, John 10:16), means the *flock* itself. See FLOCK.

**FOLDEN.** See GLOSSARY.

**FOLLOWER** (Gr. μιμητής, *mim-ay-tace'*, an *imitator*). Paul urges Christians to be "followers of me," etc., meaning that they were to imitate him in all good things (1 Cor. 4:16; 11:1, etc.); also to take God as an example (Eph. 5:1). In Phil. 3:17 the "followers" were to be co-imitators.

**FOLLY** (mostly Heb. נְבִלָה, *iv-veh'-leth*, and נֶבֶל, *neb-aw'-law*). The first word means  *silliness*, as in Prov. 5:23, etc.; the second word

stands for *emptiness*, Gen. 34:7, and many others. Other terms in the original may be rendered "thickheadedness" (Eccles. 2:3), "senselessness" (2 Tim. 3:9), "heedlessness" (2 Cor. 11:1), "silly confidence" (Psa. 85:8), "insipidity" (Job 24:12; Jer. 23:13). As a word in common use, *folly* is applied to a weak or absurd act, and *foolishness* is a want of wisdom or judgment.

**FOOD.** Represented in the original by several Hebrew and Greek words.

1. **In Early Times.** The articles of food used by men are determined largely by the products of the country which they inhabit, and change with the growth of culture. At first men lived upon roots, vegetables, and the fruit of trees, of which articles were known by the general name of *Lekh'em* (Heb. לֶחֶם, Gen. 1:29; 2:16).

It is doubtful if it was not till after the Flood that God allowed men the use of the flesh of animals (Gen. 9:3), but it is very probable that the Cainite Jubah "the father of such as dwell in tents and hunt for cattle" (Gen. 4:20), used not only the milk and wool obtained from the flock, but also ate of the flesh of the cattle. That before the Flood the flesh of animals was converted into food may be inferred from the division of animals into clean and unclean (Gen. 7:8), and after the Flood it is expressly mentioned that animals were slain for food (Gen. 9:3, 4).

2. **In the Patriarchal Age** the flesh of animals, both tame and wild, was eaten. Leguminous food (i. e., beans, peas, etc.) was used, and a preparation of lentils (q. v.) seems to have been a common and favorite dish (Gen. 25:34). There was also made of honey, spices, and nuts (Gen. 43:11). As early as the time of Abraham the art of preparing bread was carried to some degree of perfection.

3. **Among the Egyptians.** The Egyptian partook both of animal and vegetable food. Fish and geese constituted the principal part of animal food, although ducks, teal, quails, and other birds were used. Mutton, however, was excluded. An endless succession of vegetables was also required on all occasions, and, when dining in private, dishes composed chiefly of them were of greater request than joints, even at the tables of the rich. Maspero says (*Dawn of Civ.*, p. 64, s. 1) "The Egyptians had begun by eating indiscriminately every kind of fruit which the country produced. Many of these, when their therapeutic virtue had been learned by experience, were gradually banished as articles of food and their use restricted to medicine; others fell into disuse, and only those appeared at sacrifices or at funeral feasts; several varieties continue to be eaten to the present time—the acid fruits of the nabeca and of the carob tree, the astringent figs of the sycamore, the insipid pulp of the dom-palm, besides those which are pleasant to our Western palates, such as the common fig and the date. Vetches, lupins, beans, chickpeas, lentils, onions, fenugreek, the balsam (having a fruit of five divisions, covered with prickly hairs, and containing soft white seeds, slightly sweet, but astringent to the taste), the meloukhia (chopped up and cooked much the same as endive is with us), the arum colocasia (the



which, cooked in water, is eaten at the present day, all grew wild in the fields, and the river supplied its quota of nourishing plants." Among the poorer classes vegetables constituted a very great part of their ordinary food, some of which were eaten in the crude state, and others stewed in the ashes, boiled, or stewed. To these were added milk and cheese (Wilkinson, *Ancient Egyptians*, i, 165, sq.).

**Among the Chaldeans.** Their land afforded the Chaldeans "ten or twelve species of cereals to choose from—beans, lentils, chick-peas, vetches, kidney beans, onions, cucumbers, eggplants, 'gombo,' and pumpkins. Wheat and barley were considered to be indigenous on the plains of the Euphrates; the date palm met many needs; the trees of many varieties abounded. A considerable proportion of the tribes on the lower Euphrates lived for a long time on fish only, eaten either fresh, salted or smoked; they dried them in the sun, crushed them in a mortar, strained them through linen, and worked it up into a kind of bread or into cakes" (Maspero, *Ancient Chaldeans*, p. 554, sq.).

**Among the Israelites.** While in Egypt the Israelites shared in the abundance of that country, where they "sat by the rivers of Egypt and did eat bread of their own land" (Exod. 16:3); they recalled in the wilderness with regret and mourning "the fish, the cucumber, the melons, the leeks, the onions, and the garlic" (Num. 11:5). The subject of food among the Israelites may be considered as follows: (a) **Articles prohibited;** articles allowed; food, its preparation; meals, etc.

(b) **Articles prohibited.** Animal food was limited by the Mosaic law: (a) By the primeval distinction between clean and unclean, under which certain animals were forbidden to be used as food: swine, which do not ruminate (i. e., chew the cud) or have cloven feet (Lev. 11:4-8; Deut. 14:6-10). Fishes without scales and fins, e. g., eels and shell fish (Lev. 11:9-12). Birds of prey such as feed upon worms and carrion (Lev. 11:13-19). Serpents and creeping insects; insects which sometimes fly and sometimes go upon four feet, with the exception of some of the locusts (Lev. 11:20-24, 42). (b) By the sacrificial law: the eating of all blood was forbidden (Lev. 17:10-14; Deut. 12:16, 23; comp. Gen. 9:4; Exod. 12:32, sq.). The fatty portions which, in sacrifice of oxen, sheep, and goats, were burned on the altar (Lev. 3:17; 7:23, 25); also everything consecrated to idols (Exod. 34:15). (c) For sanitary reasons, doubtless, the following was forbidden as food: The flesh of cattle that had fallen dead or had been torn by wild beasts (Exod. 22:31; Lev. 11:39, sq.; Deut. 14:21), as well as the flesh of any animal which had been prepared with water on which the dead body of an unclean insect had fallen (Lev. 11:33, 34). The flesh and liquids remaining in an uncovered vessel in the tent or chamber of a dying or dead person (Lev. 19:14, 15). In addition, it was forbid-

den to "seethe a kid in his mother's milk" (Exod. 23:19; 34:26; Deut. 14:21). The reason for this prohibition is not given, but it may be that it would seem to indicate "a contempt of the relation which God has established and sanctified between parent and young, and thus subverting the divine ordinance" (K. and D., *Com.*, in loco). Besides these, according to ancient tradition, the Israelites, perhaps from a feeling of reverence, denied themselves the use of the sinew of the hip (Gen. 32:32).

(2) **Articles allowed.** These were partly vegetable and partly animal, with salt for seasoning. Grain formed the chief nourishment, roasted in the fire, especially wheat kernels—still a favorite food in Palestine, Syria, and Egypt. But it was frequently baked into bread. Milk was an article of daily food; not only the milk of cows, but also of sheep and goats (Deut. 32:14; Prov. 27:27); sometimes sweet, sometimes sour, thick, or curdled. The latter still forms, after bread, the chief food of the poorer classes in Arabia and Syria, nor is it wanting on the tables of well-to-do persons. The Israelites, no doubt, prepared cheese of different kinds, and very likely butter also (Prov. 30:33). "Much liked also were honey of bees; perhaps,



Egyptian Kitchen.

also, grape honey (must of sweet grapes boiled to a syrup), and wood honey of wild bees (1 Sam. 14:25; Matt. 3:4), in which Palestine was and still is rich; raisins, dried figs (1 Sam. 25:18), date cakes (2 Sam. 16:1), and various fresh fruits." **Vegetables.**—Of these those chiefly used were pulse, lentils, and beans, with onions, garlic, and cucumbers; also green herbs—sometimes raised in gardens (1 Kings 21:2), sometimes growing in the fields (Prov. 15:17). **Animal food.**—The flesh of oxen, sheep, and goats ranks first, while the flesh of calves, lambs, and kids was greatly prized; perhaps, also, that of pigeons and turtle doves. The rich had upon their tables stag, antelope, buck, and various kinds of winged game (1 Kings 4:23; Neh. 5:18). Fish were supplied in great abundance from the lake of Gennesaret (John 21:11; comp. Matt. 14:17; 15:34), while in after times the Phœnicians brought fish to Jerusalem from the sea (Neh. 13:16). **Locusts** were eaten by the poorer people (Lev. 11:22; Matt. 3:4; Mark 1:6); sometimes salted and roasted (or fried), sometimes boiled in water and buttered.

(3) **Preparation of Food.** Grain was eaten at first without any preparation, and the custom of thus eating it had not entirely disappeared in the time of Christ (Matt. 12:1). After the uses of fire were known grain was parched. Later the introduction of the mortar and mill furnished flour, which was made into bread (q. v.). As to the preparation of vegetables and flesh, we learn that

so early as the time of Isaac it was customary to prepare soup of lentils (Gen. 25:29, 34) and flesh (27:14). Vegetables, pulse, and herbs were cooked in pots (2 Kings 4:38; Num. 11:8; Judg. 6:19; 1 Sam. 2:14) and seasoned with oil. Roasting on a spit was perhaps the oldest way of cooking flesh, but less common among the Israelites than boiling, roast flesh being used only by the rich and better classes (1 Sam. 2:15), as is still the case in the East. When cooked in pots (1 Sam. 2:14; 2 Chron. 35:13), it was lifted out with a three-pronged fork and brought to the table with the broth (Judg. 6:19). All the flesh of the slain animal, owing to the difficulty of keeping it in warm climates, was commonly cooked at once. The Israelites seem to have boiled the flesh of young animals in milk. Locusts were frequently roasted, as they still are in the East. "Their wings and feet are taken off and their intestines extracted; they are salted, fixed upon a sharp piece of wood, placed over the fire, and at length eaten. They are likewise prepared by boiling them. Sometimes they are salted and preserved in bottles and, as occasion requires, are cut in pieces and eaten" (Lev. 11:22; Matt. 3:4). Salt (q. v.) was very anciently used (Num. 18:19; comp. 2 Chron. 13:5). In most ancient times the animal was slain by the master of the house, although he were a prince, and the cooking also was done by his wife (Gen. 18:2-6; Judg. 6:19), with the help of female slaves. In the houses of the upper classes there were also special cooks (1 Sam. 9:23, sq.), and in the larger cities bakers (Hos. 7:4).

(4) **Meals, etc.** Besides a simple breakfast the Israelites had two daily meals; at midday (Gen. 18:1; 43:16, 25; Ruth 2:14; 1 Kings 20:16), and their principal meal at about six or seven in the evening (Gen. 19:1, sq.; Ruth 3:7). They were accustomed to wash their hands both before and after eating (Matt. 15:2; Mark 7:2; Luke 11:38), because food was lifted to the mouth with the fingers (see **WASHING**). Prayers were also offered (1 Sam. 9:13). In the older times it was the custom to sit at the table (Gen. 27:19; Judg. 19:6; 1 Sam. 20:5, 24; 1 Kings 13:19), but later it was usual to recline upon cushions or divans. The food was taken to the mouth with the right hand, a custom still prevalent in the East (Ruth 2:14; Prov. 26:15; John 13:26). See **BANQUET**; **DRINK**.

**FOOL.** Represented by a large number of Hebrew and Greek words. The word is used in Scripture with respect to *moral* more than to intellectual deficiencies. The "fool" is not so much one lacking in mental powers, as one who misuses them; not one who does not reason, but reasons wrongly. In Scripture the "fool," by way of eminence, is the person who casts off the fear of God, and thinks and acts as if he could safely disregard the eternal principles of God's righteousness (Psa. 14:1; 92:6; Jer. 17:11; Prov. 14:9, etc.). Yet in many passages, especially in Proverbs, the term has its ordinary use, and denotes one who is rash, senseless, or unreasonable. The expression "thou fool" (Matt. 5:22) is used in the *moral* sense, means "wicked," and seems to be equivalent to judging one as worthy of everlasting punishment. See **FOLLY**.

**FOOLISHNESS.** See **FOLLY**; **FOOL**.

**FOOT.** 1. The rendering of the Heb. רֶגֶל, *reh'-gel*; Gr. *ποὺς*, *poocē*. a stand, with reference to the laver (q. v.).

2. (Heb. רֶגֶל, *reh'-gel*; Gr. *ποὺς*, *poocē*). word "feet" is used in Scripture for the sake of delicacy, to express the parts and the acts which it is not allowed to name. Hence, "the hairy feet," "to open the feet," etc. "To cover the feet" (1 Sam. 24:3; Judg. 3:24) is a euphemism for performing the necessities of nature, as is the custom in the East to cover the feet. Jews neglected the feet, and bared them in adoration (2 Sam. 15:30; 19:24; Ezek. 24:17); stampted them on the ground in extreme joy or grief (Ezra 6:11; 25:6); showed respect by falling at the feet (1 Sam. 25:24; 2 Kings 4:37; Esth. 8:3; Matt. 5:22), reverence by kissing another's feet (Luke 7:38), subjection by licking the dust from the foot (Isa. 49:23); while the subjugation of enemies was expressed by placing the foot on their necks (Josh. 10:24; Psa. 110:1). The feet of enemies were sometimes cut off or maimed (Judg. 1:6, 7; 2 Sam. 4:12). Uncovering the feet was a mark of adoration (Exod. 3:5).

**Figurative.** "To be at another's feet" is used for being at the service of another, following him, or receiving his instruction (Judg. 4:14; Acts 22:3). The last passage, in which Paul is described as being brought up "at the feet of Gamaliel," will appear still clearer if we understand that, as the Jewish writers allege, Paul actually did sit on the floor before, and, therefore, at the feet of, the doctors of the law, who themselves occupied an elevated seat. "He set his feet upon a rock" (Psa. 40:2) expresses the idea of stability. "Thou hast set my feet in a large place" (Psa. 31:8) denotes liberty. "Sliding the feet" is figurative for yielding to temptation (Job 12:5; Psa. 17:5; 38:16; 94:18). "Treading under foot" (Isa. 18:7; Lam. 1:15) implies complete destruction. To "wash" or "dip" one's feet in oil or butter (Deut. 33:24; Job 29:6) signifies to possess abundance; "dipped in blood" (Psa. 23:3), of victory. "To keep the feet of the saint" (1 Sam. 2:9) is to preserve them from stumbling. "Lameness of feet" (Psa. 35:15; A. V. "adversity"; marg. "halting"; Jer. 20:10, etc.) denotes affliction. "To set one's foot" in a place signifies to take possession (Deut. 1:36; 11:24). "To wash with the foot" (Deut. 11:10) refers to irrigation, which was effected by foot pumps, and turning the small streams of the garden with the foot. A striking phrase, borrowed from the Bible, is used by Paul (Gal. 2:14): "When I saw that they walked not uprightly," literally, "with a straight foot" (Gr. *οὐκ ὀρθοποδοῦσαν*).

**FOOT WASHING.** See **WASHING**.

**FOOTMAN.** Employed in the A. V. in several senses: 1. The military use of the word is in reference to infantry in the army (q. v.). 2. In the sense of a runner (q. v.).

**FOOTSTEPS** (Heb. עֲקֵבִים, *pah'-am*, Psa. 133:3; *aw-kab'e'*, Psa. 66:6; 77:19; 89:51; O. T. 1:8). Footprints are held to be indicative of character, their direction a proof of his tendencies. Therefore to watch one's footsteps is to seek a cause for accusation (Psa. 17:5, 11).

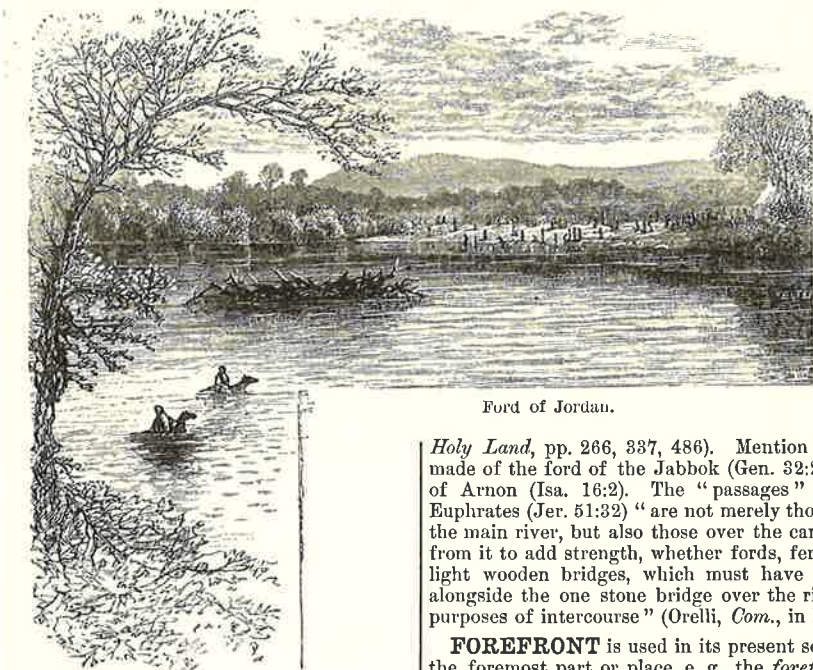


**FOOTSTOOL** (Heb. כִּבְשׁ, *keh'-besh*; some-  
g trodden upon), an article of furniture, used



Egyptian Footstool.

support the feet when sitting in state, as upon  
throne (2 Chron. 9:18). The divine glory which  
shined symbolically between the cherubim above



Ford of Jordan.

ark of the covenant is supposed to use the ark  
footstool (1 Chron. 28:2; Psalms 99:5; 132:7).  
The earth is called God's footstool by the same  
effusive figure which represents heaven as his  
throne (Psalms 110:1; Isaiah 66:1; Matthew 5:35).

**ORBEARANCE** (Gr. ἀνοχή, *an-okh-ay'*, a  
bearing back, delaying, Rom. 2:4; 3:25). "The  
bearing of God and his long suffering—the  
terms exhausting the one idea—denote the

disposition of God, in accordance with which he  
indulgently tolerates sins and delays their punish-  
ment (Meyer, *Com.*, in loco).

**FORCES** (Hebrew, specially כֹּחַ, *kah'-yil*,  
*strength*). In a military point of view it is applied  
to army, fortifications, etc. In Isa. 60:5, 11 the  
phrase "forces of the Gentiles" seems to be used  
in its widest sense to denote not only the subju-  
gation of the heathen, but also the consecration of  
their *wealth* (the rendering in the R. V.).

**FORD** (Heb. מַעְבָּר, *mah-ab-awr'*, and מַעְבְּרָה,  
*mah-ab-aw-rav'*, a *pass*), a shallow place in a river  
or other body of water which may be crossed on  
foot or by wading (Gen. 32:22; Josh. 2:7; Judg.  
3:28; 12:6, 6, A. V. "passages;" Isa. 16:2). The  
fords of Jordan are frequently mentioned. A lit-  
tle above the Dead Sea two fords cross the Jordan  
near Jericho, passable for the most of the year,  
connecting roads from the Judean hills with high-  
ways from Gilead and Moab. The passage from  
Samaria into Gilead was made easy by an extraor-  
dinary number of fords through the Jordan. The  
depth of the Jordan fords varies from three feet  
to as much as ten or twelve (Smith, *Hist. Geog. of*

*Holy Land*, pp. 266, 337, 486). Mention is also  
made of the ford of the Jabbok (Gen. 32:22) and  
of Arnon (Isa. 16:2). The "passages" of the  
Euphrates (Jer. 51:32) "are not merely those over  
the main river, but also those over the canals cut  
from it to add strength, whether fords, ferries, or  
light wooden bridges, which must have existed  
alongside the one stone bridge over the river for  
purposes of intercourse" (Orelli, *Com.*, in loco).

**FOREFRONT** is used in its present sense, as  
the foremost part or place, e. g., the *forefront* of  
a building or of a battle (Ex. 26:9; 2 Sam. 11:15,  
etc.).

**FOREHEAD** (Heb. מִצְחָה, *may'-tsakh*, to  
*shine*). The practice of veiling the face in public  
for women of the higher classes—especially mar-  
ried women—in the East, sufficiently stigmatizes  
with reproach the unveiled face of women of bad  
character (Gen. 24:66; Jer. 3:3). Reference is  
made to this when Israel is called "impudent"

(literally, "of an hard forehead," R. V.), while courage is promised to the prophet when Jehovah says, "I have made the forehead strong (R. V. 'hard') against their foreheads" (Ezek. 3:7, 8). The custom among many oriental nations both of coloring the face and forehead and of impressing on the body marks indicative of devotion to some special deity or religious sect is mentioned by various writers. In Ezekiel (9:4-6) we read that the mark  $\overline{\text{K}}$  (in early times made in the form of a cross) should be placed upon the foreheads of those who mourned the abominations of Israel, that they might be spared (see Rev. 7:3; 9:4; 14:1; 22:4). In the opposite sense as servants of Satan (Rev. 13:16, 17; 14:9, etc.). The "jewels for the forehead," mentioned by Ezekiel (16:12), and in margin of A. V. (Gen. 24:22), were in all probability nose-rings (Isa. 3:21).

**FOREIGNER** (Heb. נָכְרִי, *nok-ree'*, *stranger*, Deut. 15:8; Obad. 11; חֹשֶׁב, *to-shawb'*, Exod. 12:45, *dweller*, as distinguished from a native; Gr. πάροικος, *par'-oy-kos*, *dwelling near*, Eph. 2:19), one living in a country of which he is not a native, i. e., in the Jewish sense, a Gentile. The kingdom of God, temporarily limited to the one people of Israel, yet bore within it the germ of universality, of diffusion among all people. The covenant made with Abraham and established with Israel at Sinai was from the beginning not exclusively confined to the natural posterity of Israel's twelve sons. As a practical proof that the redemption which was to be prepared through him and his seed was intended for all races of the earth, Abraham was commanded to circumcise every male belonging to his house. Hereby his servants, who amounted to hundreds, are included in his house, made partakers of the covenant promises, and incorporated with the promised seed.

**Privileges.** When the Israelites went up out of Egypt a large, mixed multitude of foreigners accompanied them (Exod. 12:38; Num. 11:4; Josh. 8:35), and were not rejected by them. Among the Israelites there were at all times individuals of other (heathen) peoples. To such were granted toleration and several privileges, in return for which compliance with the following regulations was insisted upon. They were required, for example, not to blaspheme the name of Jehovah (Lev. 24:16); not to indulge in idolatrous worship (Lev. 20:2); not to commit acts of indecency (Lev. 18:26); not to do any work on the Sabbath (Exod. 20:10); not to eat leavened bread during the Pass-over (Exod. 12:19); not to eat any manner of blood or flesh of animals that had died a natural death or had been torn by wild beasts (Lev. 17:10, 15). Under such circumstances the law accorded to foreigners not only protection and toleration, but equal civil rights with the Israelites. They could even acquire fixed property, lands (Lev. 25:47, sq.), and offer sacrifices to the Lord (Num. 15:15, sq., 26, 29).

**Citizenship.** Should he desire to enjoy the full rights of citizenship a stranger submitted to circumcision, thus binding himself to observe the whole law, in return for which he was permitted to enjoy to the full the privileges and blessings of

the people of the covenant (Rom. 9:4), with which in virtue of this right, he was now incorporated (Exod. 12:48). The parties excluded from fellowship were the Edomites and Egyptians resident in Israel—only, however, till the third generation (Deut. 23:7, 8); the seven Canaanitish tribes, doomed to destruction and excluded from the land (Exod. 34:15; Deut. 7:1-4); the Ammonites and Moabites, "even to the tenth generation"—i. e., forever—because of their opposition to the Israelites entering Canaan (Deut. 23:3).

**Figurative.** "Foreigners" in Eph. 2:19 notes those who, being in a state of nature, without citizenship in God's kingdom, as opposed to "fellow-citizens" (Gr. συμπολίται). In 1:11 "foreigners" (A. V. "strangers") are those who live as strangers on the earth, i. e., without citizenship in heaven (Phil. 3:20, R. V.).

**FOREKNOWLEDGE.** See GOD, ATTRIBUTES OF.

**FOREORDINATION.** See ELECTION.

**FORERUNNER** (Gr. πρόδρομος, *prod'-ro-mos*), one who is sent before to take observation or act as a spy, a scout, a light-armed soldier. In Heb. 6:20 it is used in the sense of one who comes in advance to a place whither the rest are to follow, viz., Jesus Christ (comp. John 14:2).

**FORESHIP** (Gr. πρόρα, *pro'-ra*, Acts 27:30, 41, "forepart"), the prow of a ship (q. v.).

**FORESKIN** (Heb. עֵרְלָה, *or-law'*; Gr. ἀκροβυστία, *ak-rob-oos-tee'-ah*), the loose fold of skin on the distinctive member of the male sex, which was removed in circumcision (q. v.), leaving the *glans penis* artificially uncovered. Circumcision being a symbol of purification, the foreskin was a type of corruption; hence the phrase, "foreskin of the heart" (Deut. 10:16; Jer. 4:4) to designate a carnal or heathenish state (Rom. 2:29). It was sometimes brought as a trophy of slain Goliath (1 Sam. 18:25; 2 Sam. 3:14).

**FORESKINS; HILL OF.** A place at Be'er-sheva near Gilgal, so called from the fact that the foreskins of the Israelites were buried there when the nation was circumcised (Josh. 5:3).

**FOREST.** See VEGETABLE KINGDOM.

**Figurative.** Forest is used symbolically to denote a city, kingdom, and the like (Ezek. 20:46), where the "forest of the south" denotes the kingdom of Judah. Kingdoms which God threatened to destroy are represented under the figure of a forest, destined to be burned (Isa. 17, 18, 19, 34, where the briars and thorns denote the common people, while "the glory of the forest" are the nobles and others of high rank. Also Isa. 32:19; 37:24; Jer. 21:14; 22:7, etc.). The forest is the image of unfruitfulness as contrasted with a cultivated field or vineyard (Isa. 29:17; 32:15; Jer. 26:18; Hos. 2:12).

**FORGIVENESS** (Heb. כָּפַר, *kaw-far'*, *cover*, to hide, to purge, to do away, Deut. 21:1, et al.; נָשָׂא, *naw-saw'*, to lift up, to take away, Gen. 50:17, et al.; סָלַח, *saw-lakh'*, and אָפַק, *af-ee'-ay-mee*, to send away, let off, Psa. 103:3, et al.; Matt. 6:12, and most of the New Testament places; χαρίζομαι, *khar-id'-zom-ahee*, to give grace



*freely*, Luke 7:42, et al.). *Forgiveness* is the of putting aside an offense or overlooking it treating the transgressor as if innocent. In ordinary use it has a deeper meaning than *pardon*. To ask *pardon* for inadvertent and slight offenses, is to ask *forgiveness* for grievous ones. In religion *forgiveness*, or justification (q. v.), is a forensic or judicial act of God which does not effect a change in character, but of relation to him. God declares the sinner just or righteous—i. e., that the demands of justice are satisfied—so that the forgiven sinner is in justice entitled to the reward promised due to perfect righteousness. What is called *forgiveness* in the Old Testament is frequently *justification* in the New Testament. The ground of it is the atonement of our Lord Jesus Christ, through which the penalty of the divine law is remitted, and the sinner believes in him. It may be forfeited by renewed sin, in which case all antecedent guilt returns upon the backslider (Ezek. 18:3).

**FORK** (Heb. שֵׁשׁ קִלְשֹׁן, *shel-oshe' kil-lesh-*, three of prongs, only in 1 Sam. 13:21), a three-pronged fork, i. e., pitchfork, with which to gather dry hay, straw, etc.

**FORMER**. See GLOSSARY.

**FORNICATION** (Heb. פְּזִיזוּת, *taz-nooth'*; Gr. *por-*ni*-ah*) is used of illicit sexual intercourse in general (Acts 15:20, 29; 21:25; Rom. 13:1; 1 Cor. 5:1; 6:13, 18; 7:2, etc.). It is distinguished from "adultery" (Gr. *μοιχεία*, *moi-*cheia**, Matt. 15:19; Mark 7:21; Gal. 5:19). In (Bibl. Arch., § 158) thus distinguishes between adultery and fornication among nations where polygamy exists: "If a married man has carnal intercourse with a married woman, or a man promised in marriage, or with a widow about to be married with a brother-in-law, it is counted *adultery*. If he is guilty of such intercourse with a woman who is unmarried it is counted *fornication*." At the present time adultery is the term used of such an act when the person is married, fornication when unmarried; and *fornication* may be defined as lewdness of an unmarried person of either sex. Its prohibition rests on the ground that it discourages marriage, leaves the education and care of children insecure, depraves the mind more than any other vice, thus unfitting for the kingdom of heaven (1 Cor. 6:9, etc.). Our Lord forbids the thoughts that lead to it (Matt. 5:28).

**FIGURATIVE**. The close relationship between Jehovah and Israel is spoken of under the figure of marriage; the worship of idols is naturally designated as *fornication* (Rev. 14:3; 17:2, 4; 19:2); as also the defilement of idolatry, as illustrated by eating the sacrifices offered to idols (Lev. 2:21). See IDOLATRY.

**FORT, FORTIFICATION, FORTRESS**, renderings of several Hebrew words: *Maw'-ah* (מְצֻדָּה, *met*), a fastness (2 Sam. 5:9; 22:2, five times in the Psalms); *maw'-ooz'* (מְצֻרָה, *metzura*), a stronghold, fortified by nature and art (Isa. 11:19; 2 Kings 25:1; Jer. 52:4; 2 Kings 4:2; 17:17; 21:22), a scaling tower in a

siege; *mib-tsawr'* (מִבְּצֻר, *mib-tsur*, Isa. 17:3; 25:12; 34:13; Hos. 10:14; Jer. 10:17; Amos 5:9), a fortified castle or city; Orelli (*Com.*, Jer. 6:27) would render "fortress" as *metal*, either gold or silver; *mis-gawb'* (מִשְׁגָּב, *mis-gab*, Isa. 26:12), a cliff or inaccessible height. There are a few other words having similar meanings. Modern artillery being unknown in scriptural times, the means of defense then in use were very simple. The rudest of all contrivances were resorted to, as caves, which abounded in Palestine, and clefts of the rocks (Josh. 10:16; Judg. 6:2; 20:47; 1 Sam. 12:6, sq.). In such a cleft of the rock Samson dwelt for a time (Judg. 15:8, 11, A. V. "top," R. V. "cleft"); and in such a cavern David found shelter for himself and his six hundred men (1 Sam. 22:1, sq.). Inventions for defense are met with from the earliest times. At first they consisted of unhewn or rudely chipped uncemented stones, piled up for walls, but with no ditches, towers, or gateways other than gaps left between the huge stones. These defenses were of the style of building known as Cyclopean, Pelasgian, and Etruscan. The Canaanites of the time of Moses and Joshua were a highly civilized people, connected by commerce with the most advanced nations of their time, and especially with Egypt. It is therefore probable that their walled cities, with gates and bars, bore a resemblance to fortifications shown on Egyptian monuments. "In Moses's time Bashan was famed for its strong cities, with high walls, strong gates and bars (Deut. 3:5; 1 Kings 4:13). In after times, especially under the kings, many places, particularly frontier and chief cities, and above all Jerusalem, were strongly and artistically strengthened by the erection of thick walls with battlements (2 Chron. 26:6, sq.; Zeph. 1:16), and high towers raised partly over the gates (2 Sam. 18:24; 2 Kings 9:17), partly at the corners of the walls (2 Chron. 25:23; 32:5); and the walls were still further defended by ditch and rampart on the outside" (2 Sam. 20:15; Isa. 26:1; 1 Kings 21:23). In addition to these there were built, sometimes in the cities (Judg. 9:51, sq.), sometimes at different points of the open country, watch towers and keeps, or castles (2 Kings 18:8; 2 Chron. 17:12; 27:4), for protection against enemies. Regarding the fortification of Jerusalem, see art. JERUSALEM.

**Egyptian**. "A system of regular fortification was adopted in the earliest times. The form of the fortresses was quadrangular; the walls of crude brick, fifteen feet thick, and often fifty feet high, with square towers at intervals along each face. The towers, like the rest of the walls, consisted of a rampart and parapet, which last was crowned by the usual round-headed battlements, in imitation of Egyptian shields, like those on their stone walls. . . . To keep the enemy as far as possible from the main wall was, of course, the great object. This was done by raising it on a broad terrace or basement, or by having an outer circuit or low wall of circumvallation, parallel to the main wall, and distant from it on every side from thirteen to twenty feet; and the tower stood at each side of the entrance, which was toward one corner of the least exposed face. Another more effectual defense, adopted in larger fortifica-

tions, was a ditch with a counterscarp, and in the center of the ditch a continuous stone wall. Over the ditch was a wooden bridge, which was removed during a siege" (Wilkinson, *Ancient Egyptians*, i, 407, sq.). See **WAR**.

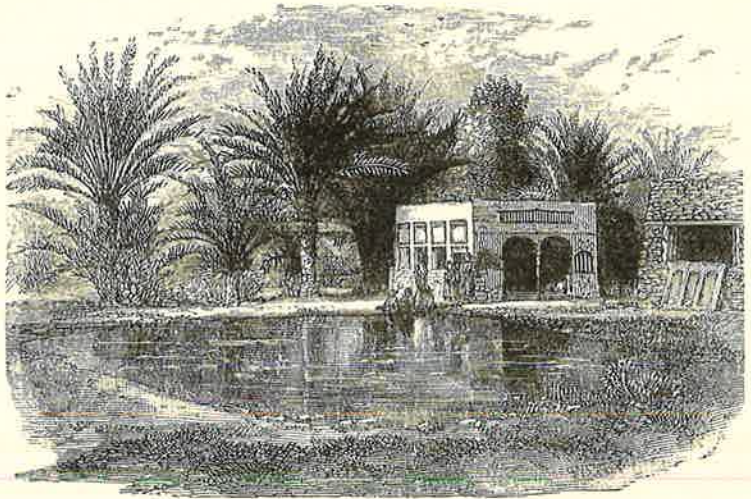
**Figurative.** As illustrative of divine protection to those who trust him, the Lord is compared to a fortress (2 Sam. 22:2; Psa. 18:2; 31:3; 71:3, etc.). "The fortress also shall cease from Ephraim" (Isa. 17:3), is an expression signifying that she loses her fortified cities, which were once her defense. To overthrow one's fortress is to rob it of defense, to humiliate (Isa. 25:12). Of the righteous man it is said, "his place of defense shall be the munitions of rocks" (Isa. 33:16), i. e., God's protection shall be to him as the impregnable walls of a fortress upon a rock. "I have set thee for a tower and a fortress among my people," etc. (Jer. 6:27), is rendered by Orelli, *Com.*,

moting, or striving after anything (2 Cor. 8:8, in v. 7 "diligence;" R. V., in both verses, "nestness").

2. *Προθυμία*, *proth-oo-me'-ah* (2 Cor. 9:2, R. "readiness"), literally *predisposition*, and so readiness of mind.

**FOUNDATION**, the lowest part of a building, and on which it rests.

**Figurative.** By foundation is sometimes understood the *origin* (Job 4:19), where men are represented as dwelling in clay houses, with foundation, i. e., *origin*, was in the dust (cf. Gen. 2:7; 3:19). It is also used in the sense of *beginning*, as "the foundation of the world" (Matt. 13:35; 25:34, etc.). The expression is illustrative of Christ: "Behold, I lay in Zion a foundation stone," etc. (Isa. 28:16; 1 Cor. 3:11). It is also used of the doctrines of the apostles (Eph. 2:20); of the first principles of the Gospel (Heb. 6:1, 2);



Wells of Moses.

in loco, "an assayer to my people, a piece of ore" (Heb. from *בִּצֵר*, *beh'-tser*, broken off), "that thou mayest test their walk."

**FORTH.** See **GLOSSARY**.

**FORTUNATUS** (Gr. *φορτυνᾶτος*, *for-too-nat'-os*, *fortunate*), a disciple of Corinth, of Roman birth or origin, as his name indicates, who visited Paul at Ephesus, and returned, along with Stephanas and Achaicus, in charge of that apostle's First Epistle to the Corinthian Church (1 Cor. 16:17). "The household of Stephanas" is mentioned in 1:16 as having been baptized by Paul himself; perhaps Fortunatus and Achaicus may have been members of that household. There is a Fortunatus mentioned at the end of Clement's First Epistle to the Corinthians, who was possibly the same person (McC. and S., *Cyc.*).

**FORUM APPII.** See **APPII FORUM**.

**FORWARDNESS**, the rendering in the A. V. of two Greek words:

1. *Σπουδή*, *spos-day'*, literally *haste*, and then, generally, of *earnestness* in accomplishing, pro-

Christian religion (2 Tim. 2:19); of the rightness of the Christian religion (Prov. 10:25); the wise man is one who lays a foundation upon a rock (Luke 6:48); the minister, who builds on the true foundation of Jesus Christ (1 Cor. 3:10).

**FOUNTAIN**, the rendering of several Hebrew words and one Greek word.

1. *Ah'-yin* (אֵינַי, *eye*), a natural source of living water (Gen. 16:7; Deut. 8:7; 33:28; 1 Sam. 26:19; Prov. 8:28, etc.).

2. *Mah-yawn'* (מַיִן, *mayin*), a spring of running water (Lev. 11:36; Josh. 15:9; Psa. 74:15; 114:8; 136:4; 147:10; Jer. 17:13; 26:19; 31:13; 39:4; 40:8; 41:18; 42:1; 48:1; 49:1; 50:1; 51:1; 52:1; 53:1; 54:1; 55:1; 56:1; 57:1; 58:1; 59:1; 60:1; 61:1; 62:1; 63:1; 64:1; 65:1; 66:1; 67:1; 68:1; 69:1; 70:1; 71:1; 72:1; 73:1; 74:1; 75:1; 76:1; 77:1; 78:1; 79:1; 80:1; 81:1; 82:1; 83:1; 84:1; 85:1; 86:1; 87:1; 88:1; 89:1; 90:1; 91:1; 92:1; 93:1; 94:1; 95:1; 96:1; 97:1; 98:1; 99:1). "A well-watered place" (Psa. 84:6; A. V. "well;" R. V. "a place of springs"); spoke of the tide or influx of the sea (Gen. 7:11; "A fountain sealed" (Cant. 4:12) is supposed to refer to pools of Solomon.

3. *Mab-boo'-ah* (מַבְּבוֹא, *gushing*), probably a spring of running water (Eccles. 12:6; rendered "spring" in Isa. 35:7; 49:10).

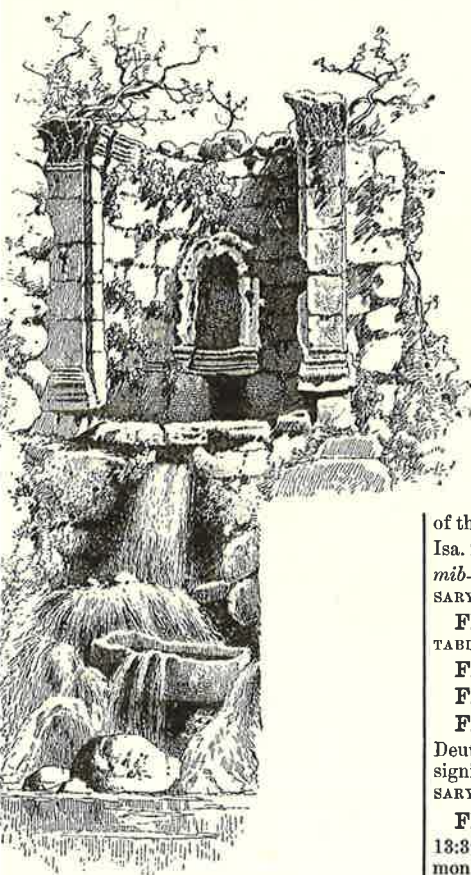


t. *Maw-kore'* (מִקְרֹר, something dug, Lev. 20:18; 36:9; 68:26; Prov. 5:18; 13:14; 14:27; Jer. 8), an artificial source of flowing water, occasionally rendered "spring," "well."

Improperly *bor* (בֹּר, Jer. 6:7), which designates only a pit or standing water.

In the Greek πηγῆ, *pay-gay'*, is used as the equivalent of *maw-kore'* (James 3:11, 12; Rev. 7:8; 8:10; 14:7; 21:6).

**Figurative.** Of God (Psa. 36:9; Jer. 17:13); the source of grace (Psa. 87:7); of Christ (ch. 13:1); of the manifestations of divine



Philip's Fountain (Acts 8:38).

of Israel (Isa. 41:18; Joel 3:18); of Israel, as the father of a numerous posterity (Deut. 33:28); of a wife (Prov. 5:18); of spiritual wisdom (Prov. 2:2; 18:4, in both passages rendered "wellness"); of the Church (Cant. 4:12; Isa. 58:11, "spring of water"). See SPRING, WELL.

**FOWL.** See ANIMAL KINGDOM; FOOD; SACRIFICE.

In the New Testament "fowls" is the rendering frequently of the Gr. τὰ πτερόδια, which comprehends all kinds of birds (Matt. 13:4; Mark 4:4, etc.).

**FOWLER** (from Heb. יָקוֹשׁ, *yaw-koosh'*, to lay snares; Psa. 91:3; 124:7; Prov. 6:5; Jer. 5:26; Hos. 9:8), one who took birds by means of nets, snares, decoys, etc. Among the Egyptians "fowling was one of the great amusements of all classes. Those who followed this sport for their livelihood used nets and traps, but the amateur sportsman pursued his game in the thickets, and felled them with the throw-stick. . . . The throw-stick was made of heavy wood, and flat, so as to offer little resistance to the air in its flight, and the distance to which an expert could throw it was considerable. It was about one foot and a quarter to two feet in length, and about one and a half inches in breadth, slightly curved at the upper end. They frequently took with them a decoy bird, and in order to keep it to its post, a female was selected, whose nest, containing eggs, was deposited in the boat" (Wilkinson, *Ancient Egyptians*, i, 234, sq.). By the Mosaic law any one finding a bird's nest was forbidden to take the mother with the eggs or young (Deut. 22:6, 7), lest the species be extinguished; or, perhaps, to impress upon men the sacredness of the relation between parent and young.

**FOX.** See ANIMAL KINGDOM.

**Figurative.** The proverbially cunning character of the fox is alluded to in Scriptures, as in Ezek. 13:4, where the prophets of Israel are said to be like foxes in the desert; and in Luke 13:32, where our Lord calls Herod "that fox." The fox's fondness for grapes is alluded to in Cant. 2:15.

**FRAME** (Heb. יָצַר, *yay'-tser*, form), as of the human body (Psa. 103:14; "thing framed," Isa. 29:16); and "the frame of a city" (Heb. מִבְנֵה, *mib-neh'*, Ezek. 40:2), a city building. See GLOSSARY.

**FRANKINCENSE.** See INCENSE, VEGETABLE KINGDOM.

**FRANKLY.** See GLOSSARY.

**FRAUD.** See LAW.

**FRAY** (Heb. קָרַר, *khaw-rad'*, to frighten, Deut. 28:26; Jer. 7:33; Zech. 1:21), an old word, signifying to frighten, to scare away. See GLOSSARY.

**FRECKLED SPOT** (Heb. בִּרְקָה, *bo'-hak*, Lev. 13:39), an "efflorescence on the skin, not uncommon in the East, consisting of spots of a palish white, resembling the leprosy, but harmless, and neither contagious nor hereditary" (Gesenius, *Lex.*, s. v.).

**FREEDOM** (Heb. קְדוּשָׁה, *khoof-shaw'*, liberty; Gr. πολιτεία, *pol-ee-ti'-ah*, citizenship, Acts 22:28).

**1. Hebrew.** Every Israelite (man or maid) who had become a slave might not only be redeemed at any time by his relatives, but, if this did not take place, he was bound to receive his freedom without payment in the seventh year, with a present of cattle and fruits (Exod. 21:2, sq.; Deut. 15:12-15). Indeed all slaves of Hebrew descent, with their children, obtained freedom

without ransom in the jubilee year (Lev. 25:41). If the man was single when he went into slavery, he was liberated alone; whereas the wife brought into slavery with her husband received her freedom at the same time with him (Exod. 21:2, sq.; Jer. 34:8, sq.). The emancipation of slaves among Greeks and Romans was tolerably common. The Greeks had no special legal form for the process, and consequently no legal differences in the legal *status* of freedom. At Athens they took the position of resident aliens, and were under certain obligations to their liberators as patrons.

**2. Roman.** Among the Romans emancipation was either formal or informal. (1) Of formal emancipation there were three kinds: (a) the *manumissio vindicta*, in which the owner appeared before the magistrate with the slave. A Roman citizen laid a staff upon the slave's head and declared him free, whereupon the master, who was holding the slave with his hand, let him go as a symbol of liberation. (b) The *manumissio censu*, in which the master enrolled the slave's name in the list of citizens. (c) The *manumissio testamento*, or manumission by will, in which the master declared his slave free, or bound his heir to emancipate him. (2) Informal emancipation took place in virtue of an oral declaration on the part of the master, in the presence of friends, or by letter, or by inviting the slave to the master's table. After formal emancipation they at once became Roman citizens, but, not being freeborn, were not eligible to office and were excluded from military service. Informal emancipation conferred only practical freedom without civil rights (Seyffert, *Dic. Class. Antig.* (s. v.). Freedom is used (Acts 22:28; comp. 21:39) for citizenship (q. v.).

**FREEDOM. 1. Theological.** *An attribute of God.* This is declared by the apostle Paul, in harmony with the unanimous testimony of the Scriptures, in the words, "Who worketh all things after the counsel of his own will" (Eph. 1:11). By this term theology expresses the fact that God is a self-determining agent; a free personal being acting purely in accordance with his own perfections. The reason of the divine purpose and act is to be found only in God himself. Inasmuch as God is eternally and unchangeably what he is, we must recognize in God, in a proper sense, an absolute necessity. But it is a necessity which not only does not conflict, but is identical, with his perfect freedom. The creation—the existence of all things that are not God—must be referred to the divine freedom. God could be under no necessity to create. But if he creates, his creation, the order, the laws he establishes among them, must reflect his wisdom and goodness and holiness—in a word, Himself. At this point the doctrine of the divine freedom reveals sharply its opposition to Pantheism, which asserts that all things, even sin (the sinfulness of which it denies), are but necessary manifestations or unfoldings of the Divine Being. See PANTHEISM.

The freedom of God is exercised and illustrated in his government of his moral creatures. It has pleased God to create intelligences possessed of moral freedom, and to make their ultimate destiny contingent upon the right use of their

freedom. This involves the fact that the divine freedom becomes connected with conditional events and is to the same extent conditioned them. But this is a necessary feature of government which God has established over a world of moral beings he has seen fit to create. God has manifested his perfect freedom in creating such a world and adapting his methods to the exigencies that arise in its history. The view of the divine freedom is to be maintained in opposition to the exaggerated and unscriptural view of the divine sovereignty which, despite merely verbal qualifications, actually reduces freedom of moral creatures to a nullity, and regards their destinies as unalterably fixed by eternal, divine decree. See SOVEREIGNTY OF GOD. Also Pope's *Compendium of Christian Theology*, vol. i, pp. 308–311.

**2. Human.** In what has been said above freedom of man, as that of other moral intelligences, has been assumed. The doctrine of human freedom, or of freewill, the subject of so much controversy, requires, however, particular discussion.

(1) **Definition.** By freedom of the will, in proper sense, is meant the power of choice, i. e., the power of the mind to choose some other direction than that in which the choice is actually made. Theologically freedom means especially to the power to choose between good and evil, righteousness and unrighteousness. On the one hand, by those who uphold this doctrine it is asserted that man freely determines his volitions; on the other, by necessitarians, it is held that these volitions are determined by conditions, influences, and circumstances with which they are connected as rigidly and powerfully as effects are connected with causes in the material world.

(2) **Parties to controversy.** Prominent among those who deny human freedom are materialists and Pantheists. This position is also the natural result of Dualism and Pantheism. Also that form of Theism which fails to recognize the divine freedom finds freedom in man. The attitude of Calvinistic theology upon this subject has been the occasion of much dispute and probably of some misunderstanding. The extreme doctrines of foreordination, of unconditional election and reprobation, held by Calvinists, as well as some of the terminology by which they describe man's actual condition, are logically equivalent to a denial of man's freedom. And yet it may truly be said that, whether consistent with itself or not, Calvinism, generally speaking, has steadfastly proclaimed the responsibility of man as a free moral agent. On the whole, belief in the freedom of the will, properly interpreted, may be regarded as the unanimous, not always coherently spoken, belief of the Christian Church.

(3) **Theological interpretation.** The doctrine of human freedom relates not only to man's original condition before the fall, but also to his present fallen condition, as that of bondage to sin and still further to the condition to which he was brought through redemption by Christ. (a) In the image of God, and according to the original plan, man was endowed with perfect moral freedom.



ulted from the abuse of freedom. (See FALL MAN; SIN.) (b) In consequence of the sin of the first human pair mankind has inherited a de-  
 vied nature. So that while the natural freedom  
 man is not lost in respect to many things, yet  
 h respect to meeting the requirements of the  
 fine law, man is of himself in a state of com-  
 plete moral inability (see Rom. 7:19-24, et al).  
 is is to be held in opposition to Pelagianism  
 the PELAGIANISM. (c) The actual condition of  
 fallen, as morally fallen, is, however, greatly  
 modified by the grace of God that has come to  
 the race through redemption. The Holy Spirit is  
 ured out upon all flesh. The moral feeling of  
 n is to such an extent restored that they are  
 abled to do freely many things that are right,  
 d especially they may appropriate or refuse to  
 appropriate the provision that God has made for  
 heir salvation. Through regeneration and sanc-  
 tioned the bondage of sin is completely de-  
 oyed, and thus true believers become "free  
 led."

**(4) Arguments for freedom.** (a) Appeal is  
 ide to universal consciousness. The common  
 perience of men is that while choosing one way  
 ey feel that they might choose another. (b) Free-  
 m is essential to all moral responsibility. And  
 oral responsibility is one of the intuitions of the  
 man mind. (c) The denial of freedom must  
 ically lead to the denial of moral distinctions in  
 man affairs. (d) In addition to the above,  
 hich are purely rational arguments, is the gen-  
 eral force of Scripture teaching, which uniformly  
 presents man as invested with the power of  
 oosing between right and wrong, and between  
 and salvation.

LITERATURE.—(Arminian) Watson, *Theological*  
*stitutes*; Pope, *Compendium of Christian The-*  
*gy*; Whedon, *Freedom of the Will*; (Calvinis-  
 ) Edwards, *Inquiry on the Freedom of the Will*;  
 dge, *Systematic Theology*. E. McC.

**FREEDOM, YEAR OF, OR JUBILEE.**  
 e FESTIVALS.

**FREEMAN** (Gr. ἀπελεύθερος, *ap-el-yoo'-ther-*  
 one *set free*), a person who had been freed  
 Cor. 7:22). In Gal. 4:22, 23, 30, a strong dis-  
 ctinction is drawn between the freewoman and the  
 ndmaid. See FREEDOM.

**FREEWILL OFFERING.** See SACRIFICIAL  
 FFERING.

**FRET.** See GLOSSARY.

**FRIEND** (Heb. רֵעַ, *ray'-ah*, associate), a per-  
 n with whom one has friendly intercourse (Gen.  
 12, 20; 2 Sam. 13:8; Job 2:11; 19:21, etc.);  
 so a *lover*, one *beloved* of a woman (Cant. 5:16;  
 r. 3:1, A. V. "lovers," 20; Hos. 3:1); and in  
 dg. 14:20 it is used in the sense of "the friend  
 the bridegroom" (John 3:29), who asked the  
 nd of the bride and rendered service at the mar-  
 age (q. v.).

1. *Het ah'-ee-ros* (Gr. ἑταῖρος, *comrade*, Matt. 11:  
 A. V. "fellow"), used in kindly address (Matt.  
 13; 22:12; 26:50).

2. *Pi'-tho* (Gr. Πείθω, Acts 12:20), is used in the  
 use of to *pacify*, to *win one's favor*.

3. *Fee'-los* (Gr. φίλος), one attached by affection;

frequently used in the New Testament, as Jas.  
 2:23; 4:4.

**FRINGE** (Heb. תְּרֵמָה, *ghed-eel'*, twisted thread,  
 i. e., a *tassel*, Deut. 22:12; צִיָּצִי, *tsee-tseeth'*,  
*flowery, bloomlike*, and so *tassel*, Num. 15:38, 39).  
 Fringes were ordered to be sewn upon the hem of  
 the outside garment, to remind the Israelites of  
 the commandments of God, that they might have  
 them constantly before their eyes and follow them.  
 These fringes (tassels) were made of twisted blue  
 thread and fastened upon each corner of the gar-  
 ment. The color (blue) was used to remind the  
 Jews of the heavenly origin of the law. Fringed  
 garments, elaborately wrought, were very common  
 among the ancient Egyptians and Babylonians.

**FROG.** See ANIMAL KINGDOM.

**FRONTIER** (Heb. קְצֵה, *kaw-tseh'*, Ezek. 26:  
 9), the extremity or border of a country.

**FRONTLET** (Heb. תַּפְסֵפֶה, *to-faw-faw'*, to  
 bind, only in Exod. 13:16; Deut. 6:8; 11:18).  
 "The expression in Deut. 6:8, 'Thou shalt bind  
 them for a sign upon thine hand, and they shall  
 be as frontlets between thine eyes,' does not point  
 at all to the symbolizing of the divine commands  
 by an outward sign to be worn upon the hand, or  
 to bands with passages of the law inscribed upon  
 them, to be worn on the forehead between the  
 eyes. . . . The line of thought referred to merely  
 expresses the idea that the Israelites were not  
 only to retain the commands of God in their  
 hearts, and to confess them with the mouth, but  
 to fulfill them with the hand, or in act and deed"  
 (K. and D., *Com.* in loco). But the Jews, after  
 their return from captivity, construed the injunc-  
 tion literally, and had portions of the law written  
 out and worn as badges upon their persons. They  
 are still worn by modern Jews, and consist of  
 strips of parchment, on which are written four  
 passages of Scripture (Exod. 13:2-10, 11-17;  
 Deut. 6:4-9; 13-22). These are rolled up in a  
 case of black calfskin, attached to a stiffer piece  
 of leather having a thong one finger broad and one  
 and a half cubits long. See PHYLACTERY.

**FROST** (Heb. קֶפֶר, *kef-ore'*, so called from  
 covering the ground, "hoar frost," Exod. 16:14;  
 Job 38:29; Psal. 147:16; also קֶרֶךְ, *keh'-rakh*,  
*smooth*, as ice, so rendered Job 6:16; 38:29),  
 frozen dew. It appears in a still night, when  
 there is no storm or tempest, and descends upon  
 the earth as silently as if it were produced by  
 mere breathing (Job 37:10). In Psal. 78:47  
 "frost" is the rendering of the Heb. קְחָל, *khan-*  
*aw-mawl'*, which Michaelis thought to be a species  
 of ant.

**FROWARDNESS** (Heb. תַּהֲפֻזָּה, *tah-poo-*  
*kaw'*), perverseness (Deut. 32:20); deceit, false-  
 hood (Prov. 2:12; 6:14, etc.).

**FRUIT.** See GARDEN; VEGETABLE KINGDOM.

**Figurative.** The word fruit is often used  
 figuratively in Scripture: Of offspring, children  
 (Exod. 21:22; Psal. 21:10; Hos. 9:16); also in  
 such phrases as "fruit of the womb" (Gen. 30:2;  
 Deut. 7:13, etc.); "fruit of the loins" (Acts 2:30);  
 "fruit of the body" (Psal. 132:11; Mic. 6:7).

Also in a variety of forms, as: "They shall eat the fruit of their doings," i. e., experience the consequences (Prov. 1:31; Isa. 3:10; Jer. 6:19; 17:10); the "fruit of the hands" is used for gain, profit; boasting is the "fruit of the stout heart" (Isa. 10:12); a man's words are called the "fruit of the mouth" (Prov. 12:14; 18:20; Heb. 13:15; Hos. 10:13); "fruit of lies;" "the fruit of the righteous" (Prov. 11:30) is his counsel, example, etc.; the "fruit of the spirit," enumerated in Gal. 5:22, 23, are those gracious habits which the Holy Spirit produces in the Christian, given more briefly as "goodness, righteousness, and truth" (Eph. 5:9); the "fruits of righteousness" (Phil. 1:11) are such good works as spring from a gracious frame of heart. Fruit is also the name given to a charitable contribution (Rom. 15:28).

**FRYING PAN** (Heb. *מִרְחָשֶׁת*, *mar-kheh'-sheth*), a pot for boiling meat, etc. (Lev. 2:7; 7:9). It was, probably, deeper than the "baking pan" (Lev. 2:5) which was used for baking bread.

**FUEL** (Heb. *מֵאֲכָלָה*, *mah-ak-o'-leth*, and *אֲכָלָה*, *ok-law'*, both meaning to be consumed). In most Eastern countries there is a scarcity of wood and other materials used by us for fuel. Consequently almost every kind of combustible matter is eagerly sought for, such as the withered stalks of herbs and flowers (Matt. 6:28, 30), thorns (Psa. 58:9; Eccles. 7:6), and animal excrements (Isa. 9:5, 19; Ezek. 4:12-15; 15:4, 6; 21:32). At the present time wood or charcoal is employed in the towns of Syria and Egypt, although the people of Palestine use anthracite coal to some extent. See COAL.

**FUGITIVE**, the rendering of several Hebrew words, meaning to *wander, a refugee, deserter*, etc.

**FULFILL** (Hebrew from *מָלַא*, *maw-law'*, to fill; Gr. *πληρώω*, *play-ro'-o*), a term generally used with reference to the accomplishment of prophecy; in the Old Testament with respect to prophecies such as are imminent (e. g., the death of Jeroboam's child, 1 Kings 14:17, 18), or distant (that referring to the rebuilding of Jericho, 1 Kings 16:34), or such as refer to a near as well as to a remote event, etc. In the New Testament the formulas "that it might be fulfilled," "For thus it is written," "Then was fulfilled," may be mere allegations, without its being intended to declare that the literal fulfillment took place on the occasion described. Dr. Whedon (*Com.*, Matt. 1:22) says: "All these things did transpire, in order, among other and more direct purposes, to the fulfillment of that prophecy, inasmuch as the fulfillment of that prophecy was at the same time the accomplishment of the incarnation of the Redeemer and the verification of the divine prediction. Nor is there any predestinarian fatalism in all this. God predicts what he sees men will freely do, and then men do freely in turn fulfill

what God predicts, and so unconsciously act order to verify God's veracity."

**FULLER.** See HANDICRAFTS.

**FULLER'S FIELD** (Heb. *שָׂדֵה פִּנְס*, *so-day' kaw-bas'*), a spot near Jerusalem (2 Kings 18:17; Isa. 36:2; 7:3) so near the walls that one speaking there could be heard on them (2 Kings 18:17, 26). The pool mentioned is probably the one now known as Birket-el-Mamilla, at the head of the Valley of Hinnom, a little west of the Yafa gate. The position of the fuller's field is thus indicated.

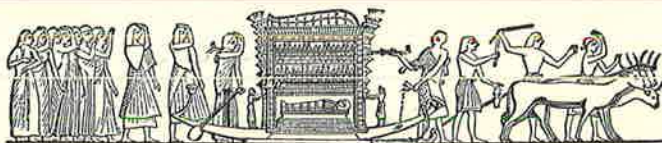
**FULLER'S SOAP.** **Figurative.** The powerful cleansing properties of *borith*, or soap, are employed by the prophet Malachi (3:2) to represent the prospective results of the Messiah coming (comp. Mark 9:3). See FULLER and HANDICRAFTS.

**FULLNESS.** 1. *Mel-ay-aw'* (Heb. *מֵלֵא*, *abundance*). That portion of the corn and wine which was to be offered to Jehovah as a tithe or first fruits (Exod. 22:29, margin; Num. 18:29).

2. *Saw-bah'* (Heb. *שָׂבַע*, *to fill*, satiety, abundance). Exod. 16:3, "to the full;" Lev. 25:35, "your fill".

3. *Play'-ro-mah* (Gr. *πλήρωμα*, *that which has been filled*). This term has been variously used in Scripture. (a) The "fullness of time" is the time when Christ appeared—"When the fullness of time was come God sent his Son" (Gal. 4:4). (b) The fullness of Christ is the superabundance with which he is filled (John 1:16; Col. 1:19; 2:9). In the last passage, "In him dwelleth all the fullness of the Godhead bodily," means that the whole nature and attributes of God are in Christ. (c) The Church, i. e., the body of believers, is called the fullness of Christ (Eph. 1:23), as it is the Church which makes him a complete and perfect head.

**FUNERAL.** 1. **Egyptian.** When the body was buried, either in the hills, there to



Egyptian Funeral.

preserved by the conservative influence of the sand, or, having been embalmed, was placed in a sarcophagus of hard stone, whose lid and trough hermetically fastened with cement, prevented the penetration of any moisture, the soul was supposed to follow the body to the tomb, and there to dwell, as in its eternal house, upon the confines of the visible and invisible world. Funeral sacrifices and the regular cultus of the dead originated in the need experienced for making provision for the sustenance of the manes after having secured their lasting existence by the mummification of the bodies. Unless supplied with food the soul (double) was supposed to wander abroad at night in search thereof. Therefore food and vessels of wine and beer were brought to the tomb, the



might enjoy that which was thought to be necessary for the maintenance of their bodies.

**2. Among the Ancient Israelites.** What ceremonies of obsequies were observed is almost unknown, except that the act of burial was performed by the relations (sons, brothers) with their own hands (Gen. 25:9; 35:29; Job. 16:31; comp. Matt. 8:21, 22). In later times the Jews left this office to others, and in Amos 5:16 it is spoken of as something shocking to kinsmen should be obliged to carry the corpse to the grave. As soon as possible after death the body was washed (Acts 9:37), then wrapped in a large cloth (Matt. 27:59; Mark 15:46; Luke 23:53), or all its limbs wound with bands (John 11:44), between the folds of which, in cases of persons of distinction, aromatics were laid or sprinkled (John 19:39, sq.). At public funerals of persons sumptuous shrouds were used, and there was a prodigal expense of odors. The body was

(Thompson, *Land and Book*, i, 149). See DEAD, THE; EMBALMING.

**FURLONG.** See METROLOGY, I.

**FURNACE.** The rendering in the A. V. of the following words:

1. *Kib-shawn'* (Heb. כִּבְשֹׁן, so called from *subduing* the stone or ore), a smelting furnace or lime-kiln (Gen. 19:28; comp. Isa. 33:12; Amos 2:1), or brickkiln (Exod. 9:8, 10; 19:18).

2. *At-toon'* (Heb. אֶתֶּון, of uncertain origin), a large furnace, apparently with an opening at the top to cast in materials (Dan. 3:22, 23), and a door at the ground from which to take the metal (v. 26). It was probably built like the Roman kiln for baking pottery ware. The Persians used the furnace for inflicting capital punishment (Dan. 3; comp. Jer. 29:22; Hos. 7:7; 2 Macc. 7:5).

3. *Koor* (Heb. כּוּר, *dug out, pot*), a refining furnace (Prov. 17:3; 27:21; Ezek. 22:18), probably similar to the one used in Egypt. The jeweler appears to have had a little portable furnace and blow-pipe, which he carried about with him, as at present in India.

**Figurative.** The refining furnace is figuratively applied to a state of trial (Deut. 4:20; Isa. 48:10, etc.).

4. *Tan-noor* (Heb. תַּנּוּר, perhaps *fire-pot*), "a stove, i. e., a cylindrical fire-pot, such as is used in the dwelling houses of the East" (Gen. 15:17), "from which a fiery torch, i. e., a brilliant flame, was streaming forth." They are still in use among the Arabs under the same name; a large round pot of earthen or some other material, two or three feet high, narrowing toward the top;

this being heated by a fire made within, the dough was spread upon the sides to bake.

5. *Al-eel'* (Heb. אֵילִיל, of uncertain etymology), probably a crucible (Psa. 12:6).

6. *Kam'-ee-nos* (Gr. κῆμνος), a furnace either for smelting, burning earthen ware, or baking bread (Matt. 13:42, 50; Rev. 1:15; 9:2).

**FURNACES, THE TOWER OF** (Heb. מִגְדַּל הַתַּנּוּרִים, *mig-dal' hat-tan-noo-reem'*, Neh. 3:11; 12:38). This was one of the towers of the middle or second wall of Jerusalem, at its north-west angle, adjoining the "corner gate," and near the intersection of the present line of the Via Dolorosa with the street of St. Stephen. It may be the same with the "Baker's Street" (Jer. 37:21).

**FURNITURE.** 1. The rendering in the A. V. of the Heb. כַּר, *kar*, *pad*, a camel's litter or canopied saddle, in which females are accustomed to travel in the East at the present day (Gen. 31:34).



A Mohammedan Bier.

oved to the grave in a coffin (probably open), on a bier (2 Sam. 3:31), borne by men (Luke 13:31; Acts 5:6, 10), with a retinue of relatives and friends (2 Sam. 3:31; Luke 7:12). The Talmud speaks of funeral processions with horns, in a train (Job 21:33), with loud weeping and singing (2 Sam. 3:32). Female mourners were used for the purpose, who prolonged the lamentation several days. The burial was followed by funeral meal (2 Sam. 3:35; Jer. 16:5, 7; Hos. Ezek. 24:17, 22).

**Modern Jewish Customs.** "Crowds of wives, friends, and acquaintances assemble at funerals. For all these refreshments must be provided, and not a few from a distance tarry all night, and must be entertained. The priests, and religious functionaries of all sects, must be rewarded for their attendance, for their substitute prayers, and good offices in behalf of the dead. Many families are reduced to poverty by funerals, and it must have been substantially so in remote ages, for the customs were very similar."

2. *Kel-ee'* (Heb. כֶּלִי, something *prepared*). The name given to the sacred things in the tabernacle and their utensils (Exod. 31:7, sq.; 35:14; 39:33). In Nah. 2:9 it is used for "ornamental vessels."

For furniture in its usual sense, see *HOUSE*, III.

**FURROW**, a trench in the earth made by a plow (Psa. 65:10; Hos. 10:4). In Hos. 10:10 "furrows" had better be rendered "transgres-

sions," referring, according to some, to the gold calves at Dan and Beth-el, but according to others to their apostasy from Jehovah and the royal house of David (comp. ch. 3:5).

**FUTURE LIFE.** See *LIFE*; *IMMORTALITY*.

**FURY** (Heb. חֵרָוֶה, *khay-maw'*, *heat*; חֲרָוֶה, *khaw-roné'*, *burning*), intense anger, attributed to God metaphorically, or speaking of the manner of men (Lev. 26:28; Job 20:23; 1:63:3, etc.). See *ANGER*.

## G

**GA'AL** (Heb. גֹּאֵל, *ga'h'-al*, *loathing*), the son of Ebed (Judg. 9:26, sq.). He was probably a free-booter, and was welcomed to Shechem because the Shechemites hoped that he would be able to render them good service in their revolt from Abimelech. At the festival at which the Shechemites offered the first fruits of their vintage in the temple of Baal, Gaal strove to kindle their wrath against the absent Abimelech. His rebellious speech was reported to Abimelech by the town prefect, Zebul. On receiving this intelligence Abimelech rose up during the night with the people that were with him, and placed four companies in ambush against Shechem. When Gaal went out in the morning upon some enterprise, and stood before the city gate, Abimelech rose up with his army out of the ambush. Gaal fled into the city, but was thrust out by Zebul, and we hear of him no more, B. C. after 1700.

**GA'ASH** (Heb. גֹּאֲשׁ, *ga'-ash*, *quaking*), more accurately Mount Gaash, in the district of Mount Ephraim. On the north side of the hill was Timnath-serach, the city given to Joshua (Josh. 24:30). Here Joshua was buried. The "brooks," that is, *valleys* of Gaash are mentioned in 2 Sam. 23:30; 1 Chron. 11:32.

**GA'BA** (Josh. 18:24; Ezra 2:26; Neh. 7:30), a less correct rendering of *GEBA* (q. v.).

**GAB'BAI** (Heb. גַּבְבִּי, *gab-bah'ee*, *tax gatherer*), a chief of the tribe of Benjamin, who settled in Jerusalem after the captivity (Neh. 11:8), B. C. before 445.

**GAB'BATHA** (Gr. γαββαθά, *gab-bath-ah'*; Chald. גַּבְבֵּי, *gabbi*), the place mentioned in John 19:13, where it is stated that Pilate, alarmed by the insinuation of the Jews, "If thou let this man go thou art not Caesar's friend," went into the pretorium again, and brought Jesus out to them. He then pronounced formal sentence against Jesus, having taken his seat upon the tribunal (Gr. βῆμα, in a place called the Pavement (Gr. Αὐλοστρωτον, *stone strewn*), but in the Hebrew Gab-batha. It is probable that the Greek name was given to the spot from the nature of its pavement, and the Hebrew from its shape.

**GAB'RUEL** (Heb. גַּבְרִיֵּל, Gr. Γαβριήλ, *gab-ree-ale'*, *man or hero of God*), the word used to designate the heavenly messenger, sent to explain to Daniel the visions which he saw (Dan. 8:16; 9:21), and who announced the birth of John the

Baptist to his father, Zechariah (Luke 1:11), and that of the Messiah to the Virgin Mary (Luke 1:26). Keil (*Com.* on Dan. 10:5, sq.), thinks that we there find a description of Gabriel. The word appears to have been descriptive of the angel's office, used as a proper name. As to his relation to other angels and archangels, the Scriptures give no information; but in the book of Enoch "four great archangels, Michael, Raphael, Gabriel, and Uriel," are described as reporting the corrupt state of mankind to the Creator, and receiving their several commissions. In the Rabbinical writings Gabriel is represented as standing in front of the divine throne, near the standard of Judah. The Mohammedans regard Gabriel with profound reverence, affirming that to him was committed a complete copy of the Koran, which he imparted in successive portions to Mohammed. He is styled in the Koran the Spirit of Truth and the Holy Spirit, and it is alleged that he will hold the scales in which the actions of men will be weighed in the last day.

**GAD** (Heb. גָּד, *gawd*, *fortune*). 1. *Son of Jacob*.

(1) *Name and Family*. Jacob's seventh son, the firstborn of Zilpah, Leah's maid, and was brother to Asher (Gen. 30:11-13; 46:16, 18), B. perhaps about 2000.

(2) *Personal History*. Of the life of the individual Gad nothing is preserved, and therefore we must proceed immediately to speak of:

(3) *The Tribe of Gad*. (1) *NUMBERS*. At the time of the descent into Egypt seven sons were ascribed to him (Gen. 46:16), remarkable for the fact that a majority of their names have plural terminations, as if those of families rather than persons (Smith). At the first census Gad numbered forty-five thousand six hundred and fifty males, ranking *eighth*; and at the second census forty thousand five hundred, ranking *tenth*. (2) *POSITION*. They were attached to the second division of the Israelitish host, following the standard of Reuben, and camping on the south of the tabernacle, their chief being Eliasaph, the son of Deuel, or Reuel (Num. 1:14; 2:10-16). (3) *TERRITORY*. In common with Reuben, Gad requested Moses to give them their portion on the east of Jordan, because they had "a great multitude of cattle." Upon being assured that they would assist their brethren in the conquest of Canaan, Moses granted them their request. The country allotted to Gad appears, speaking roughly, to have



n chiefly about the center of the land east of Jordan. To Reuben and Gad was given the territory of Sihon, between the Arnon and the Jabbok, and as far east as Jazer, the border of the Ammonites, but the division is hard to define (see Num. 32:34, sq.; Josh. 13:15, sq.). "The land is rich, well suitable for flocks. . . . there is water in abundance, and therefore the vegetation is rich" (Harper, *Bible and Mod. Dis.*, p. 262). (4) **SUBSEQUENT HISTORY.** The Gadites were a warlike race, and they bravely aided their brethren in the conquest of Canaan (Josh. 4:12; 22:1-4). Surrounded by the Ammonites, Midianites, and many other hostile tribes, they yet nobly defended their country. One of their greatest victories was that gained over the descendants of Ishmael, the tribes of Jetur, Shaphiz, and Nodab, from whom they took enormous booty (1 Chron. 5:18-22). The seat of Ishmael's sovereignty was established in this territory, for Abner brought him to Mahanaim, and there he reigned (2 Sam. 2:8), and there he was assassinated. Many, however, of the Gadite chiefs joined David while in the hold (1 Chron. 12:8); and when, years later, he was obliged to cross the Jordan, he found a welcome and help (2 Sam. 17:24, 27-29). In the division of the kingdom, Gad, of course, fell to the northern kingdom, and many of the wars between Syria and Israel must have ravaged its territory (2 Kings 3:33). At last, for the sins of the people, Tiglath-pileser carried the Gadites and the neighboring tribes away captive into Assyria (2 Kings 17:29; 1 Chron. 5:26).

5. **"The Seer,"** or "the king's seer," i. e., Gad's (2 Sam. 24:11; 1 Chron. 21:9; 29:29; 2 Chron. 29:25), was a prophet who appears to have joined David when in "the hold," and at whose advice he quitted it for the forest of Hareth (2 Sam. 22:5), B. C. before 1000. We do not hear of him again until he reappears in connection with the punishment inflicted for the numbering of the people (2 Sam. 24:11-19; 1 Chron. 21:9-19). He was evidently attached to the royal establishment at Jerusalem, for he wrote a book of the sayings of David (1 Chron. 29:29), and also assisted in settling the arrangements for the musical service of the "house of the Lord" (2 Chron. 29:25).

6. **GAD** (Heb. גַּד, *gad*), the god (Isa. 65:11; A. V. "pop") of good fortune. See GODS, FALSE.

7. **GAD'ARA** (Gr. Γαδάρᾱ, *gad-a-rah'*), the capital of the Roman province of Perara, east of the Tiber, about six miles from the Sea of Galilee, opposite Tiberias. It is doubtful if the scene of the healing, of the healing, by the Saviour, of the demoniac was Gadara, for it is inaccessible to the lake by a ravine of great depth. The description is probably general. The modern village of Um-Keis, is in the midst of ruins intimating the grandeur of the ancient Gadara. See GADARENE.

8. **GADARENE'** (Gr. Γαδαρηνός, *gad-ar-ay-nos'*), an inhabitant of GADARA (q. v.), mentioned in the account of the healing of the demoniacs (Mark 5:1; Luke 8:26, 37). It is also, probably, the correct reading in Matt. 8:28 (and is so rendered in the Vulgate), where "Gergesenes" must be supposed to have its origin to a confusion in the matter of geography.

9. **GAD'DI** (Heb. גַּדְדִּי, *gad-dee'*, *fortunate*), son of Susi, of the tribe of Manasseh, sent by Moses to represent that tribe among the twelve "spies" on their exploring tour through Canaan (Num. 13:11), B. C. 1209.

10. **GAD'DIEL** (Heb. גַּדְדִּיֵּאל, *gad-dee-ale'*, *fortune of God*), son of Sodi, of the tribe of Zebulun. One of the twelve "spies" sent by Moses to explore Canaan (Num. 13:10), B. C. 1209.

11. **GAD'DI** (Heb. גַּדְדִּי, *gaw-dee'*, a *Gadite*), the father of the usurper Menahem, who went up from Tirzah, and came to Samaria and slew Shallum, king of Israel (2 Kings 15:14), and reigned ten years over Israel (v. 17), B. C. about 741.

12. **GAD'TES** (Heb. גַּדְדִּי, *gaw-dee'*), the descendants of GAD (q. v.), the son of Jacob (Num. 34:14; Deut. 3:12, 16; 4:43; 29:8, etc.).

13. **GA'HAM** (Heb. גַּחַם, *gah'-kham*, *to burn*), one of the sons of Nahor (Abraham's brother) by his concubine Reumah (Gen. 22:24), B. C. about 2200.

14. **GA'HAR** (Heb. גַּחַר, *gah'-khar*, *worker*), one of the chief Nethinim whose descendants returned with Zerubbabel from the captivity to Jerusalem (Ezra 2:47; Neh. 7:49), B. C. before 536.

15. **GAINED.** See GLOSSARY.

16. **GAIUS** (Gr. Γάιος, *gah'-ee-os*; Latin *Caius*).

1. A Macedonian who accompanied Paul in some of his journeys, and was seized by the populace at Ephesus (Acts 19:29), A. D. about 54.

2. A man of Derbe, who accompanied Paul on his return from Macedonia into Asia, probably to Jerusalem (Acts 20:4).

3. An inhabitant of Corinth, the host of Paul, and in whose house the Christians were accustomed to assemble (Rom. 16:23). He was baptized by Paul (1 Cor. 1:14).

4. The person to whom John's third epistle is addressed. "He was probably a convert of St. John (v. 4), and a layman of wealth and distinction in some city near Ephesus, A. D. after 90. The epistle was written for the purpose of commending to the kindness and hospitality of Gaius some Christians who were strangers in the place where he lived."—*Smith*.

5. **GA'LAL** (Heb. גַּלְלַי, *gaw-lal'*, perhaps *weighty*), the name of two Levites after the exile.

1. One of those who dwelt in the villages of the Netophathites and served at Jerusalem (1 Chron. 9:16), B. C. about 536.

2. A descendant of Jeduthun, and father of Shemaiah, or Shammua (1 Chron. 9:16; Neh. 11:17), B. C. before 445.

3. **GALA'TIA** (Gr. Γαλατία, *gal-at-ee'-ah*). The Roman Galatia was the central region of the peninsula of Asia Minor, with the provinces of Asia on the west, Cappadocia on the east, Pamphylia and Cilicia on the south, and Bithynia and Pontus on the north (Acts 16:6; 18:23; 1 Cor. 16:1; Gal. 1:2, etc.). It would be difficult to define the exact limits. In fact they were frequently changing. At one time there is no doubt that this province contained Pisidia and Lycaonia, and therefore those towns of Antioch, Iconium, Lystra, and Derbe, which are conspicuous in the narrative of St. Paul's travels.

**GALA'TIANS.** They were called by the Romans *Galli*, and were a stream from that torrent of barbarians which poured into Greece in the 3d century B. C., and which recoiled in confusion from the cliffs of Delphi. Crossing over into Asia Minor they lost no time in spreading over the whole peninsula with their arms and devastation, dividing nearly the whole of it among their three tribes. They levied tribute on cities and kings, and hired themselves out as mercenary soldiers. It became a Roman province under Augustus, reaching from the borders of Asia and Bithynia to the neighborhood of Iconium, Lystra, and Derbe, "cities of Lycaonia." Henceforth this territory was a part of the Roman empire.

"The Galatians are frequently called Gallogrecians, and many of the inhabitants of the province must have been of pure Grecian origin. Another section of the population, the early Phrygians, were probably numerous, but in a lower and more degraded position. The presence of a great number of Jews in the province implies that it was, in some respects, favorable for traffic. . . . The Roman itineraries inform us of the lines of communication between the great towns near the Halys and the other parts of Asia Minor. These circumstances are closely connected with the spread of the Gospel" (C. and H., *Life and Epist. of St. Paul*, i, 247).

**Religious Matters.** The Galatians had little religion of their own, and easily adopted the superstitions and mythology of the Greeks. Paul introduced the Gospel among them (Acts 16:6; 18:23; Gal. 1:6; 4:3), visiting them in person. When detained by sickness he sent Crescens to them (2 Tim. 4:10). Soon after Paul left Galatia, missionaries of the Judaizing party came, and taught the necessity of circumcision for the higher grade of Christian service; declared that the apostle did, in effect, preach circumcision (Gal. 5:11), thus casting doubt upon Paul's sincerity. Such teaching caused defection among the converts to Christianity, and he wrote his epistle vindicating himself from the charges of the Judaizing party.

**GALA'TIANS, EPISTLE TO.** See BIBLE, BOOKS OF.

**GALBANUM.** See VEGETABLE KINGDOM.

**GAL'EED** (Heb. גִּלְעָד, *gal-ade'*, heap of witnesses), the name given by Jacob to a pile of stones erected by Jacob and Laban as a memorial of their covenant (Gen. 31:47, 48). It is Hebrew, but the name given by Laban Jegar-sahadutha is Aramaic, known probably to Nahor's family, while Abraham and his descendants learned the kindred dialect of Hebrew.

**GALIL'E'AN** (Gr. Γαλιλαῖος, *gal-ee-lah'-yos*), a native, or inhabitant of Galilee (Matt. 26:69; Acts 1:11; 5:37; John 4:45, "of Galilee"). The Galileans were generous and impulsive, of simple manners, earnest piety, and intense nationalism. They were also excitable, passionate, and violent. The Talmud accuses them of being quarrelsome, but admits that they cared more for honor than for money. Their religious observances were simple, differing in several points from those of

Judea. The people of Galilee were specially blamed for neglecting the study of their language, charged with errors in grammar, and especially with absurd malpronunciation, sometimes leading to ridiculous mistakes. Thus there was a general contempt in Rabbinic circles for all that was Galilean. The Galileans were easily recognized by their dialect and tone, as is seen by the detection of Peter as one of Christ's disciples (Mark 14:7). The name was applied by way of reproach to the early Christians. Julian generally used this term when speaking of Christ or Christians, and called Christ "the Galilean God." He also made a law requiring that Christians should be called by other name, hoping thereby to abolish the name Christian. It is said that he died fighting against the Christians, and as he caught the blood from a wound in his side, threw it toward heaven, saying, "Thou hast conquered, O Galilean!"

**GAL'ILEE** (Heb. גָּלִיל, *gal-lee-lav'*, circle circuit), PALESTINE (q.v.) was divided into three provinces—Judea, Samaria, and Galilee. Galilee occupied the upper part of the land, being the northernmost province. In the time of Christ it included more than one third of western Palestine, extending from the base of Mount Hermon, on the north, to the ridges of Carmel and Gilboa, on the south, and from the Jordan to the Mediterranean Sea, about fifty twenty-five miles in extent. Solomon once offered the tract to Hiram, who declined it, after which Solomon colonized it. It embraced a large northern portion of the tribe of Naphtali, and was called Galilee of the Gentiles. There are very many Scripture references to it. The first three gospels are occupied largely with Christ's ministry in Galilee. Of his thirty-two parables nineteen were spoken in Galilee, and twenty-five of his thirty-three great miracles were performed in Galilee. In this province the Sermon on the Mount was spoken. Here our Lord was transfigured.

**GAL'ILEE, SEA OF.** This is called by four several names in Scripture: The "Sea of Chinnereth" (Heb. כִּנְרֶת, *kin-neh'-reth*, *harp-shaped*), the shape of the sea (Num. 34:11; John 1:9; 6:1; 12:27); the "Lake of Gennesareth" (Luke 11:9; 13:27); the "Lake of Tiberias" (John 6:1; 21:1, Gr. Τιβεριὰς, *tib-er-i-as'*). This is the name used by the natives at the time—*Reke Tiberiasyah*. The name "Galilee" is used (Matt. 4:18; 15:29). The lake is distant from Jerusalem about sixty miles; is from eight to one hundred and sixty feet deep, with abundant fish. The river Jordan, which makes a steep descent, falling on the scale of sixty feet a mile, for the distance of more than twenty miles, enters the lake. The waters of the lake are blue and sweet. The lake, about which much of the life of Jesus was passed, though a hundred and eighty feet below the Mediterranean Sea, was the center of busy life. Nine cities, each with a population of not less than fifteen thousand bordered it. It was the very highway of traffic between Damascus and the sea. The customhouse duties, from which Christ took no thence, were of no little import. The hot springs brought multitudes to be cured. Mr. Geo-



lam Smith, in his recent statements, says concerning the industries of Galilee: "They were agricultural, fruit growing, dyeing, and tanning, with every varying department of a large carrying trade, but chiefly boatbuilding, fishing, and fishing. Of the last, which spread the lake's fame over the Roman world before its fishermen and their habits became familiar through the Gospel, there is no trace in the Evangelists. The fisheries themselves were pursued by thousands of families. They were no monopoly; but the fishing grounds, situated at the north end of the lake, where the streams entered, were free to all, and the trade was very profitable." It was on and about this lake that Jesus did many of his most wonderful miracles. Eighteen of the thirty-three recorded miracles of Christ were probably done in the immediate neighborhood of the Sea of Galilee, the city of Capernaum alone he performed ten of these.

**GALL**, the rendering of the following original words:

1. *Mer-ay-raw'* (Heb. מֵרָרָה, or מֵרָרָה), denotes etymologically "that which is bitter;" Job 13:26, "thou writest bitter things against me." Hence the term applied to the "bile" or "gall" from its intense bitterness (Job 16:20:25); it is also used of the "poison" of serpents (Job 20:14), which the ancients erroneously believed was from gall. See **VEGETABLE KINGDOM**.

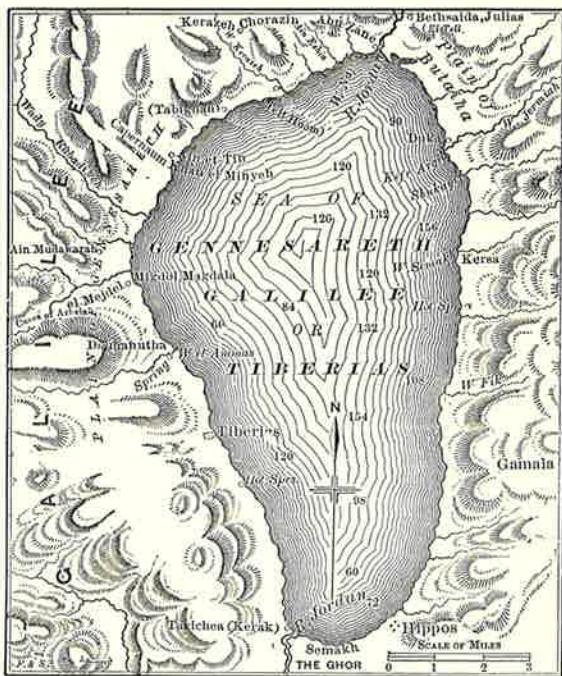
2. *Roshe* (Heb. רוֹשׁ or רוֹשׁ), generally translated "gall" by the A. V., in Hos. 10:4 rendered "hemlock;" Deut. 32:33 and Job 20:16 *roshe* notes the "poison" or "venom" of serpents. From Deut. 29:18 and Job 3:19, comp. with Hos. 10:4, it is evident that the Hebrew term denotes some bitter, and perhaps poisonous plant. Other writers have supposed, for some reason (from Deut. 32:32), that some berry-bearing plant must be intended. Gesenius understands "poppies." The capsules of the *Papaveraceæ* may well give the name of *roshe* ("head") to the plant in question, just as we speak of poppy heads. The various species of poppy family spring up quickly in cornfields, and their juice is extremely bitter. A steeped solution of poppy heads may be "the water of gall" of Job 3:14.

3. *Khol-ay'* (Gr. χολή, perhaps *greenish*), the bitter secretion gall. It is recorded that the Roman soldiers offered our Lord, just before his crucifixion, "vinegar (R. V. 'wine') mingled with gall" (Mt. 27:34), and "wine mingled with myrrh" (Lk. 15:23). The Jews were in the habit of giving the criminal a stupefying drink before leading him to the cross, probably with the purpose of deadening pain. Much discussion has arisen both as to the nature of the potion presented to Jesus and its purpose. Perhaps the following is about correct: "Gall" is to be

understood as expressing the bitter nature of the draught, and its purpose was to strengthen the Lord for the trial of suffering before him.

**GALLANT, GALLENTS.** See **GLOSSARY**.  
**GALLERY**, the translation of two Hebrew words:

1. *At-took'* (Heb. from נָתַק, to cut off), a term in architecture, signifying *projection* of a story or portico, an *offset, terrace* (Ezek. 41:15; 42:3, 5). Their exact form is a matter of conjecture.



2. *Rekh-eet'* (Heb. רֶחֶט), probably *panel work* or *fretted ceiling* (Cant. 1:17, margin).

**GALLEY.** See **SHIP**.

**GAL'LIM** (Heb. גָּלִים, *gal-leem'*, *fountains*, or perhaps *heaps*), a city of Benjamin, north of Jerusalem. It was the native place of Phalti, to whom David's wife Michal had been given (1 Sam. 25:44; Isa. 10:30).

**GAL'LIO** (Gr. Γαλλιων, *gal-lee'-own*), proconsul of Achaia (Acts 8:12, etc.). See **PAUL**.

**GALLOWES.** See **PUNISHMENTS**.

**GAMA'LIEL** (Heb. גַּמְלִיֵּאל, *gam-lee-ale'*, *reward of God*).

1. **Son of Pedahzur**, and the captain of the tribe of Manasseh (Num. 7:54; 10:23), who was appointed to assist Moses in numbering the people at Sinai (1:10; 2:20). He made an offering, as tribe prince, at the dedication of the altar (7:54), and was chief of his tribe at starting on the march through the wilderness (10:23), B. C. 1210.

2. **Doctor.** The grandson of the great Hillel,

and himself a Pharisee and celebrated doctor of the law. His learning was so eminent and his character so revered that he is one of the seven who, among Jewish doctors only, have been honored with the title of "Rabban." He was called the "Beauty of the Law," and it is a saying of the Talmud that "since Rabban Gamaliel died the glory of the law has ceased." He was a Pharisee, but anecdotes are told of him which show that he was not trammelled by the narrow bigotry of the sect. He rose above the prejudices of his party. Candor and wisdom seem to have been the features of his character, and this agrees with what we read of him in the Acts of the Apostles, that he was "had in reputation of all the people" (C. and H., *Life and Epistles of St. Paul*). When the apostles were brought before the Sanhedrin, and enraged the council by their courage and steadfastness, the latter sought to slay them. But this rash proposal was checked by Gamaliel, who, having directed the apostles to withdraw, thus addressed the council: "Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. . . . Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it" (Acts 5:34-39). His counsel prevailed, and the apostles were dismissed with a beating. We learn from Acts 22:3 that he was the preceptor of the apostle Paul. Ecclesiastical tradition makes him become a Christian and be baptized by Peter and Paul, together with his son Gamaliel and with Nicodemus. The Clementine Recognitions (1:65) state that he was secretly a Christian at this time. But these notices are altogether irreconcilable with the esteem and respect in which he was held even in after times by the Jewish Rabbins. The interference of Gamaliel in behalf of the apostles does not prove that he secretly approved of their doctrine. He was a dispassionate judge, and reasoned in that affair with the tact of worldly wisdom and experience, urging that religious opinions usually gain strength by opposition and persecution (5:35, 37), while, if not noticed, they are sure not to leave any lasting impression on the minds of the people if devoid of truth (v. 38), and that it is vain to contend against them if true (v. 39). M'C. and S., *Cyc.*

**GAMES.** This word does not occur in Scripture, though frequent reference is made to the things signified by it.

**1. Egyptian.** Among the Egyptians the most usual indoor games were "odd and even;" "mora," played by two persons, who each simultaneously threw out the fingers of one hand, while one party guessed the sum of both; draughts; dice, the latter being, according to Plutarch, a very early invention in Egypt. The games of children were: Throwing and catching the ball, running, leaping, and similar feats. Young children were amused with painted dolls and animals, made to assume different positions by means of strings. Out-of-door games were: Ball, wrestling, throwing a knife or pointed weapon into a block of wood; feats of strength, such as lifting, etc.; mock fights, bull fights, etc. (Wilkinson, *Anc. Egyptians*, i, 189-211).

**2. Hebrew.** With regard to juvenile games,

the notices are very few. The only recorded sports, however, are keeping tame birds (Job 41) and imitating the proceedings of marriages and funerals (Matt. 11:16). With regard to manly games, they were not much followed up by the Hebrews; the natural earnestness of their character and the influence of the climate alike imposed them to active exertion. The chief amusement of the men appears to have consisted in conversation and joking (Jer. 15:17; Prov. 26:1). A military exercise (probably a war dance) seems to be noticed in 2 Sam. 2:14. Indeed the public games of the Hebrews seem to have been exclusively connected with military sports and exercises; and it is probable that in this way the Jewish youth were instructed in the use of the bow and sling (1 Sam. 20:20, 35-40; Judg. 20:16; 1 Chron. 12:2). In Jerome's day the usual sport consisted in lifting weights as a trial of strength, as also practiced in Egypt. Dice are mentioned by the Talmudists, probably introduced from Egypt. Public games were altogether foreign to the spirit of Hebrew institutions; the great religious festivals supplied the pleasurable excitement and the feelings of national union which rendered the games of Greece so popular, and at the same time inspired the persuasion that such gatherings should be exclusively connected with religious duties. Accordingly the erection of a *gymnasium* by Jason was looked upon as a heathenish proceeding (1 Macc. 1:14; 2 Macc. 4:12-13). The entire absence of verbal or historical reference to this subject in the gospels shows how little entered into the life of the Jews.

**3. Grecian.** The more celebrated of the Grecian games were four in number: The Isthmian, held on the Isthmus of Corinth, in a grove sacred to Pöseidōn, from B. C. 589 held in the first month of spring, in the second and fourth year of each Olympiad; the Nemean, celebrated in a valley of Nêméa, in honor of Zeus; the Olympic, celebrated in honor of Zeus at Olympia; and the Pythian, held from B. C. 586 on the Crissaean plain, below Delphi, once in four years, in the third year of each Olympiad. The Olympic games were by much the most celebrated, and in describing these we describe the others, with certain differences of no account. They were celebrated once every four years, and hence a period of four years was termed an Olympiad, by which term the Greeks reckoned their time. "The festival consisted of two parts: (1) The presentation of offerings, chiefly to Zeus, but also to the other gods and heroes, on the part of the Eleians, sacred embassies, and other visitors to the festival; and (2) The contests. These consisted at first of a simple match in the *stadium* (1 Cor. 9:24-25) the race being run in heats of four, the winner in each heat competing together, the first in the final heat being proclaimed victor; later the runners had to make a circuit of the goal and return to the starting point; then came the long race, where the distance of the *stadium* had to be covered six, seven, eight, twelve, twenty, twenty-nine times; the fivefold contest, consisting of leaping, running, quoit, spear throwing, wrestling; boxing; chariot racing in the hippodrome; *pancraton* (a combination of wrestling



ing); racing in armor, and competitions between gladiators and trumpeters. Originally only men took part in the contests, but after B. C. 632 boys also entered in them. At first the contests were only open to freemen of pure Hellenic descent, but they were afterward opened to Romans. Permission to view the games was given to barbarians and slaves, while it was refused to women. All competitors were obliged to take an oath that they had spent at least ten months in preparation for the games, and that they would not resort to any

significant *figurative* description of the fight with strong and exasperated enemies.

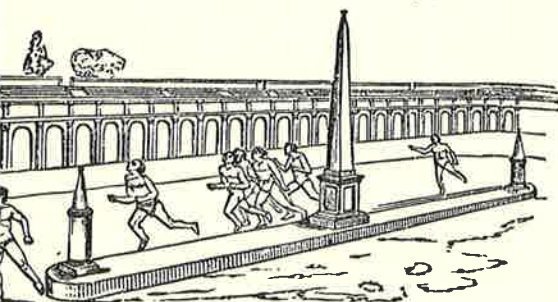
**GAM'MADIM** (Heb. גַּמְמַדִּים, *gam-maw-deem'*), mentioned as defenders of the towers of Tyre (Ezek. 27:11). Various explanations have been given of the meaning of the term, but the most probable is "warriors," "brave men," used as an epithet applied to the native troops of Tyre.

**GAM'UL** (Heb. גַּמּוּל, *gaw-mool'*, rewarded), the chief of the twenty-second course of priests, among whom the services of the sanctuary were distributed by lot in the time of David (1 Chron. 24:17), B. C. after 1000.

**GAOLER.** See JAILER.

**GAP** (Heb. פֶּתַח, *peh-rets*, breach), an opening in a wall (Ezek. 13:5); "breaches" (Amos 4:8).

**Figurative.** The corruption was so great in Israel that Ezekiel (22:30) declares "that not a man could be found who should enter into the gap as a righteous man, or avert the judgment of destruction by his intercession."



Ancient Running Contest.

fair tricks in the contests. Judges, varying in number from one to twelve, but after B. C. 348 always ten, kept guard over the strict observance of all regulations and maintained order. Transgressions of the laws of the games and unfairness on the part of competitors were punished by forfeiture of the prize or by fines of money, which went to the revenue of the temple. The name of the victor, as well as his home, were proclaimed and by the herald and a palm branch presented to him by the judges. The actual prize he only received on the last day of the festival. This was originally some article of value, but at the command of the Delphic oracle this custom was dropped, and the victors were graced by a wreath of the leaves of the sacred wild olive, said to have been originally planted by Heracles. Brilliant distinctions awaited the victor on his return home, his victory was deemed to have reflected honor on his native land at large. He was accorded a triumph, and at Athens received 500 *drachmæ*, the equivalent to a place of honor at all public games, and recorded in the *Prytaneum* for the rest of his life" (Jeffert, *Dict. Class. Antig.*). These games were often held in the Hellenic towns of Palestine, being introduced by Herod into Caesarea and Jerusalem. In the former town he built a stone theater and a large amphitheater. St. Paul's epistles abound with allusions to the Greek contests (see 1 Cor. 4:9:24-27; 15:32; Phil. 3:14; Col. 3:15; 2 Tim. 4:7, 8; Heb. 10:33; Heb. 12:1). A direct reference to the Roman beast-fights (Gr. *ἐθνητομαχία*) is made by St. Paul when he says, "If in the manner of men I fought with beasts at Caesarea," etc. (1 Cor. 15:32). Paul takes for granted that his readers were acquainted with the games, and he describes in such strong language, and that they would take it figuratively, since they knew that his citizenship would exclude him from being subjected to such punishment. It is here a

**GARDEN** (Heb. גַּן, *gan*; גִּנָּה, *gan-naw'*; גִּנְיָה, *gin-naw'*; Gr. κήπος, *kay'-pos*). *Gan* and its derivatives have the same generic meaning in Hebrew as their English equivalent *garden*. They apply to flower gardens (Cant. 6:2), spice plantations (4:16), orchards (6:11), kitchen gardens (Deut. 11:10), and probably parks (2 Kings 9:27; 21:18, 26). Bible lands have been for the most part denuded of their forests. Even groves of non-fruit-bearing trees are rare, except in the neighborhood of cities and villages. The mountain tops are generally bare. So also the table lands of the interior. The unsafe condition of the country, and the necessity of aggregating human dwellings near the comparatively few springs or by the water courses, prevent the peasants from living in scattered houses in the midst of their fields and plantations. The grain fields and pastures are usually at a distance from the villages, not surrounded by fences or hedges, but extending unbroken for miles in every direction, often without a single tree to diversify their surface. On the other hand the vegetable gardens, fruit orchards, mulberry groves, and such trees as are cultivated for timber, like the poplar, are grouped in and around the villages and towns, where they are accessible to the people, can be easily guarded from poachers, and above all where they can be irrigated from the water supply which is the life of the place.

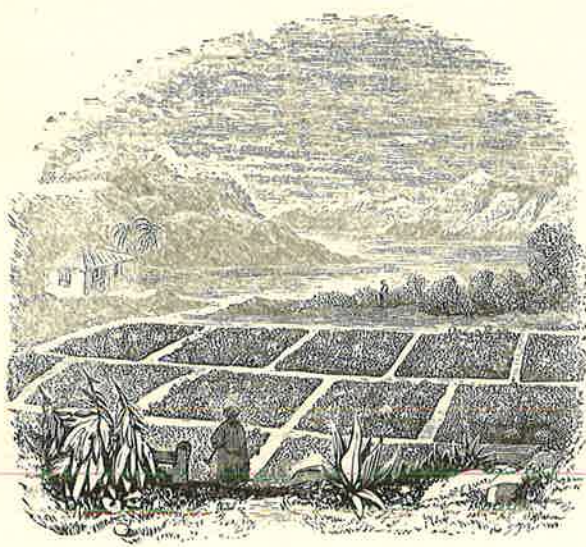
The western landscape exhibits fields and pastures, divided by fences, walls, and hedge rows, interspersed with groves or scattered trees, and dotted with picturesque cottages, with here and there a village or town, the outskirts of the town being usually more or less waste or barren. On the other hand the eastern landscape consists usually of broad areas sown with uniform crops of cotton or cereals, or terraced hillsides planted with



vines, mulberries, or figs, or bleak mountain tops, often with scarcely a shrub to clothe the gray rocks, and not infrequently one may take in at a glance these varied features of the scenery without seeing a single human habitation. Suddenly, on rising above a knoll in the plains, or turning an angle in the valleys, he comes upon a scene of ravishing beauty. A village, perched on the top of a rounded hill or clinging to the mountain side, or a city in a broad plain, surrounded and interspersed with luxuriant gardens, orchards, and groves of shade and timber trees, among which wind silvery streams, and over which is a haze which transforms all into a dream. As he enters this paradise the voice of the nightingale, the goldfinch, and the thrush, and the odors and bright colors of innumerable flowers and fruits, charm his senses. Such a scene greeted Mohammed as he looked from the barren chalk hills of

beds. The vegetables, however, are planted rows by the shallow ditches or furrows through which the water is conveyed to them (Psa. 1 Eccles. 2:6). This water is turned from one furrow to another either by a hoe or by moving the earthen bank which separates them by a shove at the foot (Deut. 11:10). Sometimes the vegetables are planted in a sunken parallelogram, surrounded by a low, earthen wall, in which an opening is made by the foot until the space is filled with water, and then the earth is shoved back into the same way and retains the water. This process is repeated over the whole plantation. Many gardens have fountains or wells (Cant. 4:15). To the allusion is made in the name En-Gannim, "Fountain of Gardens," the modern Jennin. In the orchards and gardens were planted vines, olives (Exod. 23:11), figs, pomegranates, walnuts (Cant. 6:11), flowers (Cant. 6:23), henna, spikenard, saffron, calamus, cinnamon, frankincense, myrrh, aloes, and various spices (R. V., Cant. 4:14), and a great variety of vegetables and fruits. The gardens and parks of Solomon (Eccles. 2:5, 6) are supposed to have been in Wadi 'Urtâs, and the "pool" (v. 6) are still in good preservation. The "King's garden" (Kings 25:4, etc.) was near the pool of Siloam, at Bir Ayyûn, which is probably En-rogel.

The delight which the ancients derived from their gardens was the subject of many allusions in Canticles. It is exactly reproduced in oriental gardens to-day. Seated on a mat or rug by the bank of a rushing stream under the shade of the orange or apricot, which tempers the brightness while not obscuring the glory of the sunshine, in an atmosphere laden with the odors of flowers, and musical with the songs of the nightingales plaintive with the cooings of the turtle-doves, he whiles a



An Eastern Garden.

Anti-Lebanon over the oasis of Damascus, and he feared to enter lest he should no longer care for Paradise.

An Eastern garden is wholly unlike a Western. It is generally surrounded by a high wall of mud or stone (Prov. 24:31), or hedges or fences (Isa. 5:5), usually composed of a tangle of brambles, thorns, or canes to prevent intrusion. The door has a wooden boltlock, by the side of which is a hole for the hand to be put through from the outside to reach the lock, which is fastened on the inner face (Cant. 5:4, 5). Over the gate or inside the garden is a booth or lodge of boughs (Isa. 1:8), or a room, often in the shape of a tower (Mark 12:1), for the watchman. On the trees are scarecrows (Gr. *προβασκάνιον*, Ep. Jer. 69). These consist of the figure of a man perched on the limb of a tree, or of rags tied to the branches, or of the body of a bird. These gardens are not laid out with the precision of the West, with paths and

hours, eating the luscious fruits which droop over his head, drinking of the pure, cold water, conversing with his friends, or soothed by these influences, he sinks into a tranquil slumber, in which he dreams of the paradise of God.—G. E. P. **Figurative.** A "watered garden" (Isa. 11:1; Jer. 31:12) was an emblem of fertility. "tree planted by the waters" (Jer. 17:8; compare Psa. 1:3) was the emblem of the righteous. A waterless garden (Isa. 1:30) was a desert.

**GARDEN HOUSE**, the rendering (2 Kings 9:27) of Heb. *בֵּית הַגַּן*, *bayth hag-gawn*, "Abode of the way of the garden house." "The 'garden house' cannot have formed a portion of the royal gardens, but must have stood at some distance from the city of Jezreel, as Ahaziah was by the road thither, and was not wounded till he reached the height of *Gur*, near Jibleam" (1 Com.). Some think that a place is denoted



anticles (1:16) the bride looks with delight upon summer house shaded with verdure, and con-  
ing the divan, inviting to luxurious repose.

**GARDENER**, a class of workmen alluded to  
27:18, and mentioned in John 20:15. See  
DEN.

**A'REB** (Heb. גַּרֵב, *gaw-rabé', scabby*). 1. An  
ite, i. e., a descendant of Jethro, or Jether,  
one of David's mighty men (2 Sam. 23:38;  
Iron. 11:40), B. C. about 1000.

A hill near Jerusalem, apparently N. W.  
31:39).

**ARLAND** (Gr. στέμμα, *stem'-mah*). In  
hen sacrifices it was customary to adorn the  
ms with fillets and garlands, and also to put  
ands on the head of their idol before sacrifice.  
se garlands were generally composed of such  
s or plants as were esteemed most agreeable  
e god who was to be worshiped. It is recorded  
s 14:13) that the priest at Lystra came out to  
t Paul and Barnabas with "oxen and gar-  
s," but whether to adorn the oxen or the  
tles is uncertain.

**ARLIC, GARLICK**. See  
ETABLE KINGDOM.

**ARMENTS**. When the  
le proclaimed Jehu king they  
their garments and put them  
er him on the stairs (2 Kings  
, probably thus making an  
rovised throne for him. The  
ading of garments in the  
ts before persons to whom it  
intended to show particular  
or was a very ancient and  
ral custom. Thus the peo-  
spread their garments in the  
before Jesus (Matt. 21:8),  
e some strewed branches.  
simple and uniform shape of  
ments encouraged the practice  
athering a large number to-  
er (Job 27:16; Matt. 22:11,  
James 5:1, 2), and of keep-  
them on hand to present to  
whom it was desired to honor  
35:2; 2 Kings 5:5; 2 Chron.  
1. See DRESS.

**AR'MITE** (Heb. אֲרִמִית, *ar-mee'*, perhaps *strong*), an  
et of KEILAH (q. v.) in the obscure genealogy  
ron. 4:19) of MERED (q. v.).

**ARNER**. 1. *O-tsaw'r* (Heb. אוֹצֵר, *deposi-*  
usually rendered a *treasure*, but really the  
where goods are laid up (Joel 1:17).

*Mek'-zeu* (Heb. מְצֹא, *to gather*), a place for  
ng away anything, especially a granary (Psa.  
13); *Ap-oth-ay'-kay* (Gr. ἀποθήκη, Matt. 3:12;  
3:17); elsewhere "barn." See GRANARY.

**ARNET**. See MINERAL KINGDOM.

**ARNISH**. 1. *Tsaw-faw'* (Heb. צַפֵּף, *to*  
*ay*, e. g., with stones, 2 Chron. 3:6).

*Shif'-raw'* (Heb. שִׁפְרָא, *brightness*), i. e., with  
h the heavens are clothed (Job 26:13).

3. *Kos-mek'-o* (Gr. κοσμέω, *to arrange, make*  
*ready*), to decorate, as a house (Matt. 12:44; Luke  
11:25); to adorn, as the walls of a city, with pre-  
cious stones (Rev. 21:19). See GLOSSARY.

**GARRISON** (from Heb. נָצַב, *to stand firm*),  
a military or fortified post (1 Sam. 13:23; 14:1, 6,  
etc.; 2 Sam. 23:14). In Ezek. 26:11 an improper  
rendering is given of the Heb. *mats-both'* (מַצְבּוֹת),  
which always means a standing object or monu-  
mental *column*; here probably pillars dedicated  
to Baal, two of which are mentioned by Herodotus  
(ii, 44) as standing in the temple of Hercules at  
Tyre, one of gold, the other of emerald; not  
images of gods, but pillars, as symbols of Baal.

**GASH'MU** (Heb. גַּשְׁמוֹ, *gash-moo'*), probably  
a prolonged form (Neh. 6:6) of the name GESHEM  
(q. v.).

**GA'TAM** (Heb. גַּתָּם, *gah-tawm', puny*), the  
fourth named of the sons of Eliphaz, the son of  
Esau, and founder of an Edomitish tribe (Gen. 36:  
11, 16; 1 Chron. 1:36), B. C. about 1740.



At the Gate of an Eastern City.

**GATE** (generally the rendering of Heb. שַׁעַר, *shak'-ar, opening*, and Gr. πύλη, *poo'-lay*, from *πέλω, to turn*), the entrance to inclosed grounds, buildings, cities, etc.

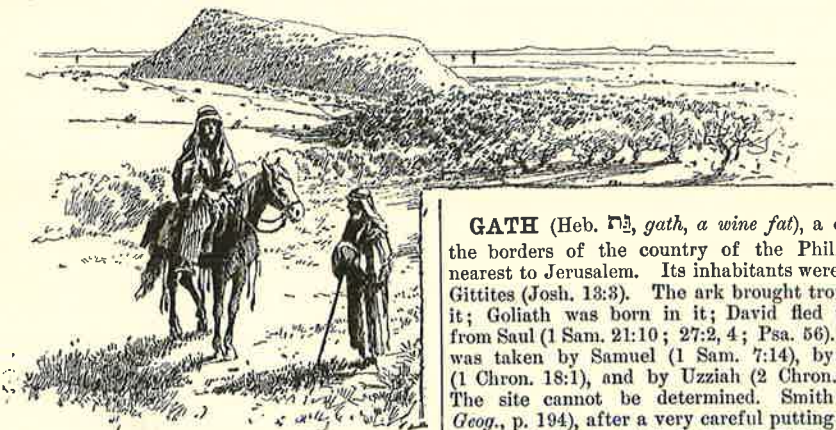
1. **Various Names**. In the Scriptures we find mentioned: (1) *Gates of cities*, as the "fish," "sheep gate," etc., of Jerusalem (Neh. 1:3; 8:3; Jer. 37:13); the gates of Sodom (Gen. 19:1), of Gaza (Judg. 16:3). (2) *Gates of palaces* (Neh. 2:8). (3) *Gates of the temple* (q. v.). (4) *Gates of tombs* (Matt. 27:60, A. V. "door"). (5) *Gates of prisons* (Acts 12:10). (6) *Gates of camps* (Exod. 32:26, 27; see Heb. 13:12).

2. **Material, etc**. We are not informed as to what materials the Israelites used for the inclosures and gates of their temporary camps. In

Egyptian monuments such inclosures are indicated by lines of upright shields, with gates apparently of wicker, defended by a strong guard. Gates of brass (Psa. 107:16; Isa. 45:2, "bronze") and of iron (Acts 12:10) were, probably, only sheeted with plates of these metals. Gates of stone and of pearls are mentioned in Isa. 54:12; Rev. 21:21, and are supposed to refer to such doors, cut out of a single slab, as are occasionally found in ancient countries. Gates of wood were probably used in Gaza (Judg. 16:3). The doors themselves of the larger gates mentioned in Scripture were two-leaved, plated with metal, closed with locks, and fastened with metal bars (Deut. 3:5; Psa. 107:16; Isa. 45:1, 2). Gates not defended by iron were of course liable to be set on fire by an enemy (Judg. 9:52). The gateways of royal palaces and

20:2). In heathen cities the open spaces near gates appear to have been sometimes used as places for sacrifice (Acts 14:13; comp. 2 K. 23:8). Being positions of great importance, gates of cities were carefully guarded and closed at nightfall (Deut. 3:5; Josh. 2:5, 7; Judg. 4:44).

4. **Figurative.** Gates are thus sometimes taken as representing the city itself (Gen. 22:24:60; Deut. 12:12; Judg. 5:8; Ruth 4:10; 87:2; 122:2). "The gates of righteousness" (118:19) are thought to mean the temple gates. The gates of death and hell occur (Job 38: Psa. 9:13; Mic. 2:13) as symbols of power and empire. In Matt. 16:18 by the "gates of hell" must be understood all aggressions by the infernal empire upon the Christian Church.



Tell es Saffeh (Site of Gath).

even of private houses were often richly ornamented. Sentences from the law were inscribed on and above the gates (Deut. 6:9; Isa. 54:12; Rev. 21:21). In later Egyptian times the gates of the temples seem to have been intended as places of defense, if not the principal fortifications. The gateways of Assyrian cities were arched or square-headed, sometimes flanked by towers. The entrance to their own royal mansions was a simple passage between two colossal human-headed bulls or lions.

3. **Purposes.** The gate was the place for great assemblies of the people (Prov. 1:21), as they passed into and out of the city. This naturally led to the custom of using gates as places for: public deliberation; reading the law and proclamations (2 Chron. 32:6; Neh. 8:1, 3); holding court (Deut. 16:18; 17:8; Ruth 4:11; 2 Sam. 15:2, etc.); gathering news (Gen. 19:1), and gossip (Psa. 69:12); attracting the attention of the sovereign or dignitary at his going out or coming in (Esth. 2:19, 21; 3:2). The priests and prophets seem to have delivered their discourses, admonitions, and prophecies at the gates (Isa. 29:21; Amos 5:10; Jer. 17:19, 20; 26:10). Criminals were punished outside the gates (1 Kings 21:10, 13; Acts 7:58; Heb. 13:12). Pashur smote Jeremiah and put him in the stocks at the high gate of Benjamin (Jer.

**GATH** (Heb. גַּת, *gath*, a wine vat), a city on the borders of the country of the Philistines nearest to Jerusalem. Its inhabitants were Gittites (Josh. 13:3). The ark brought trouble to it; Goliath was born in it; David fled thence from Saul (1 Sam. 21:10; 27:2, 4; Psa. 56). It was taken by Samuel (1 Sam. 7:14), by David (1 Chron. 18:1), and by Uzziah (2 Chron. 26:8). The site cannot be determined. Smith (*Geog.*, p. 194), after a very careful putting of the case, concludes that "Gath, the city of giants, out with the giants, and we have no certain knowledge of her site to-day owing to the city's complete and absolute disappearance. . . . Both place-name were wholly destroyed about 750 B. C., and this renders valueless all statements as to the site, based on evidence subsequent to that date."

**GATH'-HEPHER** (Heb. גַּת־הַחֵפֶר, *gath-hah-khay'-fer*, winepress of the well), a town in Zebulun, in lower Galilee, five miles from Nazareth. It was Jonah's birthplace (2 Kings 14:25), whose reputed tomb is shown at the village of El-Mesrah at the top of the hill, as *Nebi-Yanas*. In Josh. 19:13 the town is called Gittah-hepher.

**GATH'-RIM'MON** (Heb. גַּת־רִמּוֹן, *gath-rim-mone'*, winepress of Rimmon or pomegranate).

1. A Levitical city in the tribe of Dan. It was situated near Joppa, in the plain of Philistia (Josh. 19:45; 21:24; 1 Chron. 6:69). The Gath-rimmon (Josh. 21:25) is evidently a copyist's error, occasioned by the wandering of the eye to the previous verse.

2. Also a city of the same name in the tribe of Manasseh, called in 1 Chron. 6:70 Bilgath.

**GAULANITIS**, a province ruled by Herod Antipas, east of the Lake of Galilee. The name is derived from "Golan," one of the cities of refuge in the territory of Manasseh (Josh. 21:27; Deut. 4:43). See GOLAN.



**GAY** (Gr. *λαμπρός*, *bright*), a term equivalent to *sumptuous*, *sumptuous*, as applied to clothing in Gen. 2:3; "goodly" in v. 2).

**AZZA** (Heb. *עֲזָא*, *az-zaw'*, *stronghold*), like *Massus*, one of the most ancient cities of the world, being a border Canaanite city before Abraham. Its Hebrew name is *Azzah* (Deut. 2:23; Judges 4:24; Jer. 25:20). It was the capital of the Philistines. Its earliest inhabitants were the *gishurim*, who were conquered by a Philistine tribe called the *Caphtorims* (Josh. 13:2, 3). It was the scene of Samson's prowess and humiliation (Judg. 16:1-3); also of Philip's Christian service (Acts 8:1-4). Its modern name is *Ghuzzeh*, and it contains a thousand inhabitants.

**AZZATHITES** (Heb. *הַזְּזִיתִים*, *haw-az-zaw-*), a designation (Josh. 13:3) of the inhabitants of the city of *Gaza*; rendered *Gazites* (Judg. 16:2).

**AZZELLE**. See **ANIMAL KINGDOM**.

**AZZER** (2 Sam. 5:25; 1 Chron. 14:16). See **ER**.

**AZZEZ** (Heb. *זֶזַע*, *gaw-zaze'*, *shearer*).

A "son" of Caleb (son of Hezron, son of Judah), being his concubine *Ephah* (1 Chron. 2:46).

A grandson of the same Caleb, through his wife *Haran* (1 Chron. 2:46).

**AZZITES** (Heb. *הַזְּזִיתִים*, *haw-az-zaw-theem'*), a designation (Judg. 16:2) of the inhabitants of *Gaza*; rendered "Gazathites" (Josh. 13:3).

**AZZAM** (Heb. *זָזַם*, *gaz-zawm'*, *devouring*), progenitor of one of the families of *Nethinim* returned from the captivity with *Zerubbabel* (Ezra 2:48; Neh. 7:51), B. C. before 536.

**EBBA** (Heb. *בְּבֵה*, *gheh'-bah*, *hill*), a Levitical city of Benjamin (Josh. 21:17; comp. 1 Kings 15:1 Sam. 13:3, 16, etc.), situated north of Jerusalem. The Philistines were smitten from Geba to Gaza by David (2 Sam. 5:25), and Gaza was smitten by Asa (1 Kings 15:22; 2 Chron. 16:6). "From Geba to Beer-sheba" expressed the whole extent of the kingdom of Judah (2 Kings 23:8). Identified with *Jeba*, near *Michmash*.

**EBAL** (Heb. *בֶּבֶל*, *gheb-awl'*, *a line*, *Psa.* 124:1).

A mountain tract in the land of Edom, extending south from the Dead Sea toward the Elan-gulf of the Red Sea.

A city spoken of (Ezek. 27:9) in which the *Gibbites* lived, who were employed when Solomon's temple was building by the king of Tyre, therefore probably north of Palestine. There is much stone in the locality. The word *בִּבְלִי*, *bee'-lee'*, indicates that the *Gibbites* were "stonemasons," as they seem to have been.

**EBER** (Heb. *בֶּרַר*, *gheh'-ber*, *warrior*), the son of *Uri*, and one of Solomon's purveyors, having jurisdiction over *Gilead* (1 Kings 4:19). His son *Obadiah* had charge of *Ramoth-gilead* (v. 13), after 1000.

**EBIM** (Heb. *בְּיָרִים*, *gay-beem'*, *springs*, *cisterns*; in Isa. 33:4, "*locusts*"; in Jer. 14:3, "*pits*"), a city of Benjamin, between *Anathoth* and *Nob*, mentioned only in Isa. 10:31.

**GEDALI'AH** (Heb. *גְּדַלְיָה*, *ghed-al-yaw'*, *made great by Jehovah*).

1. The Son of *Jeduthun* and his second assistant in the Levitical choir selected by David for the temple service (1 Chron. 25:3, 9), B. C. before 960.

2. A Descendant of *Jeshua*, and one of the priests who divorced their Gentile wives after the Babylonish captivity (Ezra 10:18), B. C. 456.

3. The Son of *Pashur*, and one of the Jewish princes who, hearing a prophecy of *Jeremiah*, conspired to accuse and imprison the prophet (Jer. 38:1, sq.), B. C. 589.

4. The Son of *Ahikam* (*Jeremiah's* protector, Jer. 26:24), and grandson of *Shaphan*. After the destruction of the temple (B. C. 588) *Nebuchadnezzar* departed from *Judea*, leaving *Gedaliah* as governor. He was stationed, with a Chaldean guard, at *Mizpah*. *Gedaliah* had inherited his father's respect for *Jeremiah* (Jer. 40:5, sq.), and was, moreover, enjoined by *Nebuzar-adan* to look after his safety and welfare (39:11-14). Having established his government at *Mizpah*, the inhabitants, who had fled at the advance of the Chaldean armies, or when the troops of *Zedekiah* were dispersed in the plains of *Jericho*, quitting their retreats, began to gather around him. *Gedaliah* advised submission and quietness, promising them, on this condition, the undisturbed enjoyment of their possessions. The labors of the field were resumed, and they "gathered wine and summer fruits very much" (40:12). *Jeremiah* joined *Gedaliah*; and *Mizpah* became the resort of Jews from various quarters (40:6, 11), many of whom, as might be expected at the end of a long war, were in a demoralized state, unrestrained by religion, patriotism, or prudence. The wise, gentle, and prosperous reign of *Gedaliah* did not secure him from the foreign jealousy of *Baalis*, king of *Ammon*, and the domestic ambition of *Ishmael*, a member of the royal family of *Judah* (*Josephus*, *Ant.*, x, 9, 3). The latter came to *Mizpah* with a secret purpose of destroying *Gedaliah*. *Gedaliah*, generously refusing to believe a friendly warning which he received of the intended treachery, was murdered, with his Jewish and Chaldean followers, two months after his appointment. After his death the Jews, anticipating the resentment of the king of *Babylon*, gave way to despair. Many, forcing *Jeremiah* to accompany them, fled to *Egypt*, under *Johanan* (2 Kings 25:22-26; Jer. 40:13; 41:18).

**GED'EON** (Gr. *Γεδών*, *ghed-eh-own'*, the Grecized form of *Gideon*). The judge *GIDEON* (q. v.), thus Anglicized in Heb. 11:32.

**GE'DER** (Heb. *גְּדֵר*, *gheh'-der*, *walled*), a city of the *Canaanites* taken by *Joshua* (Josh. 12:13); identical probably with *GEDOR* (q. v.).

**GEDE'RAH** (Heb. *גְּדֵרָה*, *ghed-ay-raw'*, *sheep-cote*), a city of *Judah* with a Phœnician title. It is the feminine form of *Geder* (Josh. 12:13), and its plural is *Gederoth* (15:41).

**GED'ERATHITE** (Heb. *גְּדֵרָתִי*, *hag-ghed-ay-raw-thee'*), an epithet of *Josabab*, one of David's famous warriors at *Ziklag* (1 Chron. 12:4), so called from being a native of *Gedor* or *Gederah*.

**GED'ERITE** (Heb. גִּדְרִי, *hag-ghed-ay-ree'*), an epithet of Baal-hanan, David's overseer of olive and sycamore groves in the low plains of Judah (1 Chron. 27:28), probably so called from being a native of Gedor or Gederah.

**GED'EROTH** (Heb. גִּדְרוֹת, *ghed-ay-roth'*, *fortresses*), a town in the "valley" of Judah (Josh. 15:41), and captured by the Philistines from Ahaz (2 Chron. 28:18).

**GEDEROTHA'IM** (Heb. גִּדְרוֹתָיִם, *ghed-ay-ro-thah'-yim*, *double wall*), named (Josh. 15:36) among the valley towns of Judah.

**GE'DOR** (Heb. גִּדְרֹר, *ghed-ore'*, *a wall*).

1. A chief of the Benjamites resident at Jerusalem (1 Chron. 8:31; 9:37), B. C. before 536.

2. An ancient city in the mountains of Judah (Josh. 15:58), some of whose inhabitants joined David at Ziklag (1 Chron. 12:7). It was probably to this town that Josabab the Gederathite belonged (1 Chron. 12:4). Some identify it with Geder. The village is now called Jedhr.

3. It is said in 1 Chron. 4:39, "they went to the entrance of Gedor, even unto the east side of the valley," etc. Keil says (*Com.*, in loco), "מְבוֹא גִדְרֹר, *meh-bo' ghed-ore'*, does not mean the entrance of Gedor, but is a designation of the west." It is impossible to determine exactly the location of this Gedor, but it is not to be identified with No. 2.

**GEHA'ZI** (Heb. גִּיזִי, *gay-khah-zee'*, *valley of vision*), the servant of Elisha. The first mention of him is his reminding his master of the best mode of rewarding the kindness of the Shunammite (2 Kings 4:12 sq.). He was present when she told the prophet of her son's death, and was sent by Elisha to lay his staff upon the face of the child, which he did without effect (4:25-36). The most remarkable incident in his career is that which caused his ruin. When Elisha declined the rich gifts of Naaman, Gehazi coveted at least a portion of them. He therefore ran after the retiring chariots, and requested, in his master's name, a portion of the gifts, on the pretense that visitors had arrived for whom he was unable to provide. He asked a talent of silver and two garments; and the grateful Syrian made him take two talents instead of one. Having hid the spoil, he appeared before Elisha, who asked him where he had been, and on his answering, "Thy servant went no whither," the prophet denounced his crime, and told him that the leprosy of Naaman should cleave to him and to his seed forever. "And he went out from his presence, a leper as white as snow" (2 Kings 5:20-27). We afterward find Gehazi recounting to King Joram the great deeds of Elisha, and, in the providence of God, it happened that while he was speaking of the restoration of the child of the Shunammite woman she, with her son, appeared before the king to claim her house and lands, of which she had been despoiled during the recent famine. Struck by the coincidence, the king immediately granted her request (2 Kings 8:1-6).

NOTE.—Gehazi made a leper. The punishment inflicted on Gehazi, though severe, cannot justly be reckoned too hard for the occasion. "There was a great complication of wickedness in his conduct. He first

arrogated to himself a superior discernment to that of the Lord's prophet; then he falsely employed the name of that prophet for the purpose which the prophet himself had expressly and most emphatically repudiated; further, as an excuse for aiming at such a purpose, he invented a plea of charity, which had no existence in his own imagination; and, finally, on being interrogated by Elisha after his return, he endeavored to disguise his procedure by a lie. Such accumulated guilt obviously deserved some palpable token of the divine displeasure" (M'C. and S., *Cyc.*). See ELISHA.

**GEHEN'NA** (Gr. Γέεννα, *ghek-en-na'*, the Heb. הֵימָן, *him-nome'*, the *Valley of Hinnom*), a deep, narrow glen to the south of Jerusalem, where the Jews offered their children to Moloch (2 Kings 23:10; Jer. 7:31; 19:2-6). In later times it served as a receptacle of all sorts of polluting matter, and all that defiled the holy city, and so became the representative or image of a place of everlasting punishment, especially on account of its ever-burning fires; and to this the words of Christ refer when he says "the fire is not quenched." "The passages of the New Testament show plainly that the word 'gehennah' was a popular expression for 'hell' of which Jesus and his apostles made use, but it would be erroneous to infer that Jesus and his apostles merely accommodated themselves to the popular expression, without believing in the actual state of things" (Schaff-Herzog).

**GEIL'LOTH** (Heb. גִּילְלוֹת, *ghel-ee-louth'*, *clashes*), a place on the boundary of Judah and Benjamin (Josh. 18:17), and probably another form of Gilgal (Josh. 15:7).

**GEMAL'LI** (Heb. גִּמְלִי, *ghem-al-lee'*, *driver*), the father of Ammiel, which latter was the Danite representative among those who explored the land of Canaan (Num. 13:12), B. C. 1209.

**GEMARI'AH** (Heb. גִּמְרִיָּה, *ghem-ar-yeh*), *Jehovah has perfected*.

1. The son of Hilkiah, who, with Elasah, son of Shaphan, were sent to Babylon as ambassadors to King Zedekiah. They also took charge of a letter from Jeremiah to the Jewish captives at Babylon, advising them to settle peaceably in the land of captivity, promising deliverance after seventy years, and warning them against false prophecies (Jer. 29:3, sq.), B. C. about 597.

2. The son of Shaphan, one of the noblest of Judah, and a scribe of the temple in the time of Jehoiakim. Baruch read aloud the prophecies of Jeremiah to the people at the official chamber of Gemariah (or from a window in it), which was attached to the new gate of the temple built by King Jotham (Jer. 36:10; comp. 2 Kings 15:35). Gemariah's son, Michaiah, having reported that his father, Baruch, was invited to repeat the reading, at the scribe's chamber in the palace, before Gemariah and others, who gave an account of the matter to the king (Jer. 36:11-20). He, with others, heard the divine message with fear, and Gemariah and two others besought the king not to destroy the roll (36:21-26), B. C. about 606.

**GENDER.** See GLOSSARY.

**GENEALOGY** (Gr. Γενεαλογία, *ghen-eh-ah-ah*; Heb. סֵפֶר הַיְּחִסּוֹת or סֵפֶר תּוֹלְדוֹת, *sepher yehisoth* or *sepher toldoth*, "book of the generations"), race accounts or



registers tracing the descent and ancestral relationships of tribes and families. The older histories being usually drawn up on a genealogical basis, "genealogy" is often extended to the whole story, as "the book of the generation of Jesus Christ" includes the whole history contained in that gospel (comp. Gen. 2:4, etc.). This genealogical form of history was not peculiar to the Hebrew or the Shemitic races, for the earliest Greek histories were also genealogies.

**1. The Purpose of God** in respect to the other interests of mankind took from the first a specific family direction, and it was of importance at least the more prominent links in the successive generations of those more nearly connected with the development of that purpose should be preserved to future times. It is the genealogy of mankind in its bearing on this higher interest—aching through the line of Seth to Noah, then in Noah through the line of Shem to Abraham, then again through the lines of Isaac, Jacob, Judah, and David to Christ—over which the providence of God has most carefully watched, and which it has most fully exhibited in the historical words of Scripture. "The promise of the land of Canaan to the seed of Abraham, Isaac, and Jacob successively, and the separation of the Israelites from the Gentile world; the expectation of the Messiah as to spring from the tribe of Judah; the exclusively hereditary priesthood of Aaron and his dignity and emoluments; the long succession of kings in the line of David; and the whole vision and occupation of the land upon genealogical principles by the tribes, families, and houses of fathers, gave a deeper importance to the science of genealogy among the Jews than perhaps any other nation."

**2. Different Genealogies.** "In Gen. 35:22-26 we have a formal account of the sons of Jacob, the patriarchs of the nation, repeated in Exod. 1:2-5. In Gen. 46 we have an exact genealogical list of the house of Israel at the time of Jacob's going down to Egypt. When the Israelites were in the wilderness of Sinai their number was taken by divine command 'after their families, by the house of their fathers.' According to these genealogical divisions they pitched their tents, and were numbered, and offered their gifts and offerings, and sent the spies, and the whole land of Canaan was explored out among them."

David, in establishing the temple services, divided the priests and Levites into courses and companies, and placed them under the family chief. When Hezekiah reformed the temple and restored the temple services he reckoned the whole nation by genealogies. Zerubabel's first care seems to have been to take a census of those who had returned from Babylon and to settle them according to their genealogies (see Chron. 9:2, sq.). In like manner Nehemiah inherited "together the nobles, and the rulers, and the people, that they might be reckoned by genealogy" (Neh. 7:5; 12:26). That this system was continued in after times, at least as far as the priests and Levites were concerned, we learn from Matt. 22:2; and we have incidental evidence of the continued care of the Jews still later to preserve their genealogies from the apocryphal books (Mace. 2:1-5; 8:17; 14:29). Another proof is

the existence of our Lord's genealogy in two forms, as given by Matthew and Luke. The mention of Zacharias as "of the course of Abia," of Elizabeth as "of the daughters of Aaron," and of Anna, the daughter of Phanuel, as "of the tribe of Aser," are further indications of the same thing (Luke 1:5; 2:36). From all this it is abundantly manifest that the Jewish genealogical records continued to be kept till near the destruction of Jerusalem. But there can be little doubt that the registers of the Jewish tribes and families perished at the destruction of Jerusalem, and not before.

"The Jewish genealogies have two forms, one giving the generations in a descending, the other in an ascending scale. Examples of the descending form may be seen in Ruth 4:18-22, or 1 Chron. 3; of the ascending 1 Chron. 6:33-43, A. V.; Ezra 7:1-5. Females are named in genealogies when there is anything remarkable about them, or when any right or property is transmitted through them (see Gen. 11:29; 22:23; 25:1-4; 35:22-26; Exod. 6:23; Num. 26:33; 1 Chron. 2:4, 19, 35, 50, etc.)" (Smith, *Bib. Dict.*, s. v.).

**GENEALOGY OF JESUS CHRIST.** See CHRONOLOGY, NEW TESTAMENT; JESUS.

**GENERALLY.** See GLOSSARY.

**GENERATION** (Heb. דֹר, *toled-aw'*; Gr. γένεσις, *ghen'-es-is*, birth, nativity; Gr. γέννημα, *ghen'-nay-mah*, offspring; Heb. דֹר, *dore*; Gr. γένεα, *ghen-eh-ah'*, period). As will be seen from the above the word generation is used in at least three shades of meaning in the Scriptures, which are closely related and growing out of each other.

(1) The radical meaning is that of the production of offspring, in which sense it is applied to the offspring of an individual, or successions of offspring noted in a genealogical table, and called a "book for generations" (Gen. 5:1; 37:2; Matt. 1:17, etc.), i. e., lists of successive lines of descent from father to son. (2) A period of time. Differing as the intervals do in this respect, *generation* could never be intended to mark a very definite period, and must be understood with considerable latitude. The term is used in the sense of time or successive divisions of time. For *generation* in the sense of a definite period of time, see Gen. 15:16; Deut. 23:2, 8, etc. As an indefinite period of time: for time *past*, see Deut. 32:7; Isa. 58:12; for time *future*, see Psa. 45:17; 72:5, etc. (3) The word is also taken to denote the persons actually constituting a specific generation, as exponents of its state or character, as: "this generation" (Matt. 11:16), "an evil and adulterous generation" (Matt. 12:39), "faithless and perverse generation" (Matt. 17:17), "crooked and perverse generation" (Phil. 2:15). Delitzsch (*Com.*, on Isa. 53:8) thus defines generation: "We must adhere to the ordinary usage, according to which *dore* signifies an age, or the men living in a particular age; also, in an ethical sense, the entire body of those who are connected together by similarity of disposition" (Psa. 14:5).

**GENESIS.** See BIBLE, BOOKS OF.

**GENNES'ARET** (Gr. Γεννησαρét, *ghen-nay-sar-et'*, garden of riches). The earliest use of the

name is in 1 Macc. 11:67, *Gen-nay-sar'* (Gr. Γενναίος). The Targums identify the name with Chinnereth (Deut. 3:17; Josh. 19:35), which is applied both to the lake and the town.

**1. The Town.** This stood on the west shore of the lake, called in Old Testament CHINNERETH (q. v.).

**2. The District.** A small region of Galilee, on the west shore of the lake, visited by Jesus on his way south to Capernaum (Matt. 14:34).

**3. Lake** (Luke 5:1). The name given to the SEA OF GALILEE (q. v.).

**GENTILE. 1. Old Testament.** The Heb. *go-yeem'* (גוֹיִם) signified the nations, the surrounding nations, *foreigners* as opposed to Israel (Neh. 5:8).

**2. New Testament.** 1. The Greek *ἔθνος* (*eth'-nos*) in singular means a people or nation (Matt. 24:7; Acts 2:5, etc.), and even the Jewish people (Luke 7:5; 23:2, etc.). It is only in the plural that it is used for heathen (gentiles). 2. *ἔθνη* (*hel'-lane*, literally Greek, John 7:35; Rom. 3:9). The A. V. is not consistent in its treatment of this word, sometimes rendering it by "Greek" (Acts 14:1; 17:4; Rom. 1:16; 10:12), sometimes by "Gentile" (Rom. 2:9, 10; 3:9; 1 Cor. 10:32). The latter use of the word seems to have arisen from the almost universal adoption of the Greek language.

**3. Relation to Israel.** "What rendered the Jews a distinct and honored class was simply their election of God to the place of his peculiar people, by which they became the recognized depositaries of his truth and the consecrated channels of his working among men." The distinction between Israel and other nations, as was shown in the covenant with Abraham, was to be only for a time; and believing Gentiles in no age were excluded from sharing in the benefits conferred upon the Jews, when they showed themselves willing to enter into the bond of the covenant.

Hedged in by a multitude of special institutions and taught to consider a nonobservance of these customs as uncleanness, and blinded by an intense national pride, the Jews seemed often to regard the heathen as only existing for the purpose of punishing the apostasy of Judea (Deut. 28:49; 1 Kings 8:33, etc.), or of undergoing vengeance for their enmity toward her (Isa. 63:6).

"Considering the wall of strict separation which, as regards matters of religion the Jews had erected between themselves and the Gentiles, it would not readily occur to one that these latter were also permitted to take part in the worship at Jerusalem. It may be accounted for, however, by reflecting how formal and superficial the connection often is between *faith* and *worship*. To present a sacrifice in some famous sanctuary was often no more than an expression, on the part of the offerer, of a cosmopolitan piety, and not intended to be an expression of the man's creed. This might take place at Jerusalem, for there was no reason why the Jewish people and their priests should discountenance an act intended to do honor to their God, even though it were purely an act of politeness. Accordingly we find the Old Testament itself proceeding on the assumption that a

sacrifice might be legitimately offered even by a Gentile" (Lev. 22:25) (Schürer, *Jewish People*, Div. II, vol. i, 299, sq.; also ii, p. 311).

The form which the adhesion of Gentiles to Judaism assumed, and the extent to which they served the ceremonial laws of the Jews, was of a very varied character. Tertullian speaks of Gentiles who, while observing several Jewish observances, continued notwithstanding to worship their own deities. On the other hand, those who were admitted to circumcision thereby bound themselves to observe the whole law to its fullest extent. Between these two extremes there would be a manifold series of gradations. The "God-fearing" Gentiles mentioned (Acts 10:2, 22; 13:16, 26, 16:14; 17:17; 18:7) were, probably, those who adopted the Jewish mode of worship, attended synagogues, but restricted themselves to certain leading points of the ceremonial law, and so were regarded as outside the fellowship of Jewish communities (Schürer, ii, 311, sq.).

**GENTILES, COURT OF THE.** See TEMPLE.

**GENTLENESS** (Heb. רַחֲמִים, *an-aw-vaw'*, *mercifulness*, Psa. 18:35; Gr. *ἐπιείκεια*, *ep-ee-i'-kia*, *clemency*, 2 Cor. 10:1). "All God's going beyond from the strictness of his rights as against men, all his allowing of their imperfect righteousness, and giving a value to that which, rigidly estimated, would have none; all his refusal to exact extreme penalties; all his remembering when we are made and measuring his dealings with us thereby" (Trench, *Syn. of N. T.*), God demands the same of us toward our fellows (Matt. 18:23). The helping grace of God, that practical hearing on the part of God, when called upon for help, which was manifested in the bettered condition of the Psalmist (2 Sam. 22:36; Psa. 18:24). Four Greek words are rendered "gentle" or "gentleness," all of them with the underlying meaning of affable, kindly.

**GENU'BATH** (Heb. גִּנְזַבַּת, *ghen-oo-bath'*, *perhaps theft*), the son of Hadad, of the Edomite royal family, by the sister of Tahpenes, the queen of Egypt, and reared in Pharaoh's household (1 Kings 11:20). He was born in the palace of Pharaoh and weaned by the queen herself, and was on the same footing as the sons of the king.

**GE'RA** (Heb. גֵּרָא, *gay-raw'*, *grain*), the name of last three Benjamites.

**1.** The son of Bela and grandson of Benjamin (1 Chron. 8:3); probably the same with the one mentioned (with some confusion) in verses 1 and 2, unless one of these be identical with No. 2. Gen. 46:21 he is given as the son of Benjamin and there appears among the descendants of Jacob at the time of his removal to Egypt, B. C. about 1706. In 1 Chron. 7:7, Uzzi occupies the same position as Gera elsewhere in the genealogy.

**2.** The father (or ancestor) of Ehud the judge (Judg. 3:15), B. C. before 1170.

**3.** The father of Shimei, which latter cursed David when he fled from Absalom (2 Sam. 19:16, 18; 1 Kings 2:8), B. C. before 966.

**GERAH**, the smallest weight and coin among the Hebrews. See METROLOGY, III, IV.



**GER'AR** (Heb. גֵּרָר, *gher-awr'*, a region, a fighting place). A rich country in the south of Palestine; the place of the first Philistine. Abimelech was its ruler. Abraham and Isaac both were here and sinned (Gen. 20:1; 26:1; 26:17). Henry A. Harper says: "This place has been identified with 'Umm el Jerrar.' The valley is about two hundred yards wide. . . . I may here remark that Gerar was well known to the Egyptians. Its name appears in the list of Thothmes III as 'Kerara.' I do not think there are any grounds for identifying Gerar with Gaza, as done by some writers."

was the scene of the parable of the trees and brambles (Judg. 9:7, sq.). Tradition attempts to locate here Abraham's altar built for the sacrifice of Isaac, also his interview with Melchizedek. After the captivity Manasseh, by permission of Alexander the Great, built a temple on Gerizim, and the Samaritans joined together the worship of idols and the true God (2 Kings 17:33). This temple was destroyed by John Hyrcanus. To this day the sect offers annual paschal sacrifice on the top of the mount according to the prescriptions of Exod. 12. Moses commanded (Deut. 11:29; 27:12) that from Mount Gerizim the blessings of



Mount Gerizim.

**GERASE'NE**, an inhabitant of GERASA (q. v.). Several manuscripts read Γερασηνών, instead of Γερασώνων, in Matt. 8:28.

**GER'GESA** or **GER'ASA** (Gr. Γέρασα, *gher'-sa*), identical with Jerash, a city of magnificent ruins. Theaters, triumphal arches, temples, and colonnades of Corinthian pillars indicate what the city must once have been. The city is mentioned neither in the Old or New Testaments. Its founder and its ancient name are both unknown up to this time. Thomson says: "Whatever uncertainty there may be regarding the biblical history of Jerash, all agree that it is identical with Gerasa in the Decapolis, a city of the Decapolis, and upon the eastern confines of Perea. The Romans included Gerasa among the cities of Decapolis, and it seems to have been burned by the Jews in retaliation for the massacre of over twenty thousand of their number at Caesarea. Before the siege of Jerusalem Vespasian sent his general, Lucius Annianus, to Gerasa, who took the city and slew a thousand of its young men, and carried away their families alive."

**GERGESENE'** (Gr. Γεργεσένος, *gher-ghes-ay'-nos*), the reading in the A. V. in the account of the cleansing of the swine by our Lord (Matt. 8:28), the name of Gaderene (Mark 5:1; Luke 8:26).

**GER'IZIM** (Heb. גֵּרִיזִים, *gher-ee-zeem'*), the mountain of the Gerizites, situated opposite Mount Ebal, over the valley of Shechem, which is about three miles in length and not wider than will allow the hearing of a voice across. It

the law should be proclaimed, while its curses should proceed from Mount Ebal (comp. Josh. 8:33).

**GER'SHOM** (Heb. גֵּרְשֹׁם, *gay-reshe-ome'*, expulsion).

1. The elder of the two sons of Moses, born to him in the land of Midian by Zipporah (Exod. 2:22; 18:3), B. C. before 1210. He, with his brother Eliezer, held no other rank than that of simple Levites, while the sons of their uncle Aaron enjoyed all the privileges of the priesthood (1 Chron. 23:15, 16; 26:24), a proof of the rare disinterestedness of Moses. Shebuel, one of his descendants, was appointed ruler of the treasury under David (1 Chron. 26:24-28).

2. The oldest son of Levi (1 Chron. 6:16, 17, 20, 43, 62, 71; 15:7), elsewhere written GERSHON (q. v.).

3. The son of one Manasseh (according to the text), and father of Jonathan, which last acted as priest to the Danites who captured Laish (Judg. 18:30); but, according to a more correct reading, he is not different from the son of Moses. The Talmud explains the substitution of "Manasseh" for "Moses" in the text by asserting that Jonathan did the works of Manasseh, and was therefore reckoned in his family.

4. A descendant of Phinehas, who went up with Ezra from Babylon (Ezra 8:2), B. C. 457.

**GER'SHON** (Heb. גֵּרְשֹׁן, *gay-reshe-one'*, expulsion), the eldest of the three sons of Levi, apparently born before the migration of Jacob's

family into Egypt (Gen. 46:11; Exod. 6:16), B. C. before 1706. But, though the eldest born, the families of Gershon were outstripped in fame by their younger brethren of Kohath, from whom sprang Moses and the priestly line of Aaron (1 Chron. 6:2-15). At the census in the wilderness the Gershonites numbered seven thousand five hundred males (Num. 3:22), the number of efficient men being two thousand six hundred and thirty (4:40). The sons of Gershon had charge of the fabrics of the tabernacle—the coverings, curtains, hangings, and cords (3:25, 26; 4:25, 26). In the encampment their station was behind the tabernacle, on the west side (3:23). When on the march, they went with the Merarites, in the rear of the first body of three tribes—Judah, Issachar, Zebulun—with Reuben behind them. In the apportionment of the Levitical cities thirteen fell to the lot of the Gershonites—two in Manasseh beyond Jordan, four in Issachar, four in Asher, and three in Naphtali. In the time of David the family was represented by Asaph “the seer” (1 Chron. 6:39-43). It is not easy to see what special duties fell to the lot of the Gershonites in the service of the tabernacle after its erection at Jerusalem, or in the temple. They were appointed to “prophesy”—i. e., probably, to utter or sing inspired words, perhaps after the special prompting of David himself (25:2). Others of the Gershonites, sons of Laadan, had charge of the “treasures of the house of God, and over the treasures of the holy things” (26:20-22), among which precious stones are specially named (29:8). In Chronicles the name is, with two exceptions (6:1; 23:6), given in the slightly different form of “Gershom.”

**GER'SHONITES**, the descendants of Gershon, one of the sons of Levi (Num. 3:21; 4:24, 27; Josh. 21:33, etc.). As to the office and duties of the Gershonites, see **LEVITES**.

**GE'SHAM**, or rather **GE'SHAN** (Heb. גֵּשָׁם, *gay-shawm', jilly*), the third son of Jahdai, among the descendants of Caleb (1 Chron. 2:47), B. C. after 1210.

**GE'SHEM** (Heb. גֶּשֶׁם, *gheh'-shem, shower*), an Arabian (Neh. 2:19; 6:1), and one of the enemies of the Jews on the return from the exile, especially in the plots against the life of Nehemiah (6:2), B. C. 445. Geshem, we may conclude, was an inhabitant of Arabia Petraea, or of the Arabian Desert, and probably the chief of a tribe which, like most of the tribes on the eastern frontier of Palestine, was, in the time of the captivity and the subsequent period, allied with the Persians, or with any peoples threatening the Jewish nation; for the wandering inhabitants of the frontier, doubtless, availed themselves largely, in their predatory excursions, of the distracted state of Palestine, and dreaded the reestablishment of the kingdom. The Arabians, Ammonites, and Ashdodites are recorded as having “conspired to fight against Jerusalem and to hinder” its repairing.

**GE'SHUR** (Heb. גֶּשׁוּר, *gesh'-oor', bridge*), a principality in Syria on the east of Jordan, adjoining the north border of the Hebrew territory, and lying between Mount Hermon, Maachah, and

Bashan (Deut. 3:13, 14; Josh. 12:5). It ruled over by Talmi, whose daughter David married (2 Sam. 3:3). It was the possession of Ishbaal, although its original inhabitants were expelled (Josh. 13:13). Thithir Absalom after killing Amnon (2 Sam. 13:37, 38), from whom Joab returned him to Jerusalem (14:23). It is stated (1 Chron. 2:23) that “Jair took Geshur and Aram. . . . even threescore cities.” Were these places were taken, they were held on subject territories.

**GESH'URI** (Heb. גֶּשׁוּרִי, *ghe-shoo-ree'*, I Sam. 3:14; Josh. 13:2), or **GESH'URITES** (Heb. גֶּשׁוּרִים, *ghe-shoo-reem'*, Josh. 12:5; 13:11, 1 Sam. 27:8), the inhabitants of GESHUR (q. v.) bordering on Aram, to the east of Jordan.

**GE'THER** (Heb. גֵּתֵר, *ghel'-ther*, derivation uncertain), the name of the third son of Asher (Gen. 10:23). He is mentioned in 1 Chron. 2:24 as one of the sons of Shem, probably meaning “grandson of.” It is uncertain where his territory settled.

**GETHSEMAN'E** (Gr. Γεθσημανη, *ghethse-man-ay', oil press*), the olive yard at the foot of Mount of Olives, to which Jesus was accustomed to retire (Luke 22:39) with his disciples, which was the scene of his agony (Mark 14:32; Luke 22:44; John 18:1). There are two traditional places called Gethsemane. One is in the possession of the Latin Church. It consists of a triangular spot, some seventy paces in circumference. It is inclosed by a fence and contains very large and old olive trees, besides a fig garden. The Greeks have set up another traditional Gethsemane, located farther up Mount Olivet. Dr. Thomson (*Land and Book*, ii, p. 159, sq.) says that he is inclined to think both wrong, and he would place the garden in a secluded spot several hundred yards northeast of the other traditional sites.

**GEU'EL** (Heb. גֵּאוּל, *gheh-oo-ale', majesty*), the son of Machi, of the tribe of Gad, one of the men sent by Moses to search the land of Canaan (Num. 13:15), B. C. 1209.

**GE'ZER** (Heb. גֶּזֶר, *gheh'-zer, a precipice*), was a Canaanitish city on the southwest border of Ephraim, near lower Beth-Horon (Josh. 16:3). It was allotted to the Korathite Levites, but the original inhabitants were not dispossessed, so even in Solomon's time the Canaanites were dwelling there and paying tribute to Israel (1 Kings 9:16). It must at this time have been independent of Israelitish rule, for Pharaoh captured it and gave it to his daughter, Solomon's wife, for a dowry (1 Kings 9:15-17). It is identified with el Jezar.

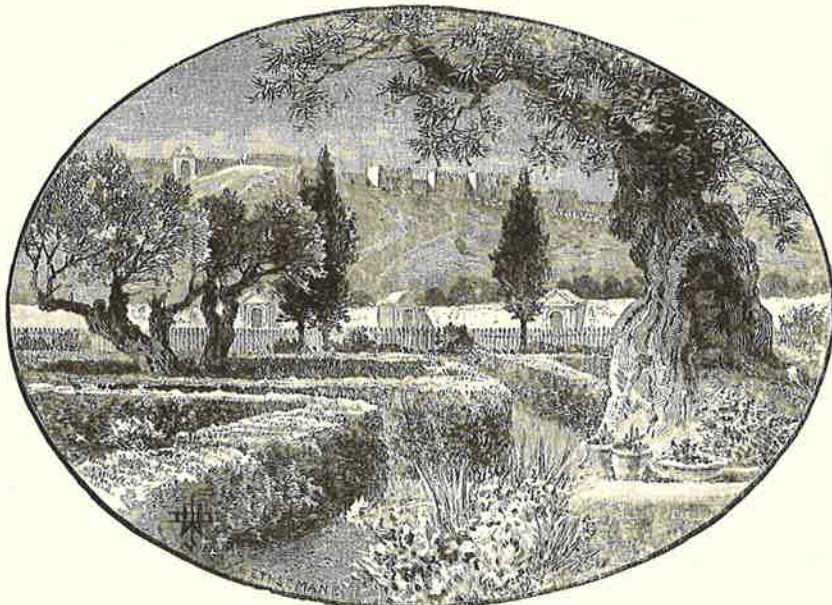
**GEZ'RITES**, the name given in the A. V. to a tribe associated with the Ammonites and Geshurites, “of old the inhabitants of the land, as thou goest to Shur, even unto the land of Egypt.” The three were attacked, plundered, and exterminated by David during his stay in the land of the Philistines. This is all that is known of the tribe, and even the name is in doubt.



ites (Heb. גִּרְזִיתִּים, *hagh-gliz-ree'*, strictly "the Giz-ite") is the rendering of the *geri* of 1 Sam. 27:8, where the *kethibh* has גִּרְזִיתִּים, which may be Girzite, Gerizite, or Gerizzite. The Alexandrian manuscript of the LXX has *τὸν Γερζαίων*; Vulgate, Gerzi and Gezri. The R. V. has Girzites in the text and Gizrites in the margin. Gesenius himself, and after him Stanley, reading, as we suppose, Gerizite, opposed an old-time connection between this tribe and Mount Gerizim. If we read Gezrites, it would naturally mean inhabitants of Gezer; but Gezer being fifty miles distant in the territory of Ephraim, seems too far off to have been reached by David on this raid.—W. H.

lowing seems to be the true explanation: "They were called Nephilim because they fell upon the people and oppressed them. . . . To an unprejudiced mind the words, as they stand, represent the Nephilim, who were on the earth in those days, as existing before the sons of God began to marry the daughters of men, and clearly distinguish them from the fruits of those marriages" (K. and D., *Com.*, in loco). That Nephilim signifies "men of violence," who plundered the weak and defenseless, is seen in the report of the spies (Num. 13:33), who gave this name to the "sons of Anak."

2. **Rephaim** (Heb. רִפְּאִים, *ref-ay-eeem'*, strong),



Gethsemane.

**GHOST**, the English form of the German *Geist*, or spirit, and the translation of several Hebrew and Greek words signifying *breath, life, spirit* (Job 1:20; Jer. 15:9; Matt. 27:50; John 19:30). In the New Testament it frequently occurs as the designation of the third person in the Trinity—the HOLY GHOST (q. v.). Other phrases in which it occurs are those rendered "to give up the ghost," etc., all simply signifying to die (Gen. 25:17; Lam. 4:19, etc.). See HOLY GHOST.

**GI'AH** (Heb. גִּי'א, *gheel-akh*, fountain), opposite the hill Ammah, on the way to the desert of Zibbeon, mentioned in the account of the pursuit of Abner by Joab and Abishai (2 Sam. 2:24).

**GIANT**, the rendering of several Hebrew words.

1. **Nephilim** (Heb. נִפְּלִים, *nef-ee-leem'*, causing to fall). The first mention of Nephilim is in Gen. 6:4, "There were giants (Nephilim) in the earth in those days." Much dispute has arisen concerning the meaning of this verse, but the fol-

lowing seems to be the true explanation: "They were called Nephilim because they fell upon the people and oppressed them. . . . To an unprejudiced mind the words, as they stand, represent the Nephilim, who were on the earth in those days, as existing before the sons of God began to marry the daughters of men, and clearly distinguish them from the fruits of those marriages" (K. and D., *Com.*, in loco). That Nephilim signifies "men of violence," who plundered the weak and defenseless, is seen in the report of the spies (Num. 13:33), who gave this name to the "sons of Anak."

3. **Anakim** (Heb. אֲנָכִים, *an-aw-keem'*, sons of Anak). In Num. 13:33, the spies brought back the report that in the promised land they had seen "the giants, the sons of Anak." In Deut. 2:10, 11, they are classed with the Emim and Rephaim on account of their gigantic stature. See ANAKIM.

4. **Emim** (Heb. עֲמִי, *ay-meem'*), a race who dwelt in the country of the Moabites (Gen. 14:5), and described as "great, and many, and tall, as the Anakim" (Deut. 2:11). See EMIMS.

5. **Zamzummims** (Heb. זַמְזֻמִּים, *zam-zum-meem'*), whose home was in the land of Ammon (Deut. 2:20). See ZAMZUMMIM.

6. One other passage employs the term "giant" (Job 16:14), where the original is *ghib-bore* (Heb. גִּבּוֹר, rendered elsewhere "a mighty man." From the remnant of the Anakim left in Gath of the Philistines came the famous Goliath (1 Sam. 17:4). Other giants of the Philistines are mentioned in 2 Sam. 21:16-22, "Ishbi-benob, which was of the sons of the giant;" "Saph, slain by Sibbechai," "a man of great stature, that had on every hand six fingers, and on every foot six toes, he also was born to the giant;" and "the brother of Goliath (q. v.) the Gittite." All nations have had a dim fancy that the aborigines who preceded them, and the earliest men generally were of immense stature. No doubt at an early period men and even tribes under favorable circumstances reached an unusual size, and were of extraordinary strength. Many things, however, concur to show that the size of the race did not differ materially from what it is at present, as the mummies of Egypt, the size of ancient armor, as well as architectural dimensions, and the measures of length received from antiquity.

**GIB'BAR** (Chald. גִּבְרָא, *ghib-bawr*'), a hero, an Israelite whose descendants, to the number of ninety-five, returned with Zerubbabel from Babylon (Ezra 2:20), B. C. before 536. This is probably an error for the remnants of the natives of Gibeon (Neh. 7:25).

**GIB'BETHON** (Heb. גִּבְתוֹן, *ghib-beth-one*'), a height, a Philistine city (Josh. 19:44; 21:23), within the bounds of the tribe of Dan, and assigned to the Kohathites (21:23). Nadab, king of Israel, was slain under its walls (1 Kings 15:27; 16:15).

**GIB'EA** (Heb. גִּבְעָא, *ghib-aw'*, hill), a place built or occupied, in connection with Machbenah, by Sheva (1 Chron. 2:49), perhaps the same as Gibeah (Josh. 15:57).

**GIB'EAH** (Hebrew same as above), a hill, as the word is sometimes rendered.

1. Gibeah-haaraloth, "the hill of the fore-skins" (Josh. 5:3, margin).

2. Gibeah of Judah, situated in the mountains of that tribe (Josh. 15:57), where the prophet Habakkuk is said to have been buried. It lay from seven to ten miles S. W. of Jerusalem, and is identified by Robinson with Jebah.

3. Gibeah of Benjamin (Judg. 19:14; 1 Sam. 18:16; 2 Sam. 23:29), known also as "Gibeah of Saul" (1 Sam. 11:4; Isa. 10:29), the scene of the inhuman crime recorded in Judg. 19:12, sq., and for which the Benjamites were nearly exterminated. It was Saul's birthplace, and continued to be his residence after he became king (1 Sam. 10:26; 11:4; 15:33, etc.), and here the Gibeonites hung his descendants (2 Sam. 21:6). Professor Sayce says that "Gibeah is one of the names of the Canaanitish towns recorded upon the walls of the temple of Karnak at Thebes as paying tribute to Egypt under the eighteenth dynasty, under Thothmes III."

4. Gibeah at Kirjath-jearim, where the ark remained from the time the Philistines returned it until it was taken to Jerusalem (2 Sam. 6:3, 4; comp. 1 Sam. 7:1, 2).

5. Gibeah is rendered "hill" in the following passages: "The hill that pertained to Phineas," Mount Ephraim, where Eleazar was buried (Josh. 24:33), identified with Khurbet Jibia, five miles N. of Guphna, toward Shechem; "hill of Moreh" (Judg. 7:1); "hill of God" (1 Sam. 10:5); "hill of Hachilah" (1 Sam. 23:19; 26:1); "hill of Ammah" (2 Sam. 2:24); "hill of Gareb" (Jer. 31:33).

**GIB'EATH** (Josh. 18:28), same as GIB'EAH, II.

**GIB'EATHITE** (Heb. גִּבְעָתִי, *ghib-aw-thee*'), a native of Gibeah (1 Chron. 12:3), Shemah, whose name, who was the father of two Benjamites who joined David.

**GIB'EON** (Heb. גִּבְעוֹן, *ghib-ohn'*, hill city), one of the Hivite cities which, through deception, effected a league with Joshua (Josh. 9:3-17), thus escaping the fate of Ai and Jericho. It was afterward allotted to Benjamin, and made a Levitical town (18:25; 21:17). After the destruction of Nob by Saul the tabernacle was set up here, and remained until the building of the temple (1 Chron. 16:39; 1 Kings 3:4, 5; 2 Chron. 1:3, sq.). When the Amoritic kings besieged Gibeon, Joshua hastened to its relief and a great battle followed to the great discomfiture of the Amorites (see JOSHUA). From Jer. 41:16 it would seem that after the destruction of Jerusalem by Nebuchadnezzar, Gibeon again became the seat of government. It produced prophets in the days of Jeremiah (28:1). "Men of Gibeon" returned with Zerubbabel (Neh. 7:25).

**GIBEONITES** (Heb. גִּבְעִיִּים, *ghib-o-neem*'), the people of Gibeon, and perhaps also of the three cities associated with Gibeon (Josh. 9:17). Upon the victorious advance of the Israelites the inhabitants of Gibeon attempted to anticipate the danger which threatened them by means of a stratagem, and to enter into a friendly alliance with Israel. A delegation waited upon Joshua at Gilgal, representing themselves as ambassadors from a far country, desirous of making a league with him. They made this appear probable by taking "old sacks upon their asses, and wine bottles, old, and rent, and bound up; and old shoes and clouted (i. e., mended) upon their feet, and old garments upon them; and all the bread of their provision was dry and moldy." They represented that all these tokens of age and wear had come to them upon their journey. Upon these representations they were received as friends and an alliance made with them. Upon the discovery of the stratagem by which they had obtained the protection of the Israelites, they were condemned to be perpetual bondmen, hewers of wood and drawers of water for the congregation, and for the house of God and altar of Jehovah (Josh. 9:23, 27). Saul appears to have broken the covenant, and in a fit of enthusiasm or patriotism to have killed some and devised a general massacre of the rest (2 Sam. 21:1, 2, 5). This was expected many years after by giving up seven men of Saul's descendants to the Gibeonites, who hung them or crucified them "before Jehovah"—as a kind of sacrifice—in Gibeah, Saul's own town (vers. 4, 6, 9). From this time there is no mention of the Gibeonites as a distinct people, but



any writers include them among the NETHINIM (v.), who were appointed for the service of the temple (1 Chron. 9:2).

**GIB'LITES** (Heb. גִּבְלִי, *ghib-lee'*), inhabitants, without doubt, of Gebal or Biblus (Byblus), a maritime town of Phœnicia, whose people, in Ezek. 27:9, are called Gibleans in the Vulgate and Biblians in the LXX. The Giblites are mentioned in Josh. 13:5 (Heb. הָאֶרֶץ הַגִּבְלִית, "the land of the Giblites"), and in 1 Kings 5:18 (in the Hebrew גִּבְלִי, Alexandrian manuscript of LXX *οἱ βίβλοι*, Vulg. *gibli*) as skilled laborers, called in the text of the R. V. "stone-squarers." The R. V. in both places is Gebalites.—W. H.

**GIDDAL'TI** (Heb. גִּדְדָלְתִּי, *ghid-dal-tee'*, *I have made great*), the ninth son of Heman, and head of the twenty-second course of Levitical musicians in the tabernacle under David (1 Chron. 25:4, 29), B. C. after 1000. The office of these brothers was to sound the horn in the Levitical orchestra (v. 5).

**GID'DEL** (Heb. גִּדְדָל, *ghid-dale'*, *large*), the name of two men whose descendants returned from captivity with Zerubbabel.

1. One of the Nethinim (Ezra 2:47; Neh. 7:49), B. C. before 536.

2. One of "Solomon's servants," i. e., perhaps, of the Canaanitish tribes enslaved by Solomon (Ezra 2:56; Neh. 7:58; comp. 1 Kings 9:21), B. C. before 536.

**GID'EON**.—1. **Name and Family.** (Heb. גִּדְדָן, *ghid-dan'*, *tree feller*, i. e., *warrior*). He was a son of Joash the Abi-ezrite, of the tribe of Manasseh, and resided at Ophrah in Gilead, beyond Jordan.

2. **Personal History.** (1) **Condition of Israel.** Another relapse into evil brought Israel under the oppression of the Midianites for seven years. With Midian were allied Amalek and "the children of the east" (of Jordan). Their power pressed so severely upon the Israelites that the latter "made them the dens which are in the mountains, and caves, and strongholds." The Israelites encamped in their territory, destroyed the crops, "till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass," so that "Israel was greatly impoverished" (Judg. 6:1-6). But before helping them the Lord sent a prophet (name not given) to reprove them for their disobedience and bring them to repentance.

(2) **Call of Gideon.** In such a time of distress Gideon was thrashing wheat in the winepress to conceal it from the Midianites. While thus engaged the angel of the Lord appeared to him and addressed him in these words: "The Lord is with thee, thou mighty man of valor." To this Gideon made the despondent reply, "If the Lord be with us, why then is all this befallen us?" Then Jehovah (revealing himself) said, "Go in this thy strength, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?" Doubtful of the means by which he might accomplish so great a work, he requested a sign from heaven. This was granted to him; for when he presented an offering of a kid and unleavened cakes, the angel touched it, and it was consumed by fire.

Recognizing Jehovah, he was filled with fear; but being comforted he built an altar (JEHOVAH-SHALOM, *the Lord send peace*, Judg. 6:11-24). (3) **Destroys an altar of Baal.** The first thing for Gideon to do was to purify his father's house from idolatry, and sanctify himself by sacrificing a burnt offering. That night God commanded him to throw down the altar of Baal, belonging to his father, and cut down the grove by it. Then he was to build an altar unto the Lord, and offer thereon a seven-year-old bullock of his father's. Assisted by ten servants, Gideon obeyed the vision during (probably) the following night, through fear of those around. Gideon, being identified as the perpetrator of the act, was in danger of being stoned. But his father took the part of his son, and told the people to allow Baal to plead for himself. From this circumstance Gideon received the name of *Jerubbaal*, i. e., "Let Baal plead" (Judg. 6:25-32). (4) **The sign of the fleece.** When the Midianites and their allies once more invaded the land of Israel the Spirit of the Lord came upon Gideon, and he gathered together an army from the tribes of Manasseh, Asher, Zebulun, and Naphtali. Before going into battle he asked for a sign from God of the success of his undertaking. He asked that the dew should fall on a fleece spread upon the thrashing floor, while the ground all around should be dry. In the morning the fleece was so wet that Gideon wrung out of it a bowl of water. The next night the wonder was reversed, the soil being wet and the fleece perfectly dry (6:36-40). "The sign itself was to manifest the strength of divine assistance to his weakness of faith. Dew, in the Scriptures, is a symbol of the beneficent power of God, which quickens, revives, and invigorates the objects of nature when they have been parched by the burning heat of the sun's rays" (K. and D., *Com.*). (5) **Midianites defeated.** Assured by this double sign, Gideon advanced against the enemy, and encamped near the brook Harod, in the valley of Jezreel. The army of the Midianites and their allies numbered about one hundred and thirty-five thousand (Judg. 8:10), while the Israelites mustered only thirty-two thousand. Nevertheless, "the Lord said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me." Gideon, therefore, made the usual proclamation (Deut. 20:8), that all the faint-hearted might withdraw; and twenty-two thousand availed themselves of this opportunity. Even this number the Lord regarded as too great, and so Gideon was commanded to test them in the matter of drinking. Those who knelt to drink were rejected, and only those were chosen who "lapped of the water with his tongue, as a dog lappeth," i. e., to take the water from the brook with the hollow of their hand, and lap it into the mouth with their tongue as a dog does. This test reduced the number to three hundred men. These took the provision from the people, and the war trumpets; so that every one of the three hundred had a trumpet and (as the provisions were probably kept in vessels) a pitcher as well. That night Gideon overheard a man telling to his fellow a

dream which he had had, viz., that of a cake of barley bread overthrowing a tent. Regarding this dream as significant of divine cooperation, Gideon began the attack without delay. He divided his three hundred men into three companies, gave them all trumpets and empty pitchers, with torches in their hands. The pitchers were to hide the burning torches during the advance, and to increase the noise at the time of the attack by dashing them to pieces. The noise and sudden lighting up of the burning torches would naturally deceive the enemy as to the numbers of Gideon's army. His stratagem was eminently successful, and the enemy, thrown into a complete rout, "fled to Beth-shittah in Zererath, and to the border of Abel-meholah, unto Tibbath" (7:1-23). (6) **The Ephraimites.** In order to cut off the enemy's retreat at the Jordan, Gideon sent notice to the Ephraimites to "take before them the waters unto Beth-barah and Jordan" (3:28). The Ephraimites responded, took possession of the waters mentioned, captured the two princes, Oreb and Zeeb, put them to death, and brought their heads to Gideon. This latter act amounted to an acknowledgment of Gideon's leadership, but they were greatly annoyed because he had made war upon and defeated the enemy without first summoning them to the field. Serious consequences were avoided by the tact of Gideon in speaking in a lowly spirit of his doings in comparison with theirs (7:24-8:3). The gleanings of Ephraim is the victory over the Midianites and the capture of the two princes. The vintage of Abiezer, Gideon's victory with his three hundred men. (7) **Destroys Succoth.** Passing over Jordan in his pursuit of the Midianites, he was refused assistance by the people of Succoth and Peniel. Upon his return he destroyed both places (8:4-17). (8) **Avenges his brethren.** Gideon inquired of the two captive kings of Midian (Zebah and Zalmunna), "What manner of men were they whom ye slew at Tabor?" And they answered, "As thou art, so were they; each one resembled the children of a king." He then told them that these persons were his brethren, and commanded Jether, his firstborn, to slay them. But Jether fearing to do so, Gideon slew them, "and took away the ornaments that were on their camels' necks" (8:18-21). (9) **Refuses the crown.** Gideon, having so gloriously delivered Israel from the severe and long oppression of the Midianites, was offered by the Israelites an hereditary crown. "The men of Israel" were probably only the northern tribes, already mentioned in chap. 6:35, who had suffered most severely from the Midianitish oppression and had rallied about Gideon. The temptation to accept the government of Israel was resisted by Gideon, probably, because he thought the government of Jehovah in Israel amply sufficient, and did not consider himself or his sons called to found an earthly monarchy (Keil, *Com.*). (10) **Remaining acts and death.** Gideon made the request that the people should give him the golden earrings taken with the spoil, which they willingly consented to do, and brought them to the amount of seventeen hundred shekels (about fifty pounds). He made thereof a golden ephod, and put it in his own city, Ophrah. This was probably a magnificent coat, made of the gold and purple, and not

an image (see **EPHOD**). It proved a snare to Israel, to himself, and house: to Israel, because they made it an object of worship; to Gideon and his house, because he invaded the prerogative of the Aaronic priesthood, and gave an impetus to the worship of Baal after his death. The consequences of this false step in religion was realized in the miserable sequel of Gideon's family. The history of Gideon is concluded in Judg. 8:23-32. The Midianites had been so humiliated that "they lifted up their heads no more. And the country was in quietness forty years in the days of Gideon." A few other notices are given respecting his family, to prepare the way for the history of his sons after his death. "And Jerubbaal, the son of Joash, went and dwelt in his own house;" retiring into private life. In addition to the seventy sons born of his many wives, he had a son by his concubine who lived in Shechem, and to this son he gave the name of Abimelech. Gideon died at a good old age, and was buried in his father's sepulcher at Ophrah, B. C. about 1100-1060.

**GIDEON'I** (Heb. גִּדְּוֹנִי, *ghid-o-nee'*, warrior), a Benjamite whose son, Abidan, was a prominent man of his tribe, and was employed in numbering the people (Num. 1:11; 2:22; 7:60, 65; 10:24). B. C. about 1209.

**GID'DOM** (Heb. גִּדְּדוֹם, *ghid-ohm'*, cutting, i. e., desolation), a place east of Gibeah, toward the wilderness (of Beth-el), where the routed Benjamin turned to escape to the rock Rimmon (Judg. 1:45).

**GIER EAGLE.** See **ANIMAL KINGDOM**.

**GIFT.** The giving and receiving of presents has in all ages been not only a more frequent, but also a more formal and significant proceeding in the East than among ourselves. We cannot introduce a more remarkable proof of the importance of this part which presents play in the social life of the East than the fact that the Hebrew language possesses no less than fifteen different expressions for the one idea. Several of these have a distinctive and specific meaning, indicative of the relation of giver and receiver, or of the motive and object of the presentation.

1. From the Hebrew root נָתַן (*naw-than'*) have several words, meaning a *gratuity* (Prov. 1:9), to secure favor (Prov. 18:16; 21:14), in religious thankfulness (Num. 18:11), or in dowry (Gen. 34:12), in inheritance (Gen. 25:6; 2 Chron. 21:3; Ezek. 46:16, 17), or as a bribe (Prov. 15:2; Eccles. 7:7, etc.).

2. From the Heb. נָשָׂא (*naw-saw'*, to raise) have words signifying *pecuniary assistance* (Est. 2:18) and a *present* in token of respect (2 Sam. 15:42). Perhaps the inherent idea of these terms is that of *obligation* to a superior, a *dish of honor* for special guests (2 Sam. 11:8), the "collection" for the sanctuary (2 Chron. 24:6, 9).

3. More distinctly in the sense of a votive offering is *min-khaw'* (Heb. מִן־חָוֵה), an *oblation* or *piacular gift* (2 Sam. 8:2, 6; 1 Chron. 18:2, 6, etc.) and in several other passages where the word has the accessory idea of *tribute*.



. Other words are mercenary in character, as *show'-khad* (Heb. שֹׁכֵד *shokhed*) is a gift for the purpose of escaping punishment, presented either to a judge (Exod. 23:8; Deut. 10:17) or to a conor (2 Kings 16:8).

. In Greek the usual terms are generally derived from *didōmi* (*did'-o-mee*, to give), and have a very wide meaning, as did the Hebrew.

It is clear that the term 'gift' is frequently used where we should substitute 'tribute' or 'fee.' The tribute of subject states was paid not in a fixed sum of money, but in kind, each nation presenting its particular product; and hence the expression 'to bring presents'—to own submission (Isa. 60:29; 76:11; Isa. 18:7). Friends brought presents to friends on any joyful occasion (Esth. 1:10, 22), those who asked for information or advice from those who gave it (2 Kings 8:8), the needy from the wealthy from whom any assistance was expected (Gen. 43:11; 2 Kings 15:19; 16:8); on the occasion of a marriage, the bridegroom not only to the parents for his bride (A. V. 'dowry'), but also gave the bride certain presents (Gen. 34:12, comp. Gen. 24:22). The nature of the presents was as various as were the occasions. The mode of presentation was with as much parade as possible. The refusal of a present was regarded as a high indignity. No less an insult was it not to bring a present when the position of the paraded demanded it (1 Sam. 10:27)" (Smith, *Bib. Dict.*, 1:10).

**GIFT OF TONGUES.** See TONGUES, GIFT OF. **GIFTS, SPIRITUAL** (Gr. *charismata*, *khari-ma-tah*, gifts of grace). This term outside of Pauline epistles is only used once in the New Testament, viz., 1 Pet. 4:10, in the sense of the *gift of divine grace*. The expression, "But every man hath his proper gift of God" (1 Cor. 7:7), seems to imply continence or some other gracious endowment in its place. In 2 Cor. 1:11 the "gift" is deliverance from great peril to life. Paul says that which he intends to communicate to the Romans through his personal presence among them is a *spiritual gift of grace* (Rom. 1:11), "because in his apprehension all such instruction, comfort, joy, strengthening, etc., as are produced by his labors, are regarded not as procured by his human individuality, but as a result which the Holy Spirit works by means of him—the grace working of the Spirit, whose organ he is" (Luther, *Com.*, in loco).

The "free gift," "gift by grace" (Rom. 5:15), is the economy of divine grace, by which the pardon of sin and eternal salvation are appointed to sinners in consideration of the merits of Christ, held of by faith (comp. Rom. 6:23); plural of several blessings of the Christian salvation (Rom. 11:29).

In the technical Pauline sense "gifts" (Gr. *charismata*) denote *extraordinary powers*, distinguishing certain Christians and enabling them to serve the Church of Christ, the reception of which is due to the power of divine grace operating in the souls by the Holy Spirit (Rom. 12:6; 1 Cor. 12:4, 31; 1 Pet. 4:10); specially the sum of the powers requisite for the discharge of the office of an evangelist (1 Tim. 4:14; 2 Tim. 1:6).

The fullest list of these charismata, or spiritual gifts, is given in 1 Cor. 12).

Concerning spiritual gifts Cremer says: "Their number is as various as the needs of the Church, and neither the enumeration of 1 Cor. 12, nor of Eph. 4, nor Rom. 12 can be regarded as exhaustive. But those are permanent which are necessary for the government of the Church, and those temporary which had a miraculous element, as the miraculous gifts of the apostles. But among the latter is not to be included the 'gift of proclaiming the Gospel so as to produce faith' (Weiss). The apostolic charismata bear the same relation to those of the ministry that the apostolic office does to the pastoral office, and consist in the power to lay the foundations of the Church. They are therefore not repeated, as the Irvingites hold, for there are no circumstances calling for their repetition" (article in Schaff-Herzog).

**GI'HON** (Heb. גִּיחֹן, *ghee-khone'*, a stream).

1. One of the four rivers of Eden (Gen. 2:13). The Nile, Oxus, Araxes, and the Ganges have all been supposed to be identical with the Gihon. Sayce thinks it the same with the modern Kerkhah, the Choaspes of classical antiquity.

2. A spring near Jerusalem, on the west bank of the Kidron valley. Probably the water course which Hezekiah turned aside when Sennacherib came to besiege the city, so that the besiegers might not have water to drink (2 Chron. 32:30; 33:14). Captain Sir Charles Warren claimed to have traced the diverted water course and secured the stone plug, twelve inches in length, with which the drain was stopped (see Harper, *Bible and Mod. Disc.*).

**GIL'ALAI** (Heb. גִּלְאֵי, *ghil-al-lah'ee*, *dungy* or *weighty*), one of the priests appointed by Nehemiah to aid Zechariah in the musical services under Ezra at the dedication of the walls of Jerusalem (Neh. 12:36), B. C. 445.

**GILBO'A** (Heb. גִּלְבֹּעַ, *ghil-bo'-ah*, *bubbling fountain*). Its name was probably suggested by the spring or fountain about half a mile E. of the city of Jezreel, which stood on the western extremity of the mount. Parallel and six miles N. of this range is another, called the "hill of Moreh," but called by travelers "Little Hermon." The beautiful valley of Jezreel lies between the two. It was at Gilboa that Saul and his three sons were slain in the battle with the Philistines (1 Sam. 28:4; 31:1, 8; 1 Chron. 10:1). When David heard of the disaster he incorporated in his beautiful ode all the conditions, geographical, military, and social (2 Sam. 1:19-25).

**GIL'EAD** (Heb. גִּלְעָד, *ghil-awd'*, *mound of witness*).

1. The mountain region east of the Jordan, called "the mount of Gilead" (Gen. 31:25), extending from the Sea of Galilee to the upper end of the Dead Sea. About sixty miles long and twenty wide, bounded on the north by Bashan, and on the south by Moab and Ammon (Gen. 31:21; Deut. 3:12-17). Called now Jebel Jelád or Jelúd. Upon it is the site of the ancient city of Ramoth-gilead, now called Es-Salt. Its scenery is beautiful. The hills are fertile and crowned with forests. Scrip-

ture names oak trees and herds of cattle as found there (Gen. 37:25; Num. 32:1). Reuben and Gad desired to possess this territory because in need of pasture for their herds (Deut. 3:12-17). The occupants now are, as in early times, hardy, fighting men. The name Gilead is seldom used in the Bible beyond Old Testament history.

**2. A city** "of them that work iniquity," etc. (Hos. 6:8). "Hosea calls Gilead (district) a city of evil-doers, as being a rendezvous for wicked men, to express the thought that the whole land was as full of evil-doers as a city is of men" (K. and D., *Com.*).

**3. The son of Machir** and grandson of Manasseh; his descendants bore his name as a patronymic (Num. 26:29, 30).

**4. Father of Jephthah** the judge, and descendant of the above (Judg. 11:1, 2).

**5. Son of Michael** and father of Jaroah, of the tribe of Gad (1 Chron. 5:14).

**GIL'EADITES, THE** (Heb. גִּלְעָדִים, *ghil-aw-dee'*, Judg. 12:4, 5; Num. 26:29; Judg. 10:3), a branch of the tribe of Manasseh, descended from Gilead. There appears to have been an old-standing feud between them and the Ephraimites, who taunted them with being deserters. See Judg. 12:4, which may be rendered: "And the men of Gilead smote Ephraim, because they said, Ye Gileadites are fugitives of Ephraim among the Ephraimites and among the Manassites." "The meaning of these obscure words is probably the following: 'Ye are an obscure set of men, men of no name, dwelling in the midst of two most noble and illustrious tribes'" (Rosenmüller).

**GIL'GAL** (Heb. גִּלְגָּל, *ghil-gaw'*, *rolling*).

**1.** A place in the Jordan valley not far from Jericho, called Geliloth (Josh. 18:17). Here the Israelites first encamped after they crossed Jordan, and here were the twelve stones set up as a memorial (Josh. 4:19, 20). Samuel judged here (1 Sam. 7:16); Agag was slain here (1 Sam. 15:33). "The name Gilgal has been recovered by Major Conder. The Arabs consider the place sacred, and bury their dead near a large tamarisk tree which grows there. There are about a dozen small mounds, seemingly artificial. Are these traces of the Israelitish camp? One of the mounds goes by the name of Tell Jilulieh. For a permanent camp there must have been water near. Major Conder found that a stream ran right through these Tells or mounds" (Harper, *Bible and Mod. Disc.*).

**2.** Gilgal of Elijah and Elisha (2 Kings 2:1, 2; 4:38), a locality probably four miles distant from Beth-el and Shiloh.

**3.** In Josh. 12:23 occurs the name of a regal Gilgal. In the R. V. the term "king of the nations of Gilgal" is exchanged for "the king of Goim in Gilgal," and Parker says the word Goim probably means the nomad people who had been driven away by Joshua.

**GIL'LOH** (Heb. גִּלְלוֹה, *ghee-lo'*, *evile*), in the mountains of Judah (Josh. 15:51). The birthplace and the scene of the miserable suicide of the traitor Ahithophel (2 Sam. 15:12; 17:23). Probably the present Kurbet Jala, north of Hebron.

**GIL'ONITE** (Heb. גִּלְוֹנִי, *ghee-lo-nee'*), an epithet of the traitor Ahithophel (q. v.), doubtless from his city, Giloh (2 Sam. 15:12; 23:34).

**GIM'ZO** (Heb. גִּמְצוֹ, *ghim-zo'*, *a place fertile in sycamores*), a town in the low country of Judah. Now Jimza, three miles from Ludd or Lydda.

**GIN**, an old English word for *trap*, and the rendering of two Hebrew words:

**1.** *Mo-kashe'* (Heb. מִכְשֵׁה, *mo-kashe'*, *a snare* or "snare" as elsewhere rendered (Psa. 140:5; 141:9; Amos 3:5).

**2.** *Pakh* (Heb. פֶּחַח, *pakh*, *a plate of metal, hence a trap* (Job 18:9; Isa. 8:14); elsewhere "snare."

**GIN'NATH** (Heb. גִּנְנָת, *ghee-nath'*, derivative uncertain), the father of Tibni (q. v.), king of the northern tribes of Israel (1 Kings 16:21, 22), B. C. before 925.

**GIN'NETHO**, a corrupt reading (Neh. 12:1) for the name *Ginnethon*.

**GIN'NETHON** (Heb. גִּנְנֶתוֹן, *ghin-neth-on'*, *gardener*), one of the "chiefs" of the priests that returned from the captivity with Zerubbabel (Neh. 12:4, where the reading is "Gennetho") and subscribed the covenant with Nehemiah (10:6). His son, Meshullam, is mentioned as contemporary with the high priest Joiakim (12:16), B. C. 520-410.

**GIRDLE**, as an article of clothing, see DRESS, PRIESTS, CLOTHING OF.

**Figurative.** To "gird (or girdle) up loins" was a common expression for putting on self in readiness for any service that might be required (Luke 12:35; 1 Pet. 1:13). Girdles of sackcloth were worn as marks of humiliation and sorrow (Isa. 3:24; 22:12). The girdle was a symbol of strength, activity, and power (Job 12:18; 30:1; Isa. 23:10 margin; 45:5; 22:21; 1 Kings 20:11). "Righteousness and faithfulness" are called the girdle of the Messiah (Isa. 11:5), and the perfect adherence of the people of God to his service spoken of as the "cleaving of the girdle to a man's loins" (Jer. 18:11).

**GIR'GASHITES, or GIR'GASITE** (Heb. גִּרְגָּשִׁים, *hag-ghair-gaw-shee'*, "the Girgashites"), LXX, ὁ Γεργασαῖος; Vulg. Gergesæus), one of the seven Canaanite nations whose land was given to Israel. Josh. 24:11 seems to place them west of the Jordan. The Girgashites have been variously connected with the Gergesenes of Mark 8:28, who were on the east of the Sea of Galilee; but here and in the parallel passages in Mark 9:32; Luke are variant readings, Gadarenes and Gergesenes, which are preferred by some. Thus Luke may say of the Gergesenes as Josephus (*Ant.* 18:6, 3) says of the whole seven, "We have nothing in the sacred books but their names." In Gen. 10:16 and 1 Chron. 1:14 the Girgashite is descended from Canaan. The Girgashites are enumerated among the devoted Canaanite nations only in Gen. 15:21; Deut. 7:1; Josh. 3:10; 24:11; Neh. 9:8; W. H.

**GIRL** (Heb. יָלֶדֶת, *yal-daw'*, literally, *one born*), in the ordinary sense (Joel 3:3; Zech. 8:5), but also a marriageable "damsel" (Gen. 34:4).



